rya Samaj Foundation Chennai a

2

ATHARVAVEDA SAMHITA

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

Edite

R
294.5921
WHI-A:2

omain. Gurukul Kangri Collec

Digitized by Arya Samaj Foundation Chennai and eGangotri

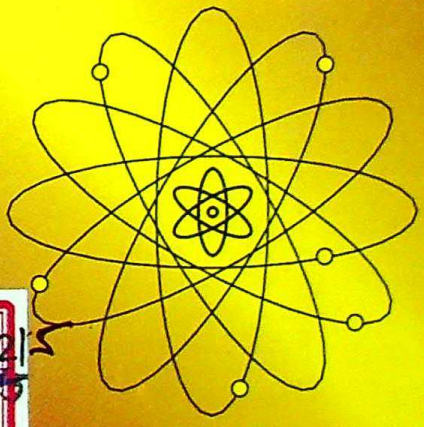
ATHARVAVEDA SAṀHITĀ

अथर्ववेद-संहिता

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

English Translation according to

W.D. WHITNEY
and
BHĀṢYA OF SĀYAṆĀCĀRYA



R 59215
294
WHI-A

Edited and Revised By
K.L. JOSHI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

294.5925
WHI-A
142471

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या 294.53215 आगत संख्या 142471

WMI-A

पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित 30 वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए अन्यथा 50 पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Parimal Sanskrit Series No. 55

ATHARVA-VEDA SAṀHITĀ

अथर्ववेदसंहिता

Vol. II

[KĀṆḌAS 7-13]

SANSKRIT TEXT, ENGLISH TRANSLATION, NOTES & INDEX OF VERSES

According to the translation of

W. D. WHITNEY

and

BHĀṢYA OF SĀYAṆĀCĀRYA

142471

Edited and Revised By

K. L. JOSHI

142471

PARIMAL PUBLICATIONS

DELHI

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Published by
PARIMAL PUBLICATIONS
27/28, SHAKTI NAGAR
DELHI 110007 (India)
Phone : 27445456, 55441516
E-mail : parimal@ndf.vsnl.net.in
URL : www.parimalpublication.com

R
294.592 15
WHI - A

© Publishers

Edition 2004

ISBN : 81-7110-174-7 (Vol. II)
81-7110-172-0 (Set)

PRICE Rs. 450 Each Vol.

Rs. 1350 (Set of Three Vols.)

Laser typesetting and Printing
Himanshu Laser System, 46, Sanskrit Nagar, Rohini Sect. 14, Delhi 110085, Phone : 7862183

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ सप्तमं काण्डम्॥

Book VII

[The seventh book is made up mostly of hymns of one verse or of two verses. No other one of the books i.-xviii. contains such hymns. Book vii. is thus distinguished from all the others of the three grand divisions (to wit, books i.-vii., books viii.-xii., and books xiii.-xviii.) of the Atharvan collection, and constitutes the close of the first of those divisions. If we consider the facts set forth in the paragraphs introductory to the foregoing books (see pages 1, 37, 84, 142, 220, 281, and especially 142), it appears that this division is made up of those seven books in which the number - normal or prevalent - of verses to a hymn runs from one to eight. Or, in tabular from, division one consists of

Books	vii.	vi.	i.	ii.	iii.	iv.	v.,	having for
Verse-norm :	1 or 2	3	4	5	6	7	8,	respectively.

In the Berlin edition, the book contains one hundred and eighteen hymns : of these, fifty-six are of 1 verse each, and twenty-six are of 2 verses each; while of the remaining thirty-six

There are in this books	10	11	3	4	3	3	1	1	hymns,
Containing respectively	3	4	5	6	7	8	9	11	verses.

The 11-versed hymn is 73; the 9-versed is 50; and the 8-versed are 26, 56, 97; the 7-versed are 53, 60, 109; the 6-versed are 20, 76, 81, 82. The whole book has been translated by Victor Henry, Le livre VII de l' Atharva-Veda traduit et commente, Paris, 1892.]

[As the Major Anukramaṇī speaks of book vi. as the tṛca-sūkta-kāṇḍa, tṛca-prakṛti, so it speaks of book vii. as the eka-rca-sūkta-kāṇḍa. Presumably, therefore, we are to regard the 1-versed hymn as the "norm" of the book, although the 2-versed hymn is undeniably "prevalent."]

[The book is divided into ten *anuvāka*-groups. These, with the number of hymns in each group and the number of verses in each group, are here again:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Anuvāka :	1	2	3	4	5	6	7	8	9	10
Hymns :	13	9	16	13	8	14	8	9	12	16
Verses :	28	22	31	30	25	42	31	24	21	32

Total, 286 verses. The Old Anukramaṇī seems to take 20 verses as the norm of the *anuvāka*. The Paris codex, P., in this book numbers the verses through each *anuvāka* without separating the hymns. The commentator divides the *anuvākas* into hymns (from two to four in each *anuvāka*), which "hymns," however, are nothing more than mechanical decads of verses with an overplus or shortage in the last "decad" when the total is not a multiple of ten : thus, *anuvāka* 1 has three hymns, of 10 + 10 + 8 = 28 verses; 2 has two hymns, of 10 + 13 = 23 verses; 3 has three hymns, of 9 + 10 + 11 = 30 verses; 4 has three hymns, of 10 + 10 +10 = 30 verses; and so on. His *anuvāka* endings coincide throughout with those of the Berlin edition, save that vii.23 is reckoned by him (and P.) to *anuvāka* 2 instead of 3, thus making for 2 and 3 his verse-totals 23 and 30 instead of 22 and 31 (as the Old Anukramaṇī gives them) and spoiling the count of his first "decad" in 3. (Note that vii.23 is a *galita*-verse.) His "decad" divisions cut in two our hymns 26, 45, 54, 68, 72, 76, 79, 97, and 109.]

[It should here be mentioned that the Bombay edition, following the Major Anukramaṇī, counts hymns 6, 45, 68, 72 and 76 each of two hymns. From vii.6.3 to the end of the book, accordingly, Whitney gives a double numeration of the hymns : first the numeration of the Berlin edition, and then, in parenthesis, the numeration of the Bombay edition.[1] As against the former, the latter involves a plus of one from vii.6.3 to vii.45.1; a plus of two from vii.45.2 to vii.68.2; a plus of three from vii.68.3 to vii.72.2; a plus of four from vii.72.3 to vii.76.4; and a plus of five from vii.76.5 to the end. Finally, it may be noted that vii.54.2 is reckoned (forwards) to vii.55, but that this does not affect the hymn-numbers save for the verse concerned.] [Respecting book vii. in general, see pages c1i, c1ii.]

1. Mystic

Found also in Paipp. xx. Used by Kauś. (41.8), with iii.20 and v. 7, in a rite for success in gaining wealth; and again (59.17), with v. 2, in one of the ceremonies for obtaining various objects of desire (*kāmyāni*), with worship of Indra and Agni.

[१ - आत्मा सूक्त]

[ऋषि- अथर्वा। देवता- आत्मा। छन्द- त्रिष्टुप्, २ विराट् जगती।]

---

1. In continuation of our edition we put here first number of Bombay edition.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७४५. धीती वा ये अनयन् वाचो अग्रं मनसा वा येऽवदन्नृतानि।
तृतीयेन ब्रह्मणा वावृधानास्तुरीयेणामन्वत नाम धेनोः॥ १॥

They either who by meditation led the beginning (*agra*) of speech, or who by mind spoke righteous things (*ṛta*)– they, increasing with the third incantation (*brahman*),[1] perceived (*man*) with the fourth the name of the milch cow.

The book, like some of those preceding, begins with mystic, obscure, and un-Atharvanic material. The comm. has no idea what it means, and sets forth his ignorance at immense length, giving about five quarto pages of exposition to this first hymn, with wholly discordant alternative explanations. The verse occurs also in ŚŚS. (xv.3.7), with *saṁvidānās* for *vāvṛdhānās* in c, and *manvata* in d. For *'vadann* in b Ppp. has *vadeyann*, and *turyeṇa* at beginning of d. For pāda a cf. RV.x.71.1; for d, RV.iv.1.16 and v.40.6. The commentary to Prāt. i.74 quotes *dhīti* as an *ī*-form with non-*praghṛhya* final, because not locative; and the *pada*-text does not treat it as *pragṛhya*.

१७४६. स वेद पुत्रः पितरं स मातरं स सूनुर्भुवत् स भुवत् पुनर्मघः।
स द्यामौर्णोदुन्तरिक्षं स्वः१ः स इदं विश्वमभवत् स आभवत्॥ २॥

He [as a] son,[2] knows his father, he his mother; he is (*bhuvat*) a son (*sūnu*), he is one of generous returns (*?punarmagha*)[3]; he enveloped the sky, the atmosphere, he the heaven (*svar*); he became this all; he came to be here (*ā-bhū*).

This verse is found also in TS. (ii.2.12[1]) and TB. (iii.5.7[2]), with difference of reading only in the second half, where they have *aurṇod antarikṣaṁ sa suvaḥ sa viśvā bhuvo abh-*. Ppp. so far agrees with them as to have, for d, *viśvāṁ bhuvo 'bhavat svābhuvat*. The comm., in b, takes *punarmaghas* first as two separate words (*magha* = *dhana*) and then as a compound, "with wealth repeatedly increased in spite of giving of much wealth to his praisers." The comment to TS. says *punaḥ-punar yajamānāya dātavyaṁ dhanaṁ yasya*. The verse lacks two syllables of being a full *jagatī*.

2. Of Atharvan

Found also in Paipp. xx. Used by Kauś. (59.18 : the comm. says, hymns 2-5) in a *kāmya* rite, like the preceding hymn, with

1. See Nirukta 1.9 and 10.8.
2. पुत्रः पुरु त्रायते (नि० २.११)।
3. पुनर्मघ इति समस्तं पदम्। स्तोतृभ्यो बहुधनप्रदानेपि पुनःपुनः अभिवृद्धन इत्यर्थः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vi.33, and vii.6, 7, 16; and, according to the schol. (note to 30.11), with hymn 3, in a healing ceremony.

[२ - अथर्वा (आत्मा) सूक्त]

[ऋषि- अथर्वा। देवता- आत्मा। छन्द- त्रिष्टुप्।]

१७४७. अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम्।
य ड्रमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः॥ १॥

Father Atharvan[1], god-relative, mother's foetus, father's spirit (*asu*), young, who understands (*cit*) with the mind this sacrifice - him may you proclaim to us here, here may you speak.

Ppp. has a quite different version, reading *viśvadevam* instead of *devabandhum* in a, and for c, d *ayaṁ ciketā'mṛtasya dhāma nityasya rājaṣ paridhīr apaśyat*. The second half-verse is the same with 5.5 c, d below. The accent of the second *iha* seems to require that the sentence be divided between the two. [The comm., to be sure, reads the second *iha* as accentless. Cf. *Gram.* §1260 c.]

3. Mystic

Found also in Paipp. xx., and in a whole series of other texts : TS. (i.7.12[2]), MS. (i.10.3), AŚS. (ii.19.32), KŚS. (xxv.6.10), ŚŚS. (iii.17.1). Kauś. (15.11) prescribes the use, with vi.125 and vii.110 and a couple of single verses from elsewhere (the comm. includes also vii.4), in the battle incantations, while the king and his charioteer mount a new chariot; as to its medical employment with vii.2, see under the latter. Vait. (9.15) uses the verse in the *sākamedha* ceremony, on leaving the sacrificial hut.

[३ - आत्मा सूक्त]

[ऋषि-अथर्वा। देवता-आत्मा। छन्द-त्रिष्टुप्।]

१७४८. अया विष्ठा जनयन् कर्वराणि स हि घृणिरुरुर्वराय गातुः।
स प्रत्युदैद् धरुणं मध्वो अग्रं स्वया तन्वा तन्वमैरयत॥ १॥

By this shape (*viṣṭhā*) generating exploits (*karvara*), he verily, fiery, a wide way for space (?*vara*); he went up to meet the

---

1. थर्वतिश्चरतिकर्मा तत्प्रतिषेधः इति। (नि० ११.१८)। 'एतद् वा अथर्वणो रूपं यद् उष्णीषी ब्रह्मा' (गो० ब्रा० २.१९)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sustaining top (*agra*) of the sweet; with his own self (*tanū*) he sent forth (*īraya-*)[1] a self.

The translation given is purely mechanical. With c compare iv.32.7 c. The comm., after a mystic explanation, gives as alternative another, accordant with the use in Kauś., making the verse relate to a king who desires victory and mounts a new chariot. He understands *viṣṭhā* as *-ās*; our *pada*-text reads *vi sthā* [as does SPP's]. The other texts all agree with ours in a, b (but TS. understands *viṣṭhās*, MS. *viṣṭhā*); in c (cf. iv.32.7 c), all have *dharuṇas*, TS. accents *prati*, MS. reads *pratyañ* (!) *ait*; for d, TS.KŚS. have *svāyāṁ yat tanuvāṁ tanūm airayata*, and MS.AŚS.ŚŚS. *svāṁ yat tanūṁ tanvām airayata*. Doubtless *airayata* is the reading to be given at the end of the verse in our text; it is accepted by SPP., being favoured by the considerable majority of his authorities, as it is of ours (Bp.W.T.R.p.m. *-at*; K. has *-yanta*). Ppp. has *dharuṇe* in c. [AŚS.ŚŚS. in fact have *-am*.] [KŚS. has *tanvām*.]

4. To the wind-god with his steeds

Found also in Paipp. xx., and in a series of other texts : VS. (xxvii.33), ŚB. (iv.4.1[15]), MS. (iv.6.2), TA. (i.11.8[21]), AŚS. (v.18.5), ŚŚS. (viii.3.10). Kauś. (41.26) teaches the repetition of the verse three times at the end of a rite for the benefit of a horse; and Vait. (9.27 : misunderstood by the editor) applies it with an oblation to Vāyu at the *cāturmāsya* sacrifice.

[४ - विश्वप्राण सूक्त]

[ऋषि- अथर्वा। देवता- वायु। छन्द-त्रिष्टुप्।]

१७४९. एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च।
तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय इह ता वि मुञ्च॥ १॥

Both with one and with ten. O easily-invoked one (masc.); with two and with twenty, for [our] wish; both with three and with thirty separately yoked ones drive you, O Vāyu - those do you here release.

All the other texts read *svabhūte* at end of a, and *niyudbhis* at beginning of d (the Pet. Lex. proposes the latter by emendation here); VS.ŚB.ŚŚS. have *viṅśatī* for *viṅśatyā* in b, and (as also AŚS.) combine *vāyav iha* in d. SPP. strangely reads *suhute* in a, against the meter, and against the great majority of his authorities, but with the comm. (who,

---

[1] ईर गतौ कम्पने च ऐरयत प्रेरयति।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

however, explains it as if it were *suhūte*). The comm. explains *iṣṭaye* by *yāgāya*, then again by *icchāyai*; Henry translates "for conquest." Ppp. has, corruptly, *cā bhūte* (probably intending the reading of the other texts); in d it gives *viyudbhir vāyuv iha tā vi m-*. The second pāda is only by violence *triṣṭubh*. ["One," "three," and "those" are fem.: the comm. supplies "mares."] [Perhaps the force of the accent of *vahase* is, "If you drive with 11 or 22 or 33 (no matter how many), here release you them." See *Gram.* §595 d.]

5. Mystic : on the offering or sacrifice

Found (the first two verses only) also in Paipp. xx., and (the same verses) also in other texts, as noted below. Kauś. takes no notice of the hymn; but it is prescribed by Vait. (13.13), in the *agniṣṭoma* ceremony, in connection with the entertainment (*ātithyā*) of Soma.

[५ - आत्मा सूक्त]

[ऋषि- अथर्वा। देवता- आत्मा। छन्द-त्रिष्टुप्, ३ पंक्ति, ४ अनुष्टुप्।]

१७५०. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥ १॥

By the sacrifice the gods sacrificed to the sacrifice; those were the first ordinances (*dharman*); those greatnesses attach themselves to (*sac*) the firmament, where are the ancient (*pūrva*) perfectible (*sādhya*) gods.

The verse is RV.i.164.50,* found also in VS. (xxxi.16), TS.(iii.5.11[5]), TA. (iii.12.7), MS. (iv.10.3), ŚB. (x.2.2[2], with comment); [*Kaṭha-hss.*, p.83;] the only variant is *sacante* for *sacanta* in TS.TA. "This passage and vii.79.2 cast light upon the idea of *sādhya*; there are two kinds of gods : those with Indra at their head and the *sādhya* 'they who are to be won' (*sādhya* 'what is to be brought into order, under control, or into comprehension'). They are thus the unknown, conceived as preceding the known. Later they are worked into the ordinary classification of Vasus, Rudras etc.; and what was formerly a serious religious problem, a hierarchy conceived as possible before the now-accepted gods[1] (something like the Pre-Olympians with the Greeks), has become an empty name." R.* [Also RV.x.90.16.]

1. 'प्राणा वै साध्या देवास्त एतम् अग्रम् एवम् असाधयन्'। (श० ब्रा० १०.२.२.४) साधनाः प्रस्थानो देवगणा इति नैरुक्ताः। (नि० १२.४१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७५१. यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु॥ २॥

The sacrifice came to be; it came to be here; it was propagated; it increased again; it became over-lord of the gods; let it assign wealth to us.

This verse is found also in TS. (i.6.6[3-4] et al.) and ŚŚS. (iv.12.15); TS. omits *u* and *punaḥ* in b, and both have, for d, *so asmāṅ adhipatīn karotu* (ŚŚS. *kṛṇotu*), TS. adding further *vayaṁ syāma patayo rayīṇām*. Ppp. combines *sā ''babhūva* in a, and inserts after it *saṣ pṛthivyā adhipatir babhūva* : omitting later the pāda *sa devānām a. b.*; it omits *u* before *vāvṛdhe*, and combines *so 'smāsu* in the last pāda. The Anukr. overlooks the metrical deficiency of a.

१७५२. यद् देवा देवान् हविषायजन्तामर्त्यान् मनसामर्त्येन।
मदेम तत्र परमे व्योमन् पश्येम तदुदितौ सूर्यस्य॥ ३॥

As the gods sacrificed to the gods with oblation, to immortals, with immortal mind - may we revel there in the highest firmament; may we see that at the rising of the sun.

The verse is no *pañkti*, but a good *triṣṭubh*.

१७५३. यत् पुरुषेण हविषा यज्ञं देवा अतन्वत।
अस्ति नु तस्मादोजीयो यद् विहव्येनेजिरे॥ ४॥

When, with man (*puruṣa*) for oblation, the gods extended the sacrifice– even than that is it of more force that they sacrificed with the *vihavya*.

Nearly all the mss. read *atanvata*, without accent, in b (our Bp. and O. have *a-*, and both editions give it); in c they have *asthi* instead of *asti*, which latter is read in both editions, SPP. having the comm. and one of his many authorities in its favor. The first half-verse is RV.x.90.6 a, b (also VS.xxxi.14; TS. iii.12.3, and our xix.6.10). The comm. explains *vihavya* as meaning an offering without oblation, an offering of knowledge (*jñānayajña*); and this is perhaps acceptable; or the half-verse is perhaps to be understood as a question.

१७५४. मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः॥ ५॥

The gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow; he who knows with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mind this sacrifice - him may you proclaim to us here, here may you speak.

The second half-verse is the same with 2.1 c, d above. *Tam* (rendered 'him') in d might refer grammatically to the offering itself, instead of to him who knows it. All the *pada*-mss. read at the beginning *mugdhā* instead of *-dhāḥ*, as which latter the word must be understood, and is translated. SPP. admits *-dhāḥ* in his *pada*-text. Henry emends to *mūrdhnā* [cf. also *Mem. Soc. Ling.* ix.248].

6 (6, 7). Praise of Aditi

Found (together with 7.1) also in Paipp. xx. (in the verse-order 6.7; 7.1; 6.4, 2, 3); for other correspondence, see under the several verses. The numbering of the mss. on which our edition is founded is confused and unclear in these verses; but the Anukr. distinctly divides our hymn 6 into two, of two verses each, and this division, doubtless the correct one, is followed by SPP. Both numberings will accordingly be given here, from our 6.3 on. The sixth hymn (that is, our 6.1, 2 : or merely its first verse) is prescribed by Kauś. (59.18) only in connection with hymn 2 etc.; see above, under 2. But its second verse is quoted at 52.10, in a rite for welfare (*svastyayana* : in crossing water, comm.) with the direction *iti taraṇāny ālambhayati*; and again, at 79.3, in the marriage ceremonies of the fourth day, with the direction *iti talpam ālambhayati*. Further, the second verse is associated with the third and fourth (properly a separate hymn, 7) at 71.23, in the rites for preparing the house-fire, and at 86.26, in the *pitṛnidhāna* ceremony, in each case in connection with embarking on a boat (and both times our second verse is quoted after the others). In Vait. (6.11), the first verse (or first and second?) is quoted as used, with other verses, at the end of the *agnyādheya* ceremony, and verse 3 (11.11), or properly hymn 7, in the *agniṣṭoma*, when the sacrificer is made to sit down on the black-antelope skin; and further (29.20), verse 4 in the *agnicayana*, with the offering of oblations called, from the first words of the verse, the *vājaprasavīyahomas*.

[६ - अदिति सूक्त]

[ऋषि- अथर्वा। देवता-अदिति। छन्द-त्रिष्टुप्, २ भुरिक् त्रिष्टुप्।]

१७५५. अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम्॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Aditi [is] heaven, Aditi atmosphere, Aditi mother, she father, she son; all the gods, [are] Aditi, the five races (*jana*);[1] Aditi [is] what is born Aditi what is to be born.

This verse is, without variation, RV.i.89.10 (also VS.xxv.23; TA.i.13.2; MS. iv.14.4); only RV. (in F.M. Muller's editions : but probably by an error) divides the last word *jani-tvam* in the *pada*-text, while AV., more correctly, leaves it undivided.

१७५६. म॒हीमू॒ षु मा॒तरं॑ सुव्र॒ताना॑मृ॒तस्य॒ पत्नी॒मव॑से हवामहे।
तु॒वि॒क्ष॒त्राम॒जर॑न्तीमुरू॒चीं सु॒शर्मा॑णमदि॑तिं सु॒प्रणी॑तिम्॥ २॥

We call for aid verily on the great mother of them of good courses, the spouse of righteousness (*ṛta*), on her of mighty authority, not growing old, wide-spreading, on the well-sheltering, well-conducting Aditi.

The verse is also VS. xxi.5, and is found further in TS. (i.5.11[5]), MS. (iv.10.1), K. (xxx.4, 5), ŚŚS. (ii.2.14), their only variant being (in all) *huvema* for *havāmahe* at end of b; and Ppp. has the same.

7. Praise of Aditi

[७ -अदिति सूक्त (६)]

[ऋषि- अथर्वा। देवता-अदिति। छन्द-विराट् जगती।]

१७५७. सु॒त्रामा॑णं पृथि॒वीं द्याम॑ने॒हसं॑ सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्।
दैवीं॒ नावं॑ स्वरि॒त्रामना॑गसो॒ अस्र॑वन्ती॒मा रु॑हेमा स्व॒स्तये॑॥ १॥

The well-preserving earth, the unenvious sky, the well-sheltering, well-conducting Aditi, the well-oared ship of the gods, unleaking, may we, guiltless, embark on in order to well-being.

This verse is also RV.x.63.10 (and VS.xxi.6; TS.i.5.11[5]; MS.iv.10.1; K.ii.3 [cf. MGS.i.13.16, and p.157]), which (as also the others) reads *anāgasam* at end of c. It and the preceding verse are associated in VS.TS.MS., and are so closely kindred in application and expression that, numbered as they are as successive verses in Bp., and lacking the usual sign of the end of a hymn after vs. 2, we naturally enough regarded them

---

1. पञ्च जनाः निषादपञ्चमाश्चत्वारो वर्णाः। यद्वा गन्धर्वाः पितरो देवा असुरा रक्षांसि। 'गन्धर्वाः पितरो देवा असुरा रक्षांसीत्येके। चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः (नि० ३.८)। 'सर्वेषां वा एतत् पञ्चजनानाम् उक्थं देवमनुष्याणां गन्धर्वाप्सरसां सर्पाणां च पितॄणां च'। (ऐ० ब्रा० ३.३१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

as belonging to one continuous hymn. The verse lacks but one syllable of a full *jagatī*. [In c, Ppp. has *suvidatrām* (a faulty reminiscence of *svaritrām*) *anāgasaṁ*.]

१७५८. वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे।
यस्या उपस्थ उर्वन्तरिक्षं सा नः शर्म त्रिवरूथं नि यच्छात्॥ २॥

Now, in the impulse of might (*vāja*), will we commemorate (?*karāmahe*) with utterance (*vacas*) the great mother, Aditi by name, whose lap is the broad atmosphere; may she confirm to us thrice-defending protection.

The first half-verse is found also in VS. (ix.5 b), TS. (i.7.7[1]), MS. (i.11.1), without variant; the second half-verse, common to them all, is totally different from ours. A whole series of VS. verses begin with *vājasya prasava-* (ix.23-25 etc.) :Weber (*Vājapeya*, p. 796 ff.) renders "Zeuger der Kraft." All the *pada*-mss. read in c *upasthaḥ*, but SPP. strangely prefers to substitute *-sthe* on the authority of the comm. The comm. glosses *karāmahe* with *kurmahe*, but then explains it by *stumas*; the true text is perhaps *vacasā"kar-* 'would we gain' (Henry translates "puissions-nous la gagner"). TS. has c in iii.3.11[4] c, and its *pada*-text reads *upa sthaḥ*. [Ppp. has for c the c of VS. etc., and for d *sā no devī suhavā śarma yacchatu*.]

8 (7). Praise of the Ādityas

Found also in Paipp. xx. Used by Kauś. (59.18) with 2, as explained under that hymn. *[The Anukr., defining as *traiṣṭubhāni* the "first eight hymns," included this among them : by inadvertence, it would seem, since he here calls it *ārṣī jagatī*.]

[८ - आदित्यगण सूक्त (७)]

[ऋषि- अथर्वा। देवता-अदिति। छन्द-आर्षी जगती।]

१७५९. दितेः पुत्राणामदितेरकारिषमवो देवानां बृहतामनर्मणाम्।
तेषा हि धाम गभिषक् समुद्रियं नैनान् नमसा परो अस्ति कश्चन॥ १॥

Of Diti's sons, of Aditi's, I have commemorated the aid, of the great inviolable gods; for their domain (*dhāman*) is deep in the sea; no one soever is beyond them by homage.

This translation is in part mechanical, understanding also *avas* at beginning of b (which = RV.x.36.11 b : cf. also 65.3 a), regarding *anarmaṇām* as = *anarvaṇām* (so RV.), and giving *gabhiṣak* (p. *gabhi sak*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the sense conjectured for it by BR., which is also that of the comm. (*gambhīram*). The variants of Ppp. and of MS. (i.3.9) indicate that our text is without much authority : MS. has *d.p.a. akārişam urušarmaṇām bṛhatāṁ varūthinām : yeṣāṁ nāmāni vihitāni dhāmaśaś cittair yajanti bhuvanāya jīvase*; Ppp. (after a), *mahāśarmaṇāṁ mahatām anṛmnām : tveṣāyu dhāmi gabhiṣat samudraṁ na hi ṣāṁ ye apasaṣ paro 'sti kiṁ cana. Namasā* is perhaps corrupted from *manasā* [cf. iv.39.9 n.] and *enān* from *enā*. The great majority of our mss. (all save D.R.) read *akārṣam* at end of a; SPP. reports the great majority of his as giving *akārişam*, which the accordingly adopts in his text. Ppp. has *akārṣam*, MS. *akārişam*. Our Bp. has *enām* in d. The testimony of the Anukr. as to *akārṣam* or *-rişam* is of no value.

9 (8). For some one's success

Found also in Paipp. xx. Kauś. (42.1) prescribes its use when setting out upon a business journey; and the comm. quotes it from Śānti Kalpa 15, as accompanying various ceremonies for Bṛhaspati.

[९ - शत्रुनाशन सूक्त (८)]

[ऋषि- उपरिबभ्रव। देवता- बृहस्पति। छन्द- त्रिष्टुप्।]

१७६०. भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु।
अथेममस्या वर आ पृथिव्या आरेशत्रुं कृणुहि सर्ववीरम्॥ १॥

Go you forth from what is excellent to what is better; be Bṛhaspati your forerunner. Then do you make this man, on the width of this earth, remote from foes, with all his heroes.

Literally (d) 'having his foes at a distance, having his heroes whole.' The verse occurs also in TS. (i.2.3[3]), ŚŚS. (v.6.2), and AŚS. (iv.4.2), with *abhi* for *adhi* in a, and, as c, *athe''m ava sya vara ā pṛthivyā āre śatrūn kṛṇuhi sarvavīraḥ*; and its pratīka (with *abhi*) in KB. (vii.10), and Āp. (x.19.8); and compare MB.ii.1.13. The comm. takes *āre* and *śatrum* as two independent words. Ppp. shows no variants. The first pāda lacks three syllables of being *triṣṭubh*.

10 (9). Praise and prayer to Pūṣan

Of this hymn only vs. 4 is found in Paipp. (xx.). For other correspondences see under the several verses. Kauś. (52.12), among the rites for welfare (*svastyayana*), uses the hymn in one for the recovery of lost articles of property; and verse 2 is reckoned (on account of *abhayatamena* in b) to the *abhaya gaṇa* (note to 16.8). Vait. (8.13) makes it accompany a libation to Pūṣan in the *cāturmāsya* ceremony.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[१० - स्वस्तिदा पूषा सूक्त (९)]

[ऋषि- उपरिबभ्रव। देवता- पूषा। छन्द-त्रिष्टुप्, ३ त्रिपदार्षी गायत्री, ४ अनुष्टुप्।]

१७६१. प्रप॑थे प॒थाम॑जनिष्ट पू॒षा प्रप॑थे दि॒वः प्रप॑थे पृथि॒व्याः।
उ॒भे अ॒भि प्रि॒यत॑मे स॒धस्थे॒ आ च॒ परा॑ च चरति प्रजा॒नन्॥ १॥

On the forward road of the roads has Pūṣan been born, on the forward road of heaven, on the forward road of the earth; to both the dearest stations, both hither and yon, goes he, foreknowing.

The verse is, without variation, RV.x.17.6 (also TB.ii.8.5[3], and MS. iv.14.16, the latter with *ajaniṣṭa* accented).

१७६२. पू॒षेमा आशा॒ अनु॑ वेदु॒ सर्वा॒: सो अ॒स्माँ अभ॑यतमेन नेषत्।
स्व॒स्ति॒दा आघृ॑णि॒: सर्ववी॑रोऽप्र॒युच्छन् पु॒र ए॑तु प्रजा॒नन्॥ २॥

Pūṣan knows throughout all these places; he shall conduct us by that which is most free from fear; giving well-being, glowing, preserving heroes, let him go before unremitting, foreknowing.

This verse is again, without variation, RV.x.17.5 (also MS.iv.14.16, with *meṣat* for *neṣat*; TB.ii.4.1[5] and TA.vi.1.1[6], with *aghṛṇi* in c; but TA. has further *pravidvān* at end).

१७६३. पू॒षन् तव॑ व्र॒ते व॒यं न रि॑ष्येम क॒दा च॒न।
स्तो॒तार॑स्त इ॒ह स्म॑सि॥ ३॥

O Pūṣan, in your sphere (*vrata*) may we at no time soever be harmed; your praisers are we here.

RV.vi.54.9 differs from this verse only by the accent *kadā* in b; VS. (xxxiv.41) is the same with RV.; TB. (ii.5.5[5]) has *kadā*, and combines at the beginning *pūṣaṅs tava*. SPP. reports three of his authorities as reading *nā* at beginning of b.

१७६४. पर्ि॑ पू॒षा प॒रस्ता॒द्धस्तं॑ दधातु दक्षि॒णम्।
पुन॑र्नो न॒ष्टमाज॑तु॒ सं न॒ष्टेन॑ गमेमहि॥ ४॥

Let Pūṣan place about his right hand in front; let him drive back to us what is lost; may we be united with what is lost.

The first three pādas of the verse are RV.vi.54.10, which differs only by reading *parastāt* instead of *pur-*. SPP., having the comm. and three of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

his (thirteen) authorities to support it, wrongly receives *parastāt* into his text. [Pāda a is catalectic.] [Ppp's c is unintelligible; its d is *punar ṇo naṣṭ am ā kṛdhi*.]

11 (10). To Sarasvatī

This hymn and the one next following are not found in Paipp. This verse is RV.i.164.49 (which has the pāda-order a, c, b, d), also occurring in VS. (xxxviii.5), TA. (iv.8.2), MS. (iv.14.3), and ŚB. (xiv.9.4.28). [See also *Kaṭha-hss.*, p.104.] Kauś.. (32.1), in the chapter of remedies, has it accompany the suckling of a child seized by the demon *Jambha* (suffering from dentition?).

[११ - सरस्वती सूक्त (१०)]

[ऋषि- शौनक। देवता- सरस्वती। छन्द-त्रिष्टुप्।]

१७६५. यस्ते स्तनः शशयुर्यो मयोभूर्यः सुम्नयुः सुहवो यः सुदत्रः।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे कः॥ १॥

The breast of yours, that is unfailing (?), that is kindly, that is favorable, easy of invocation, that is very liberal, with which you gain (?*puṣ*) all desirable things - O Sarasvatī, may you cause [us] to suck that here.

RV. reads in a *śaśayas*; and in b (its c) *ratnadhā vasuvid* (for *sumnayuḥ suhavo*). TA.MS. agree in all respects with RV.,* save that TA. has absurdly *viśvāḥ* in c (its b). VS. and ŚB. have the RV. readings,* but our order of the pādas. The comm. reads *śiśayus* in a, explaining it as either 'causing the prosperity of [its] young (*śiśu*)' or 'hidden (*nigūḍha*).' [In d, Henry understands the "child" rather than "us."] [VS.ŚB.TA. have *akar*, combined (*dhātave*) '*kaḥ*; but the comm. to each of these texts renders it by *kuru*.]

12 (11). To the assembly

Like the preceding hymn, not found in Paipp.; also not in any other known text. Kauś. uses it (38.8), with i.13, in a ceremony against the effect of lightning; and also (139.8), with the same and other hymns, in the rites of entrance upon Vedic study (*upākarman*, comm.). And the comm. quotes it as applied in Śānti-Kalpa 15 with observances to *ketu*..

[१२ - राष्ट्रसभा सूक्त (११)]

[ऋषि- १- शौनक। देवता- सरस्वती। छन्द-त्रिष्टुप्।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७६६. यस्ते॑ पृथु स्तनयि॒त्नुर्य ऋ॒ष्वो दैव्यः॑ के॒तुर्विश्व॑मा॒भूष॑तीदम्।
मा नो॑ वधीर्वि॒द्युता॑ देव स॒स्यं मोत व॑धी र॒श्मिभि॒: सूर्य॑स्य॥ १॥

Your broad thundering, which, exalted, a sign of the gods, spreads over (*?ā-bhūṣ*) this all - do not, O god, smite our grain with the lightning and do not smite [it] with the sun's rays.

Sundry of the mss. (including our Bp.[2] P.M.E.O.) read *riṣvas* in a (P.M. *yā* before it); the comm. has *ruṣvas*. The latter explains *ā bhūṣati* as = *vyāpnoti*. Some mss., as usual, retain the *ḥ* of *pṛthuḥ* before *stan-*.

13 (12). For success in the assembly

The first two verses are found in Paipp. xx. Kauś. (38.27) uses it, with v. 3 and other hymns, in a ceremony for gaining the victory in debate, or in the deliberations of an assembly (the comm. describes it repeatedly as "of five verses," apparently including in its uses 13.1). *[The London ms. reads *dvidevatyauta pitryā*; the Berlin ms., -*tyautatpitryā*.].

[१३ - सभा (शत्रुनाशन) सूक्त (१२)]

[ऋषि- शौनक। देवता- १ सभा – समिति अथवा पितरगण, २ सभा, ३ इन्द्र, ४ मन। छन्द- २-४ अनुष्टुप्, १ भुरिक् त्रिष्टुप्।]

१७६७. स॒भा च॑ मा॒ समि॑तिश्चावतां प्र॒जाप॑तेर्दुहि॒तरौ॑ संविदा॒ने।
येना॑ सं॒गच्छा॒ उप॑ मा॒ स शि॑क्षा॒च्चारु॑ वदानि॒ पित॒र: सङ्ग॑तेषु॥ १॥

Let both assembly *(sabhā)* and gathering (*samiti*), the two daughters of Prajāpati, accordant, favour me; with whom I shall come together, may he desire to aid (*?upa-śikṣ*) me; may I speak what is pleasant among those who have come together, O Fathers.

Ppp's version of c, d is very different : *yena vadāṁ upa mā sa tiṣṭ hā'ntar vadāmi hṛdaye janānām*. The verse is also found in PGS. (iii.13.3), with much variation : *ubhe* for *avatām* in a, *sacetasau* for *saṁvidāne* in b : and, for c, d, *yo mā na vidyād upa mā sa tiṣṭhet sacetano bhavatu saṁsathe janaḥ*. The comm. explains *upa śikṣāt* as either *upetya śikṣayatu : samīcīnaṁ vādayatu* or *māṁ vaktuṁ śaktaṁ samartham icchatu*. He reads *vadāmi* in d. Henry renders *upa-śikṣ* by "pay homage," and emends *pitaras* to *nṛṣu*. The meter is irregular.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७६८. विद्म ते सभे नाम नरिष्टा नाम वा असि।
ये ते के च सभासदस्ते मे सन्तु सवाचसः॥ २॥

We know your name, O assembly; verily sport (*nariṣṭā*)[1] by name are you; whoever are your assembly-sitters, let them be of like speech with me.

Ppp. reads very differently : *veda vai sabhe te nāma subhadrā 'si sarasvati : atho ye te sabhāsadaḥ suvācasaḥ.* Our Bp. also reads *suvācasas.* The comm. takes *nariṣṭā* as *na-riṣṭā* 'not injured.' The Anukr. ignores the deficiency of a, as the redundancy of 3 a.

१७६९. एषामहं समासीनानां वर्चो विज्ञानमा ददे।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु॥ ३॥

Of these that sit together I take to myself the splendor, the discernment (*vijñāna*); of this whole gathering (*saṁsad*) make me, O Indra, possessor of the fortune (*bhagin*).

१७७०. यद् वो मनः परागतं यद् बद्धमिह वेह वा।
तद् व आ वर्तयामसि मयि वो रमतां मनः॥ ४॥

Your mind that is gone away, that is bound either here or here - that of you we cause to turn hither; in me let your mind rest.

This verse does not appear to have anything to do with the rest of the hymn.

14 (13). Against one's foes

Verse 1 found also in Paipp. xix.* In Kauś.. (48.35, 36) the hymn is used in a rite of sorcery, against enemies; with the second verse the user goes and looks at them The mention of the *pratīka* in the edition of Kauś. as contained in 58.11 appears to be an error. On the other hand, the comm. regards this hymn as intended in Kauś. 39.26 (not x. 1.32, as in the edition), in a rite against sorcery. The comm. further quotes the *pratīka* from the Nakṣatra [error for Śānti, Bl.] Kalpa 15, in a rite against *nirṛti*. [If I understand Roth's note Ppp. has vs.1 without variant, and for vs. 2 what is reported below.]

---

1. ऋषिणा क्तान्तेन समासः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[१४ - सविता सूक्त (१३)]

[ऋषि- अथर्वा। देवता- सूर्य। छन्द-अनुष्टुप्।]

१७७१. यथा॒ सूर्यो॑ नक्ष॒त्राणामुद्यं॑स्तेजा॑स्यादे॒दे।
ए॒वा स्त्री॒णां च॑ पुं॒सां च॑ द्वि॒षतां वर्च॒ आ द॑दे॥ १॥

As the sun rising takes to itself the brilliancie's (*tejas*) of the asterisms, so of both women and men that hate me I take to myself the splendour.

१७७२. याव॑न्तो मा स॒पत्ना॑नामा॒यन्तं॑ प्रति॒पश्य॑थ।
उ॒द्यन्त्सूर्य॑ इव सु॒प्तानां॑ द्वि॒षतां वर्च॒ आ द॑दे॥ २॥

You, as many of my rivals as look upon me coming - as the rising sun that of sleepers, do I take to myself the splendour of them that hate me.

[Ppp. reads *varcāṅsi yavater iva : evā sapatnānām ahaṁ varca indriyam ā dadhe.*] *Pratipaśyatha,* literally 'that meet me with your looks' as I come. The comm. reads *-paśyata.* The Anukr. appears to allow the contraction *sūrye'va* in c.

The first *anuvāka* ends with this hymn; it contains 13 (14) hymns and 28 verses; the quoted Anukr. says *aṣṭāv ādye*; and another quotation, given in many mss. (Bp.P.M.W.D.Ṭ.), says *prathame trayodaśa sūktāḥ*, thus approving the division made in our edition.

15 (14). Prayer and praise to Savitā

The third and fourth verses are found in Paipp. xx. The first and second form together one long verse in SV. (i.464), Vs. (iv.25), MS. (i.2.5), and AŚS. (iv.6.3), and two, as in our text, in ŚŚS. (v.9.11). In Kauś. (24.3) the hymn appears only in a general rite for prosperity; in accordance with which, it is included (note to 19.1) among the *puṣṭika mantras.* Vait. (13.7) uses it in a more specific office, to accompany the winnowing of the soma, in the *agniṣṭoma* ceremony.

[१५ - सविता सूक्त (१४)]

[ऋषि- अथर्वा। देवता- सविता। छन्द-अनुष्टुप्, ३ त्रिष्टुप्, ४ जगती।]

१७७३. अ॒भि त्यं दे॒वं स॑वि॒तार॑मो॒ण्योः॑ क॒विक्र॑तुम्।
अर्चा॑मि स॒त्यस॑वं रत्न॒धाम॒भि प्रि॒यं म॒तिम्॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To this god Savitā, of poets' skill (*-kratu*), of true impulse, treasure-bestowing, to the dear one, I, in the two *oṇi's*, sing (*arc*) [my] prayer.

VS.ŚŚS.AŚS. add at the end *kavim*, and MS. has *satyasavasam* (for *-savam*). Two or three of the mss. (including our O.) read *satyasavām*, as if agreeing with *matim*. The comm. explains *oṇyos* as 'heaven and earth, the two favorers (*avitṛ*) of everything,' and makes *mati* at the end masc. = *sarvair mantavyam*. The construction of the verse is intricate and doubtful. The metrical definition by the Anukr. of the first two verses as *anuṣṭubh* is bad; they are really four *jagatī* pādas, to each of which are added four syllables that encumber the sense. [From a critical point of view, these additions seem to me comparable with those in ii.5; see introduction to ii.5.]

१७७४. ऊ॒र्ध्वा यस्या॒मति॒र्भा अदि॑द्युत॒त् सवी॑मनि।
हिर॑ण्यपाणिरमिमीत सु॒क्रतु॑: कृ॒पात् स्व॒:॥ २॥

He whose lofty light (*amati*)[1], gleam, shone brightly in his impelling– he, gold-handed, of good insight, fashioned the heaven with beauty.

The translation assumes at the end the emended reading *kṛpā*, which is that of all the other texts and of the comm., and is also given by one or two of the AV. mss. (including our O.*); SPP. adopts *kṛpāt*. ŚŚS.AŚS. curiously read at the end *kṛpā svas tṛpā svar iti vā*, taking as it were a variant into the text. All the *pada*-mss. have *ūrdhvāḥ* at the beginning, instead of *-vā*, as the sense demands; SPP. emends to *-vā* in his *pada*-text. The comm. paraphrases *amatis* by *amanaśīlā vyāpanaśīlā*. *[Mistake for P.M.? - Note to Prāt. i.65 may be compared.]

१७७५. सावी॒र्हि दे॑व प्रथ॒माय॑ पि॒त्रे व॒र्ष्माण॑मस्मै वरि॒माण॑मस्मै।
अथा॒स्मभ्यं॑ सवित॒र्वार्या॑णि दि॒वोदि॑व॒ आ सु॑वा॒ भूरि॑ पशु॒:॥ ३॥

For you did impel, O god, for the first father - height for him, width for him; them to us, O Savitā (impeller), do you day by day impel desirable things, abundance of cattle.

The verse is found also in TB. (ii.7.15[1]), AŚS. (iv.10.1), and ŚŚS. (vi.14.8); all read in c, d, *savitaḥ sarvatātā dive-diva ā*; and in a TB. has *prasavāya* instead of *prathamāya*. With d compare also RV.iii.56.6 (quoted here by the comm.). Ppp. shows no variants.

1. अमति: अमनशीला व्यापनशीला।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७७६. दमू॑ना दे॒वः स॑वि॒ता वरे॑ण्यो॒ दध॒द् रत्नं॒ दक्षं॑ पि॒तृभ्य॒ आयू॑षि।
पिबा॒त् सोमं॑ मु॒मदे॑नमि॒ष्टे परि॑ज्मा चित् क्रमते अस्य॒ धर्म॑णि॥ ४॥

May the household[1] god, the desirable Savitā, assign to the Fathers treasure, dexterity, life-times; may he drink the soma; may [it] exhilarate him at the sacrifice; any wanderer walks (*kram*) in his ordinance.

Ppp. differs only by combining *pitṛbhyā''yūṅṣi* in b; but AŚS. (v.18.2) and ŚŚS. (viii.3.4 : AB.iii.29.4 quotes the *pratīka* only) have important and in part preferable variants, especially in the second line, where they read *amadann enam iṣṭayaḥ*, and *ramate* for *kramate*. In b, both give *dakṣa* and *āyuni*, and AŚS. *ratnā*. [The verse has one *triṣṭubh* pāda c; and b is a very poor *jagatī*.]

16 (15). Prayer to Savitā

Found also in Paipp. xx.; and in VS. (xvii.74), TS. (iv.6.5[4]), MS. (ii.10.6) and ŚB. (ix.2.3.3[8]). This hymn, like the preceding, is used by Kauś. (24.7) in a general rite for prosperity, with the binding on of a heifer-rope as amulet. In Vait. (29.18), it accompanies the laying on the fuel in the *agnicayana* ceremony.

[१६- सविता सूक्त (१५)]

[ऋषि- भृगु। देवता- सविता। छन्द- त्रिष्टुप्]

१७७७. तां स॑वि॒तः स॒त्यस॑वां सुचि॒त्रामा॒हं वृ॑णे सुम॒तिं वि॒श्ववा॑राम्।
यामस्य॒ कण्वो॒ अदु॑हत् प्रपी॒नां स॒हस्र॑धारां महि॒षो भगा॑य॥ १॥

This favour, O Savitā, of true impulse, very wondrous, having all choice things, do I choose for myself; which of him, full-fed, thousand-streamed, Kaṇva the bull (*mahiṣa*) milked for Bhaga.

Or (at the end) 'for a portion,' as the comm. understands it (*bhāgyāya*). The reading (alike in all) of the other texts is very different : for a, *tāṁ sa citur vareṇyasya citrām*; in b, *viśvajanyām* at end; in d (for *mah-* etc.) *payasā mahīṁ gām*. This gives a decidedly more intelligible meaning. Ppp. is still different : in a, *satyasavasya citrām*; for b, *vayaṁ devasya prasave manāmahe*; and, in c, *prapīṇāṁ*.

---

1. दमूनाः दान्तमना दानमना वा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17 (16). Prayer to Savitā (or Bṛhaspati)

Not found in Paipp., but occurs as VS.xxvii.8, and in TS. (iv.1.7[3]) and MS. (ii.12.5). Used by Kauś. (59.18) in a *kāmya* rite hymn 2 etc. : see hymn 2; but to it alone seems to belong (so also comm.) the added direction "wakens a Vedic student [found asleep after sunrise (*abhyudita*)]"; since in Vait. (5.9), in the *agnyādheya* ceremony, one awakens with it priests who may have fallen asleep. Both applications seem to imply (as Henry suggests) the reading *bodhaya* in a.

[१७ - सवितापार्थना सूक्त (१६)]

[ऋषि- भृगु। देवता- सविता। छन्द- त्रिष्टुप्।]

१७७८. बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय।
संशितं चित् सन्तरं सं शिशाधि विश्वे एनमनु मदन्तु देवाः॥ १॥

O Bṛhaspati, Savitā, increase you him; enlighten him to great good-fortune; however sharpened, sharpen him further; let all the gods revel after him.

The other texts make b and c exchange places; in a, they read *Savitā* without accent (as does also the comm.; it suits better with the singular verbs that follow), and *bodhaya* for *vardhaya*; in (our) b, they give *vardhaya* for *jyotaya* (the comm. *dyotaya*); in (our) c, VS.TS. read *saṁtarām*; in d, MS. inserts *ca* after *viśve*.

18 (17). Prayer to Dhātā for blessings

The first verse is found in Paipp. i., the other verses in Paipp. xx. For further correspondences, see under the several verses. In Kauś. (59.19), in the *kāmya* section, hymns 17, 19, 20, 24-26, 29, 42, 46, 51, 79, 80, 82 and 103 of this book are addressed to Prajāpati by one desiring all kinds of benefits (*sarvakāma*). Further, apparently (so Keśava and the comm.; the text of Kauś. is not wholly clear), in a women's rite (35.16), to procure the birth of a male child : the hymn offers little to suggest this save the recurrence of the phrase *dhātā dadhātu*; the verse v.25.10 would be much more to the point.

[१८ - धाता-प्रार्थना सूक्त (१७)]

[ऋषि- भृगु। देवता- सविता (पृथिवी, पर्जन्य) छन्द- १ त्रिपदार्षी गायत्री, २ अनुष्टुप्, ३-४ त्रिष्टुप्।]

१७७९. धाता दधातु नो रयिमीशानो जगतस्पतिः।
स नः पूर्णेन यच्छतु॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let Dhātā assign (*dhā*) to us wealth, [he] being master (*īś*), lord of the moving creation; let him yield to us with fullness.

Literally (at the end) 'with full,' to which the comm. supplies *dhanena*. Ppp. shows no variants. TS. (ii.4.5[1] et al.) has *dadātu* in a, and *vāvanat* for *yachatu* at the end. MS. [iv.12.6] has only a (with *dadhātu*), combining it with our 2 b-d.

१७८०. धाता ददातु दाशुषे प्राचीं जीवातुमक्षितां।
वयं देवस्य धीमहि सुमतिं विश्वराधसः॥ २॥

Let Dhātā assign to his worshipper an unexhausted further life; may we obtain the favour of the all-bestowing god.

TS. (iii.3.11[3]), MS. (iv.12.6), AŚS. (vi.14.16)*, ŚŚS. (ix.28.3), and ŚGS. (i.22), have the same verse, with sundry differences : all read *dadātu* in a, and TS.MS. have *no rayim* for *dāśuṣe* (thus substituting our 1 a); in b, ŚŚS. and ŚGS. have *akṣitim* at end; in d, for *viśvarādhasas*, TS. has *satyarādhasas*, MS.ŚŚS.ŚGS. *satyadharmaṇas*, and AŚS. *vājinīvatas*. Ppp. is defective in this verse, but presents no variants. The comm. explains *dhīmahi* once by *dhārayema* and once by *dhyāyema*. *[So also AGS. (transl.), p. 36, note, as in AŚS.] [Save MS.]

१७८१. धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुरोणे।
तस्मै देवा अमृतं सं व्ययन्तु विश्वे देवा अदितिः सजोषाः॥ ३॥

Let Dhātā assign all desirable things to the progeny-wishing worshiper in his home;[1] for him let the gods wrap up immortality (*amṛta*) - all the gods, Aditi, in unison.

This verse occurs only in TS. (iii.3.11[3]) and MS. (iv.12.6), both reading alike : for a, *dhātā dadātu dāśuṣe vasūni; mīḍhuṣe* (for *dāśuṣe*) in b; *amṛtāḥ saṁ vyayantām* in c; and *devāsas* in d. Ppp. gives, for a, *dhātā viśvāni* [which rectifies the meter] *dāśuṣe dadātu*; for c, *tasyā prajām amṛtas saṁvayantu*; and, in d, *devāsas* (rectifying the meter) [and confirming my conjecture made at the former occurrence of this pāda at iii.22.1 d].

१७८२. धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपतिर्नो अग्निः।
त्वष्टा विष्णुः प्रजया संरराणो यजमानाय द्रविणं दधातु॥ ४॥

---

1. दुपोण इति गृहनाम दुरवा भवन्तीति। (नि० ४.५)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let Dhātā, Rāti, Savitā enjoy this, let Prajāpati, Agni our treasure-lord; let Tvaṣṭā, Viṣṇu, sharing (*rā*) together with progeny, assign wealth to the sacrificers.

The beginning of this corresponds with that of iii.8.2, above. The verse is found without variant* in TS. (i.4.44[1]); VS. (viii.17) and MS. (i.3.38) have different readings : in b, after *prajāpatir*, VS. *nidhipā devo agniḥ*, MS. *varuṇo mitro agniḥ;* in c, MS. begins *viṣṇus tvaṣṭā*, VS. ends *-rarāṇāṣ*; in d, VS. ends *dadhāta*. Ppp., in d, has *pūṣā* instead of *viṣṇus*. [MP. has c at i.7.12.] *[Save *nidhipatis* for *nidhipatis* : cf. *Gram.* §1267 a.]

19 (18). For rain, etc.

Found also in Paipp. xx. For the use of this hymn by Kauś. (41.1; 103.3; 26.24, note) in various rites, in conjunction with iv.15, see under the latter. Verse 2 appears in Vait. (4.8), in the *parvan* ceremonies, accompanying, with other verses, the offering of the *patnīsaṁyāja* oblations.

R
294.5921
WHI-A

[१९ - वृष्टि सूक्त (१८)]

[ऋषि- अथर्वा। देवता- पर्जन्य अथवा पृथिवी।

छन्द- चतुष्पदा भुरिक् उष्णिक्, २ त्रिष्टुप्।]

118471

१७८३. प्र नभस्व पृथिवि भिन्द्धी३दं दिव्यं नभः।
उद्नो दिव्यस्य नो धातरीशानो वि ष्या दृतिम्॥ १॥

Burst forth, O earth; split this cloud of heaven; untie for us, O Dhātā, that are master, the skin-bag of the water of heaven.

Ppp. reads, for a, *un nambhaya pṛthivīm*, which is better; it reads *bilam* for *dṛtim* at the end; also *udhno* at beginning of c; not a single ms. has the right reading of this word, either here or in the other places [cf. iii.12.4, n.] where it occurs; here they vary between *utno* (the great majority, including all SPP's *pada*-mss.), *unno, unto, utvo*; the comm. reads correctly *udnas*, and SPP. receives it into his text; our *ūdhno* was a mistaken emendation. Our Bp. leaves *bhindhi* unaccented, putting after it the mark of pāda division, and several of the mss. (including our P.s.m.E.p.m.I.) accent in *saṁhitā* accordingly. The verse is found also in TS. (ii.4.8[2]) and MS. (i.3.26); both have a like Ppp.; MS. has *adas* for *idam* in b; both read *udno* in c, and TS. has *dehi* for *dhātar*; and, in d, TS. has *sṛjā* for *syā*. The comm. gives three independent explanations of *pra nabhasva :* either *prakarṣeṇa saṁgatā ucchvastiā bhava,* or *vṛṣṭyā* (?mss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kṛṣṭyā, pṛṣṭyā) *prakarṣeṇa bādhitā mṛditā bhava*, or [*nabhasva = nahyasva*] *saṁnaddhā bhava*. For *dhātar*, in c, he reads *dhāta* "= *dhehi*." The verse is really *anuṣṭubh* (resolving at the beginning *pṛ-a*). [Play of words between *nabhasva* and *nabhas* : cf. iv.7.1.] [Correct *ūdhno* to *udno*.]

१७८४. न घ्रंस्तंताप् न हिमो जघान् प्र नंभतां पृथिवी जीरदानुः।
आपश्चिदस्मै घृतमित् क्षरन्ति यत्र सोमः सदुमित् तत्र भद्रम्॥ २॥

Not heat burned, not cold smote; let the earth, of quick drops, burst forth; waters verily flow ghī for him; where Soma is, there is it ever excellent.

In b, Ppp. reads *sadasyate* for *nabhatām*; in c, *sadam* for *ghṛtam*. With c compare RV.i.125.5 c.

20 (19). For progeny, etc.

Found also in Paipp. xix. Kauś. (35.17) uses it in a women's rite, with an oblation in the lap of woman desirous of offspring; and further (59.19), with hymn 17 etc. : see under the latter.

[२० - प्रजा सूक्त (१९)]

[ऋषि- ब्रह्मा। देवता- धाता, प्रजापति, पुष्टपति। छन्द- जगती।]

१७८५. प्रजापंतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः।
संजानानाः संमनसः सयोनयो मयि पुष्टं पुष्टपतिर्दधातु॥ १॥

Prajāpati generates these offspring (*prajās*); let Dhātā, with favoring mind, bestow (*dhā*) [them]; harmonious, like-minded, of like origin; let the lord of prosperity put (*dhā*) prosperity in me.

The verse is to be compared with one in MS. (ii.13.23) and ĀpŚS. (xiv.28.4), of which the second pāda precisely agrees* with ours, and the fourth nearly (but reading *puṣṭim puṣṭipatir*); while for a both have *ā naḥ prajāṁ janayatu prajāpatiḥ*, and, for c, *saṁvatsara ṛtubhiḥ saṁvidānaḥ* (ĀpŚS. *ṛtubhiś cākupānaḥ*†); and d is MB.ii.4.7 c.‡ Cur c, nom. plur. words, is left without any construction (but emendation to *sayonīs* would make them accus., helping both the construction and the meter); Ppp. has the same c as MS., and also gives *janayatu* (for *-ti*) in a, as does the comm.; it is doubtless the better reading. Two of the pādas are *triṣṭubh*. *[But Āp. has *dadātu*.]† [Intending *ca a-kupānaḥ*, as an isolated root-aorist pple? see *Gram*. §840 b.] ‡[But with *puṣṭim puṣṭipatir*, like MS.Āp.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21 (20). Praise and prayer to Anumati

Found also in Paipp. xx. (in the verse-order 1, 2, 3, 5, 6, 4). Used by Kauś. (59.19) with hymn 17 etc. : see under 17; and vs. 1 a appears also (45.16) as first pāda of a *gāyatrī* verse accompanying an oblation at the end of the *vaśāśamana* ceremony. Verse 6 is also understood by the schol. as intended by *ānumatī*, occurring in the rule *ānumatīm caturthīm* in three different rites, house-building (23.4), acquisition of Vedic knowledge (42.11), and *vaśāśamana* (45.10). In Vait. (1.15), the hymn is quoted in the *parvan* ceremonies on the day of full moon.

[२१ -अनुमति सूक्त (२०)]

[ऋषि- ब्रह्मा। देवता- अनुमति। छन्द- अनुष्टुप्, ३ त्रिष्टुप्, ४ भुरिक् अनुष्टुप्, ५ जगती, ६ अति शाक्वरगर्भा जगती।]

१७८६. अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम्।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम॥ १॥

Let Anumati ('approval') approve [*anu-man*] today our sacrifice among the gods; and let Agni be oblation-carrier of me worshipping.

Ppp's only variant is *yachatām* for *manyatām* at end of b. The verse is found in various other texts : VS. (xxxiv.9), TS. (iii.3.11[3]), MS. (iii.16.4), AŚS. (iv.12.2), and ŚŚS. (ix.27.2). In a, MS.ŚŚS. preserve the *a* after *no*; the others put *no* before *adya* ('*dya*); in d, all save TS. change *bhavatām* to *-tam*, and all have *mayaḥ* for *mama*. MB. (ii.2.19) also has *mayas*, but in a *iyam* for *adya*, and in d *sa no 'dād dāś-*. The translation given implies emendation in d to *dāśuṣas*; the comm. regards it as a case of substitution of dative for genitive. The comm. takes *bhavatām* as 3d sing. middle; but it may perhaps better be viewed (like the *-tam* of the other texts) as dual active, with *anumati* and *agni* together as subject; the corruption of *mayas* to *mama* has rather spoiled the whole construction. The comm. explains Anumati as intending here also, as elsewhere, the goddess of the day of full moon; there is nothing in the hymn that demands or implies that character.

१७८७. अन्विदनुमते त्वं मंसंसे शं च नस्कृधि।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः॥ २॥

May you, indeed, O Anumati, approve, and do you make weal for us; enjoy you the offered oblation; grant us progeny, O goddess.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse, with a wholly different second half, is found in the same texts that have vs. 1 (VS. xxxiv.8; the others as quoted above : also K. xiii.16) : all read *manyāsai* instead of *maṅase*, and TS. combines *naḥ kṛdhi*. Ppp. has, for c, d, *iṣas tokāya na dadhat pra ṇa āyūṅṣi tāriṣat*, of which that last pāda agrees* with the other texts (they have, for c, *kratve dakṣāya no hinu*). The comm. reads *maṅsiṣe* for *-sase*, both here and in 6 d. Our last half-verse is also 68.1 c, d, and nearly 46.1 c, d. *[But VS.TS.ŚŚS. have *tāriṣas*.]

१७८८. अनु॑ मन्यतामनु॒मन्य॑मानः प्र॒जाव॑न्तं र॒यिमक्षी॑यमाणम्।
तस्य॑ व॒यं हेड॑सि॒ मापि॑ भूम सुमृ॒डी॒के अ॑स्य सुम॒तौ स्या॑म॥ ३॥

Let him, approving, approve wealth rich in progeny, not being exhausted; let us not come to be within his wrath; may we be in his very gracious favor.

The first three pādas correspond to that part of a verse in TS.iii.3.11[4] (to which the comm., by an almost isolated proceeding, refers, with notice of the differences of reading) which preserves the consistency of the hymn by reading the feminine, *-mānā* at end of a, and *tasyai* in c; Ppp. apparently intends the same with *-mānāṣ* and *tasyā*, and it further agrees with TS. in giving, for d, *sā no devī suhavā śarma yachatu*. The change of our text to masculine seems a mere corruption. Our d is nearly RV.viii.48.12 d.

१७८९. यत् ते॒ नाम॑ सु॒हव॑ं सुप्रणी॒तेऽनु॑मते अनु॑मतं सु॒दानु॑।
तेना॑ नो य॒ज्ञं पि॑पृहि विश्ववारे र॒यिं नो॑ धेहि सुभगे सु॒वीर॑म्॥ ४॥

The easily-invoked, approved, generous (*sudānu*) name that is yours, O well-conducting Anumati - therewith fill our sacrifice, O you of all choice things; assign us, O fortunate one, wealth rich in heroes.

Ppp. reads *sudāvas* at end of b, and has a wholly different second half-verse : *tena tvaṁ sumatiṁ devy asma iṣaṁ pinva viśvavāraṁ suvīram*. The last half-verse is repeated below as 79.1 c, d. [In c, *no* is superfluous.]

१७९०. एमं य॒ज्ञमनु॑मतिर्जगाम सुक्षे॒त्रता॑यै सुवी॒रता॑यै॒ सुजा॑तम्।
भ॒द्रा ह्य॑स्याः प्र॒म॑तिर्ब॒भूव॒ सेमं य॒ज्ञम॑वतु दे॒वगो॑पा॥ ५॥

Anumati has come to this well-born offering, in order to [our] abounding in fields and in heroes; for her forethought (*pramati*) has been excellent; let her, god-shepherded, aid this offering.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. has a different first half : *ā no devy anumatir jagamyāt sukṣatrā vīratā yā sujātā*; [its d appears to be *sa imaṁ yajñaṁ bhavatu nevajuṣṭā*, intending perhaps *avatu devajuṣṭam* : Roth's collation is not quite consistent with his note.] Neither this verse nor the next has any *jagatī* character. [For b, the Ppp. version suggests that the original reading may have been *sukṣetra suvīratāyai sujātā* : cf. Roth, *Ueber gewisse Kürzungen im Wortende im Veda*, page 6.]

१७९१. अनुमतिः सर्वमिदं बभूव यत् तिष्ठति चरति यदु च विश्वमेजति।
तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः॥६॥

Anumati has become all this - what stands, moves, and all that stirs; may we be in the favour [*sumatī*] of you as such, O goddess; O Anumati, for may you approve us.

Ppp. has, for a, *anumatir viśvam idaṁ jajāna*; [in b (omitting *u* and *viśvam*), it reads *yad ejati carati yac ca tiṣṭhati*, thus rectifying the meter].

22 (21). In praise of the sun

Found also in Paipp. xx., and in SV. (i.372). According to Kauś. (86.16), the verse is used in the *pitṛnidhāna* division of the funeral ceremony accompanying the application of the *dhruvanas* (*sic*); [see xviii.3.10, 17.]

[२२ -एको विभुः सूक्त (२१)]

[ऋषि- ब्रह्मा। देवता- आत्मा। छन्द- पराशक्वरी विराट् गर्भा जगती।]

१७९२. समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम्।
स पूर्व्यो नूतनमाविवासत् तं वर्तनिरनु वावृत एकमित् पुरु॥१॥

Come you together all with address (*vacas*) to the lord of the sky; [he is] the one mighty (*vibhū*) guest of people; may he, ancient, conciliate the present one; him, being one, the track has much turned after.

The verse is here literally rendered according to the AV. version, but comparison with SV. and Ppp. shows plainly that its readings are very corrupt. SV. reads, in a, *s. viśvā ojasā*; it has at beginning of b *ya eka id bhūr*; in c, *ājigīṣam*; in d, *vartanīr*, and *eka it* at the end (omitting *puru*). Ppp's version is this : a, b, *sam aitu viśvā oham ā pati divo eṣa ita bhūr aditir janānām*; in d, *vivṛte'kam it paruḥ*. [Henry suggests some emendations.] The meter (12 + 10 : 11 + 14 = 47) is not accurately defined by the Anukr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23 (22). To the sun (?)

Found also in Paipp. xx. Both verses form a single long verse in SV. (i.45[8]). Appears in Kauś. (66.14), in the *savayajñas*, with vi.31, on giving a spotted cow. In Vait. (13.8) it follows, in the *agniṣṭoma*, next after hymn 14.

[२३ - ज्योति सूक्त (२२)]

[ऋषि- ब्रह्मा। देवता- ब्रध्न, उषा। छन्द- द्विपदा एकावसाना विराड् गायत्री, २ त्रिपदा अनुष्टुप्।]

१७९३. अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि॥ १॥

This one [is] a thousand for our seeing, thought of the poets, light in extent.

The translation is only mechanical, the real sense being wholly obscure. SV. reads *ānavo dṛśaḥ* (for *ā no dṛśe*); Ppp., *ā na ṛṣiṣ*; and *aditir* for *matir*. SV. ends with *vidharma*. The comm. divides the verses differently, ending the first with *sam airayan*, against the mss., the Anukr., the SV., and the evident connection [but apparently with Ppp.]. The metrical definitions of the Anukr. are bad; each verse is 12 + 8, the second having an added pāda of 11 syllables.

१७९४. ब्रध्नः समीचीरुषसः समैरयन्।
अरेपसः सचेतसः स्वसरे मन्युमत्तमाश्चिते गोः॥ २॥

The ruddy one sent together the collected downs, faultless, like-minded, most-furious, in the gathered stall of the cow.[1]

Even to make a mechanical version it has been necessary to read *airayat*, with SV., which has further, at the end, *manyumantaś citā goḥ*; Ppp. gives *īraya*, and *citayo goḥ*.

The second *anuvāka*, ending here, has 9 hymns and 22 verses; the Anukr. quotation says *dve dvitīye tu vidyāt*.

[In the head-line of p.150 of the Berlin edition, correct the misprinted *kāṇḍa*-number 6 to 7.]

24 (23). Against ill conditions and beings

The hymn is merely a repetition of iv.17.5 above, and is not found in

1. गोशब्देन आदित्य-उच्यते। गौः विष्टप् नभ इति षट् पदानि दिवश्चादित्यस्य च साधारणानीति हि यास्कः (निघ० १ ४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Paipp. otherwise than as part of the latter hymn. It is used neither by Kauś. nor by Vait. [As to its insertion in the second *anuvāka*, see p. 389, near top.]

[२४ - दुष्वप्ननाशन सूक्त (२३)]

[ऋषि- यम। देवता- दुष्वप्ननाशन। छन्द- अनुष्टुप्।]

१७९५. दौष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि॥ १॥

Evil-dreaming, evil-living, demon, monster, hags, all the ill-named (f.), ill-voiced - them we make disappear from us.

25 (24). To various gods

Not found in Paipp. Used by Kauś. (59.19) only with 17 etc. : see under hymn 17.

[२५ - सविता सूक्त (२४)]

[ऋषि- ब्रह्मा। देवता- सविता। छन्द-त्रिष्टुप्।]

१७९६. यन्न इन्द्रो अखनद् यदग्निर्विश्वे देवा मरुतो यत् स्वर्काः।
तदस्मभ्यं सविता सत्यधर्मा प्रजापतिरनुमतिर्नि यच्छात्॥ १॥

What Indra dug for us, what Agni, all the gods, what the well-singing Maruts– that may Savitā of true ordinances, may Prajāpati, may Anumati confirm to us.

The comm. reads *asanat* (= *adadāt*) in a, and so do our Bp.I. (E. *aṣanat* p.m.), although SPP. reports no such variant among his authorities.

26 (25). Praise to Viṣṇu and Varuṇa

The hymn is found also in Paipp. xx. Used by Kauś. (59.19) only with hymn 17 etc. (which see).

[२६ - विष्णु सूक्त (२५)]

[ऋषि- मेधातिथि। देवता-विष्णु। छन्द-त्रिष्टुप्।]

---

1. स्वर्काः। अर्को मन्त्रो भवति यद् अनेनार्चन्ति। अर्को देवो भवति यद् एनम् अर्चन्तीति यास्कः (नि० ५.४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१७९७. ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः॥ १॥

By whose [du.] force were established the spaces (*rajas*),[1] who by heroisms are most heroic, most mighty, who by their powers lord it unopposed– to Viṣṇu, to Varuṇa has gone the first invocation.

The verse is found also in a number of other texts : VS. (viii.59), TB. (ii.8.4[5]), MS. (iv.14.6), SB. (i.5), AŚS. (v.20.6), ŚŚS. (iii.20.4); all of them agree nearly in their variations from our text : thus, *vīryebhir* (but MS. *vīrebhir*) for our *yau vīryair* in b; *yā* and *apratītā* (but TB. *-tīttā*) in c; and *viṣṇū, varuṇā*, and *pūrvahūtau* (but MS. *-tim*) in d; TB. further *śaciṣṭ hā* in b. Ppp. has *stabhitā* in a, and *śacībhiḥ* (for *śaviṣṭhā*) in b.

१७९८. यस्येदं प्रदिशि यद् विरोचते प्र चानति वि च चष्टे शचीभिः।
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः॥ २॥

In whose (sing.) direction is whatever shines out here, [whatever] both breathes forth and looks abroad mightily (*śacībhis*), of old, by the god's ordinance, with powers (*sahas*) - to Viṣṇu, to Varuṇa has gone the first invocation.

The first pāda is found above as iv.23.7 a, and nearly as iv.28.1 b; also in TS. iii.3.11[4]. Ppp. reads for c, *maho* ṛtasya dharmaṇā yuvānā*, and begins with *yayos*. The comm., in b, seems to give *prā'niti ca*. The first pāda is rather *jagatī*. *[So Roth's collation : his notes give *mahā*.]

27 (28). Praise and prayer to Viṣṇu

Only vss. 1-3, and those not complete, are found in Ppp. (xx.). Most of the material of the hymn is found in RV. [i.154 and 22] and elsewhere : see under the different verses. The hymn is found in Kauś. (59.19) only in connection with hymn 17 etc. (see 17). But in Vait. the different verses appear many times. Verse 1 is used (13.14) in the entertainment of Viṣṇu, in the *agniṣṭoma* (next after hymn 5, above), and later in the same ceremony (15.12), with setting up the support of the *havirdhānas*. Verse 3, in the *parvan* ceremonies, accompanies (4.20) the sacrificer's approach to the *āhavanīya* fire; and again, in the *agniṣṭoma* (13.5), his exit from the sacrificial hut; while its second part (c-f) goes with the offering of an oblation to Viṣṇu at the beginning of the *paśubandha* (10.1). Verses 4 and 5 accompany (15.10) offerings to the two wheel-tracks of the *havirdhāna-*

1. See Nirukta 41.9.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

carts in the *agniṣṭoma*. With verse 6, in the *agnicayana* (29.2), mortar and pestle are set down; and with 6 and 7, in the *paśubandha* (10.10), the sacrificial post is set upright; and the comm. regards vs. 4 as intended by the "verse to Viṣṇu" in 2.3 and 23.14. The comm. moreover, quotes the hymn as used by the Nakṣatra Kalpa (18) in a *mahaśānti* ceremony named *vaiṣṇavī;* and vs. 3 c-f by the same (14) with an offering to Viṣṇu in the *adbhutaśānti*; and vs. 4 by the same (19), in the rite called *tvāṣṭrī*, with tying on of a triple amulet.

[२७ - विष्णु सूक्त (२६)]

[ऋषि- मेधातिथि। देवता-विष्णु। छन्द-त्रिष्टुप्, २ त्रिपदा विराड् गायत्री, ३ त्र्यवसाना षट्पदा विराट् शक्वरी, ४-७ गायत्री।]

१७९९. विष्णोर्नु कं प्रा वोचं वीर्याणि यः पार्थिवानि विममे रजांसि।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः॥ १॥

Of Viṣṇu now I would speak forth the heroisms, who traversed (*vi-mā*) the spaces of the earth, who established the upper station, striding out triply, he the wide-going one.

The verse is RV.i.154.1 (also VS.v.18; TS.i.2.13[3]; MS. i.2.9, all precisely like RV.), which reads at end of a, in different order, *vīryāṇi pra vocam*. *Pra* in our text is a misprint for *prā*, which all our *saṁhitā*-mss. give. [The vs. seems to be suggested by RV. i.32.1.]

१८००. प्र तद् विष्णुं स्तवते वीर्याणि मृगो न भीमः कुचरो गिरिष्ठाः।
परावत आ जगम्यात् परस्याः॥ २॥

So Viṣṇu praises forth his heroisms, like a fearful wild beast, wandering, mountain-staying,

From distant distance may be come hither.-

The first two pādas of this verse, with the first two of our vs. 3, form one verse in the other texts : RV.i.154.2; TB.ii.4.3[4]; MS.i.2.9; Āp.xi.9.1; and also in Ppp., which has it alone, besides our vs. 1. RV.MS. read *vīryeṇa*, which is better, in a; TB.Āp. *vīryāya* instead. Our second pāda forms, together with our (intruded) third pāda, a first half-verse in several other texts : RV.x.180.2; SV.ii.1223; VS.xviii.71; TS.i.6.12[4]; MS.iv.12.3; instead of *jagamyāt* is read *jaganthā* by all except TS., which has *jagāmā*; the whole (RV. etc.) verse is our vii.84.3 below. The comm. unites to this verse the first two pādas of the one following, which certainly belong

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

much more properly with it; but the mss. and the Anukr. require the division as made in our text; and SPP. also follows them.

१८०१. यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा।
उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर॥३॥

Upon whose three wide out-stridings dwell all beings. Widely, O Viṣṇu, stride out; widely make us to dwell; drink the ghī, O you ghī-wombed one; prolong the master of the sacrifice on and on.

Made up of the second half of a RV. etc. *triṣṭubh* verse (see above : no text shows in this half any various readings) and a whole *anuṣṭubh* verse, which also is found in a number of other texts (VS.v.38; i.3.4[1], MS.i.2.13; AŚS. v.19.3; ŚŚS. viii.4.3), and almost without variants (only TS. combines *naḥ kṛdhi* in b, and MS. reads *ghṛtavane* in c). [Ppp. ends with b (*viśvā*).]

१८०२. इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा।
समूढमस्य पांसुरे॥४॥

Here Viṣṇu strode out; thrice he set down his steps; [it is] collected in his dust.

This and the three following verses form one connected passage also in RV. (i.22.17-20) and SV. (ii.1019-22), but not in the other texts in which they are, in part or all, found. In this verse, RV.SV. read *padam* at end of b,* and SV. has *pāṅsule* at end of c. Of the other texts, Vs. (v.15) and TS. (i.2.13[1]) agree with RV.; MS. (i.2.9 et al.) has *padā*, like our text. The meaning of c is obscure and disputed : the comm. here explains thus : *viṣṇoḥ.....pāṅsumati pāde lokatrayam....samavasthāpitaṁ samākṛṣṭaṁ vā*. Henry renders "for him it is reduced to a dust-heap." *[SV. also at i.222.]

१८०३. त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः।
इतो धर्माणि धारयन्॥५॥

Three steps Viṣṇu strode out, the unharmable shepherd, ordaining (*dhṛ*) here (*itas*) [his] ordinances.

RV.SV. read *atas* at beginning of c, and VS. (xxxiv.43) agrees with them; TB. (ii.4.6[1]) has instead *tatas*. It seems hardly possible to give *itas* its distinctive meaning 'from here'; but Henry combines it with *vi cakrame* : "from here." The comm. has *atas*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८०४. विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे।
इन्द्रस्य युज्यः सखा॥ ६॥

Behold you the deeds of Viṣṇu, from where he beholds [your] courses (*vrata*), [he] Indra's suitable companion.

Or *yatas* in b may mean simply 'as.' Not only RV.SV., but also the other texts containing this verse (VS.vi.4 et al.; TS.i.3.6[2]; MS.i.2.14), have the same readings with ours. The comm. explains *paspaśe* as *spṛśati badhnāti vā!*

The comm. strangely * closes the hymn here, and treats its last two verses as [belonging to the next : see p. 389]. *[Because he has got to the end of his "spoiled decad"?]

१८०५. तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्॥ ७॥

That highest step of Viṣṇu the patrons (*sūri*) ever behold, like an eye stretched on the sky.

In all the texts, this verse is given in connection with the preceding one. RV.SV., and also Vs. (vi.5), have precisely our text; TS. (i.3.6[2] et al.) differs only by accenting, according to its usage, *divī'va**; MS. (i.2.14) reads *śacyā sadā* in b. *[*Gram.* §128; Prāt.iii.56.]

१८०६. दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोरन्तरिक्षात्।
हस्तौ पृणस्व बहुभिर्वसव्यैराप्रयच्छ दक्षिणादोत सव्यात्॥ ८॥

From the sky, O Viṣṇu, or also from the earth; from the great wide atmosphere, O Viṣṇu, fill your hands abundantly with good things; reach forth hither from the right, hither also from the left.

The verse is found also in VS. (v.19), TS. (i.2.13[2]), and MS. (i.2.9). VS.TS. insert *vā* after *divas* in a and *mahas* in b, and TS. reads *uta vā* for *uros* in b, while MS. has, for b, *uror vā viṣṇo bṛhato antarikṣāt*; TS. combines both times *viṣṇav u-*; VS. has, for c, *ubhā hi hastā vasunā pṛṇasva*; TS.MS. accent *vasavyais*, which is decidedly more regular (but SV.i.298 has *vasavye*); and all three accent *ā pra y-*, which is also more in accordance with usage (our *pada*-text *ā prayacha*). The first two pādas are of 10 syllables each; [but the *vā's* of VS.TS. make them good *triṣṭ ubh*].

28 (27). Prayer and praise to Iḍā

Not found in Paipp., but occurs in ĀpŚS. iv.13.4. Kauś. makes no use

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the verse; but in Vait. (3.15) it accompanies a libation to Iḍā in the *parvan* ceremonies.

[२८ - इडा सूक्त (२७)]

[ऋषि- मेधातिथि। देवता-इडा। छन्द-त्रिष्टुप्।]

१८०७. इडै॒वास्माँ॑ अनु॑ वस्तां व्र॒तेन॒ यस्या॑: प॒दे पु॒नते॑ देव॒यन्त॑:।
घृ॒तप॑दी॒ शक्व॑री॒ सोम॑पृष्ठोप॑ य॒ज्ञमस्थित वैश्वदे॒वी॥ १॥

Let Iḍā herself dress us with the vow (*vrata*), [she] in whose place (*pada*) the pious purify themselves; ghī-footed, able, soma-backed, she, belonging to all the gods, had approached the offering.

Or *vrata* in a may mean the *vrata*-milk (comm. simply *karman*). ĀpŚS. omits *eva* and reads *ghṛtena* for *vratena* in **a**, and has for **c**, *vaiśvānarī śakvarī vāvṛdhānā*. The comm. reads *upā'stṛta* in **d**.

29 (28). Of the instrument of offering

Found also in Paipp. xx. To this hymn, as to the preceding, Kauś. pays no attention; but it is used twice by Vait. : once in the *parvan* ceremony (4.12), as the *hotar* unties the *veda*-bunch; and once in the *agniṣṭoma* (13.2), in connection with the *prāyaṇīya iṣṭi*.

[२९ - स्वस्ति सूक्त (२८)]

[ऋषि- मेधातिथि। देवता- वेद। छन्द-त्रिष्टुप्।]

१८०८. वे॒द: स्व॒स्तिर्द्रु॒घण॒: स्व॒स्ति: प॑र॒शुर्वेदि॑: पर॒शुर्न॑: स्व॒स्ति।
ह॒वि॒ष्कृतो॑ य॒ज्ञिया॑ य॒ज्ञका॑मा॒स्ते दे॒वासो॑ य॒ज्ञमि॒मं जु॑षन्ताम्॥ १॥

The *Veda* [is] well-being, the tree-smiter well-being; the rib [is] sacrificial hearth (*vedi*), the ax our well-being; oblation-making, worshipful, lovers of the offering, let those gods enjoy this offering.

The first half-verse corresponds to the initial clauses of TS.iii.2.4[1] : *sphyaḥ svastir vighanaḥ svastiḥ paraśur vediḥ paraśur naḥ svastiḥ*. By the *veda* is doubtless here meant the bunch of sacred grass so called, used in the ceremonies of offering (*darbhamuṣṭi*, comm.). The *ṇ* of *drughaṇas* (p. *dru ghanaḥ*) is prescribed by Prāt.iii.76. The comm. explains it by *lavitrādiḥ*, because *drur drumo hanyate 'nena*. Half of SPP's authorities accent *paraśus* the first time, and of ours all but one (D.), and we

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

accordingly adopted that reading in our text, as it seemed very unlikely that it would be so distinguished from *paraśus* in the same pāda without reason - and the reason in fact seems to be that it stands for *parśus* (TS.) [which pronunciation the meter decidedly favors - for the *suasti* at the end of b must scan as 3 syllables]. SPP. accents *paraśus* both times. The comm. apparently understands *paraśus*, as he explains it as *parśuḥ pārśvavañkris* [*tṛṇādicchedanī*], but the second *paraśus* by *vṛkṣ acchedanasādhana*. He takes away the strange inconsistency in the use of *svasti* by reading (like TS.) *svastiḥ* at end of b. [Discussions of *drughaṇa* : Geldner, *Ved. Stud.* ii.3; von Bradke, ZDMG. x1vi.462; Bloomfield, ib.x1viii.546; Franke, WZKM.viii.342.] [In b, Ppp. reads *paraśur vediṣ paraśu nas svasti,* and, in d, *havir idaṁ* for *yajñam imaṁ*.]

30 (29). To Agni and Viṣṇu

Found also in Paipp.xx. (in verse order of verses); and, as connected passage, further in TS. (i.8.22[1]) and ŚŚS. (ii.4.3). Used by Kauś. (32.3), with hymns, 42, 46, 78, 112, in a remedial rite for various diseases, with binding of grass on the joints; and also (59.19) with 17 etc. : see 17. In Vait. (8.1), it accompanies an offering to Agni and Viṣṇu at the beginning of the *parvan* ceremony. [Whitney seems to doubt whether the Anukr. does not mean to ascribe this hymn (and 27, 28) to *Bhṛgvaṅgiras*.]

[३० - अग्नाविष्णू सूक्त (२९)]

[ऋषि- मेधातिथि। देवता- अग्नाविष्णू। छन्द-त्रिष्टुप्।]

१८०९. अग्नाविष्णू महि तद् वां महित्वं पाथो घृतस्य गुह्यस्य नाम।
दमेदमे सप्त रत्ना दधानौ प्रति वां जिह्वा घृतमा चरण्यात्॥ १॥

O Agni-and-Viṣṇu, great [is] that greatness of yours; you drink of the ghī that is called secret, assuming seven treasures in each house; may your tongue move on to meet the ghī.

TS. has, in b, the imperative *vītam*, and ŚŚS. *pātam*, and both *guhyāni*, which makes of *nāma* an accus. pl.; at the end, TS. has *caraṇyet*, and ŚŚS. *-ṇyat*; and both *dadhānā* at end of c : ŚŚS. further exchanges 1 c and 2 c, and has *upa* for *prati* at beginning of d. MS. mixes up the material of the two verses still more, putting our 1 b, c after our 2 a in iv.10.1, and our 2 b, c after our 1 a in iv.11.2 (in iv.10.1 it reads *guhyāni* and *dadhānā*, like the other two texts, but *pāthas*, like ours); in d(iv.11.2), it has *anu* (the text wrongly *nu*) instead of *prati*, and at the end *-ṇyat*. KB. (vii.2) has two pādas resembling d (one with *upa* and one with *prati* at the beginning, and both ending with *caranyat*). With b compare further

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV.iv.58.1 c, and with c RV. v.1.5 [c and vi.74.1 c]. Ppp. exchanges the place of 1 b and 2 b, and reads in the former (like ŚŚS.) *pātam* and *guhyāni* [see my addition to note to vs. 2].

१८१०. अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ।
दमेदमे सुष्टुत्या वावृधानौ प्रति वां जिह्वा घृतमुच्चरण्यात्॥ २॥

O Agni-and-Viṣṇu, great [is] your dear domain (*dhāman*); you partake of (*vī*) the ghī, enjoying secret things, increasing by good praise in each house; may your tongue move up to meet the ghī.

For the exchange of pādas in the other texts, see under the preceding verse; for this verse we have here further AŚS. (ii.8.3), without such exchange. In the material corresponding to our 2, all the other texts read *juṣāṇā* at end of b; at end of d. TS. has again *-ṇyet*, and all the others *-ṇyat*; TS.MS. have *vāvṛdhānā* at end of c, and TS. *suṣṭutīr*, MS. *suṣṭutī*, before it; while AŚS.ŚŚS. read instead *suṣṭutir vām iyānā*, evidently corrupt. Ppp. has, for b (putting it in the other verse), *pātaṁ ghṛtasya guhyā juṣāṇaḥ*. VS. (viii.24) and MS. in i.3.39), finally, have a second half-verse nearly like our c, d but addressed to Agni, with a wholly different first half : it reads *dame-dame samidhaṁ yakṣy* (MS. *yakṣy*) *agne prati te jihvā ghṛtam uc caraṇyat*. [The "inversion" of the verses in Ppp., taken with the "exchange of pādas 1 b and 2 b," seems to mean that the Ppp. reading is as follows : *agnāviṣṇū mahi dhāma priyaṁ vāṁ pātaṁ ghṛtasya guhyāni nāma : dame-dame* etc.; and then, *agnāviṣṇū mahi tad vāṁ mahitvaṁ pātaṁ ghṛtasya guhyā juṣānaḥ : dame-dame* etc.]

31 (30). For successful anointing

Not found in Paipp. Used by Kauś. (54.6) in the *godāna* ceremony, to accompany the anointing of the youth's eyes. Vait. (10.5) makes it accompany, in the *paśubandha*, the anointing of the sacrificial post.

[३१ - अञ्जन सूक्त (३०)]

[ऋषि- भृग्वङ्गिरा। देवता- द्यावापृथिवी, मित्र, ब्रह्मणस्पति, सविता। छन्द-बृहती।]

१८११. स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम्।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत्॥ १॥

Well anointed for me have heaven-and-earth, well anointed has Mitra here made [it]; well anointed for me may Brahmaṇaspati, well anointed may Savitā make [it].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. supplies *akṣiyugaṁ yūpaṁ vā* for *svāktam* to agree with. The meter is plainly *anuṣṭubh*.

32 (31). To Indra : for aid

Like the preceding, not found in Paipp. Used by Kauś. (48.37), with hymns 34 and 108, and with vii.59 [or vi.37.3 (but see note to vii.59)], in a witchcraft ceremony against enemies, while laying on the fire fuel from a tree struck by lightning.

[३२ -शत्रुनाशन सूक्त (३१)]

[ऋषि- भृग्वङ्गिरा। देवता- इन्द्र। छन्द-भुरिक् त्रिष्टुप्।]

१८१२. इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व।
यो नो द्वेष्ट्यधरः सस्पदीष्ट यमु द्विष्मस्तमु प्राणो जहातु॥ १॥

O Indra, with abundant best possible aids, O generous hero, quicken us today; whoever hates us, may he fall downward; and whom we hate, him let breath quit.

The verse is RV.iii.53.21, which has for sole variant *yācchreṣṭhābhis* [which the meter alone would suggest as an emendation] (p. *yāt śre-*) in b. The combination *sas padīṣṭa* is prescribed by Prāt.ii.58. The comm. treats *yāvat* and *śreṣṭhābhis* as independent words.

33 (32). For long life

Found also (except d) in Paipp. xx. It is, without variant, RV. ix.67.29 (which also lacks d). Used by Kauś. twice (58.3, 11) in rites for length of life (on account of the concluding pāda), with iii.31, iv.13, and other passages, in the ceremony of initiation of a Vedic student. It is reckoned (54.11, note) to the *āyuṣya gaṇa*.

[३३ - दीर्घायु सूक्त (३२)]

[ऋषि- ब्रह्मा। देवता- आयु। छन्द- अनुष्टुप्।]

१८१३. उप प्रियं पनिप्नतं युवानमाहुतीवृधम्।
अगन्म बिभ्रतो नमो दीर्घमायुः कृणोतु मे॥ १॥

To the dear, wonder-working, young, oblation-increasing one have we gone, bearing homage; long life-time let him make for me.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is in RV. addressed to Soma. The comm. understands it here of Agni. He explains *panipnatam* as *śabdāyamānaṁ stūyamānaṁ vā.*

34 (33). For blessings : to various gods

Found, without variant, in Paipp.iv.; also in a number of other texts : see below. The verse has various uses in Kauś.: next after hymn 15, in a rite for prosperity (24.8), with offering a dish of mixed grain; in the ceremony of reception of a Vedic student, twice (57.22, 25), in the [*agnikārya*], with sprinkling thrice repeated; and (note to 53.4) the schol. add it in other rites, the *godāna* etc. In Veit.(29.21), the *brahman*-priest makes the sacrificer repeat it on being anointed, in the *agnicayana* ceremony.

[३४ - दीर्घायु सूक्त (३३)]

[ऋषि- ब्रह्मा। देवता- मरुद्गण, पूषा, बृहस्पति। छन्द-पथ्यापंक्ति।]

१८१४. सं मा सिञ्चन्तु मरुतः सं पूषा सं बृहस्पतिः।
सं मायमग्निः सिञ्चतु प्रजया च धनेन च दीर्घमायुः कृणोतु मे॥ १॥

Let the Maruts pour me together, together Pūṣan, together Bṛhaspati, together let Agni here pour me with both progeny and wealth; long life-time let him make for me.

'Pour together' (*sam-sic*), i.e. mingle, combine, unite; the expression probably chosen as accompanying an action of mixing things together by pouring. In their corresponding verse, TA. (ii.18[4]), JB. (i.362), ĀpŚS. (xiv.18.1), and PGS. (iii.12.10) have *indras* instead of *pūṣā* in b; ĀpŚS. has *vas* instead of *mā* in a and c; and in d, TA.JB.ĀpŚS. have *āyuṣā* for *prajayā*, and TA.JB. *balena* for *dhanena*; e is wanting in PGS.; ĀpŚS. has *sarvan* and *dadhātu*, TA. *āyuṣmantaṁ karota mā.* The variants of K. (xxxv.2) are not accessible.

35 (34). To Agni : against enemies

Found also in Paipp. xx. (but only the first half-verse). Used by Kauś. (36.33), in a rite concerning women, to prevent generation of a male child; also (48.37), with hymn 31 etc., against enemies : see under 31. Vait. (29.6) applies the verse, with the next, 35.1, in the *agnicayana*, while the bricks called *asapatna* are laid on the fifth course of the fire-altar.

[३५ - शत्रुनाशन सूक्त (३४)]

[ऋषि- अथर्वा। देवता- जातवेदा। छन्द- जगती।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८१५. अग्ने जातान् प्र णुदा मे सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व।
अधस्पदं कृणुष्व ये पृतन्यवोऽनागसस्ते वयमदितये स्याम॥ १॥

O Agni, thrust forth my rivals that are born; thrust back, O Jātavedas, those unborn; put underfoot those that want to fight [me]; may we be guiltless for you to Aditi.

The first half-verse (with a totally different second half) occurs also in VS. (xv.1), TS. (iv.3.12[1]), TA. (ii.5.2), and MS. (ii.8.7). [Cf. *Kaṭhahss.*, p.73.] They all read *nas* instead of *me* in a; and VS. has *ṇuda* (not *ṇudā*) before it, and *nuda jātavedaḥ* at end of b. The comm. (backed up by two or three of SPP's authorities) understands *te* instead of *te* in d, and SPP. (unwisely) adopts that reading in his text. The meter is too irregular to be properly called simple *jagatī*. [The excision from d of *vayam* and the worse than superfluous *te* would make all regular, 11 + 11 : 12 + 11.] [Ppp. in a exchange the place of *jātān* and *sapatnān* and omits *me*; has *śṛṇīhi* for *nudasva* in b; and omits c, d.]

36 (35). Against a rival (woman)

The first two verses are found also in Paipp.xx., but not together. Kauś. employs the hymn in the same rule (36.33) as hymn 34, to prevent an enemy's wife from bearing children; only vss. 2 and 3 are suited to such use. For the use of vs. 1 by Vait. (29.6), see under the preceding hymn.

[३६ - सपत्नीनाशन सूक्त (३५)]

[ऋषि- अथर्वा। देवता- जातवेदा। छन्द- अनुष्टुप् ३ त्रिष्टुप्।]

१८१६. प्रान्यान्त्सपत्नान्त्सहसा सहस्व प्रत्यजाताञ्जातवेदो नुदस्व।
इदं राष्ट्रं पिपृहि सौभगाय विश्व एनमनु मदन्तु देवाः॥ १॥

Overpower away with power [our] other rivals; thrust back, O Jātavedas, those unborn; fill this royalty to good fortune; let all the gods revel after him.

Of this verse also the first half, with a wholly different second half, is found in VS. (xv.2), TS. (iv.3.12[1]), and MS. (ii.8.7); all read, for a, *sahasā jātān pra ṇudā naḥ sapatnān*. Our second half, especially the last pāda, is rather wanting in connection with what precedes; Ppp. improves d by reading *anu tvā devās sarve juṣantām*. The comm. explains *rāṣṭram* by *asmadīyaṁ janapadam*, and *enam* by *śatruhananakarmaṇaḥ prayoktāram*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८१७. डुमा यास्ते शतं हिराः सहस्रं धमनीरुत।
तासां ते सर्वासामहमश्मना बिलमप्यधाम्॥ २॥

These hundred veins that are yours, and the thousand tubes - of them all of yours I have covered the opening with a stone.

Ppp. reads *sākam* for *aham* in c. The comm. regards the verse as addressed to a *vidveṣiṇī strī*. To him the *hirās* are the minute, and the *dhamanīs* the large vessels.

१८१८. परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः।
अस्वं१ त्वाप्रजसं कृणोम्यश्मानं ते अधिधानं कृणोमि॥ ३॥

The upper part of your womb I make the lower; let there not be progeny to you, nor birth; I make you barren (*asū*), without progeny; I make a stone your cover.

The mss. are divided between *sūtuḥ* and *sūnuḥ* at end of b (our Bp.D. read *sūnuḥ*), and SPP. adopts *sūnuḥ* (following half his authorities and the comm.), but wrongly, as the accent plainly shows.* The comm. reads *aśvām* at beginning of c, and supports it by a ridiculous explanation : it stands for *aśvatarīm* 'a she-mule,' and she-mules are not fruitful! [In the Berlin ed., the *r* of *kṛṇomi* in c is wanting.] *[Cf. the note to i.11.1.]

The discordance between vs. 1 and vss. 2 and 3 is so complete that it is difficult to believe them all to form one hymn together; and vs. 1 evidently belongs with hymn 34; vss. 2 and 3, moreover, are probably combined on account of their resemblance in the closing pādas. But there is no disagreement among the authorities with regard to the division.

37 (36). Husband and wife to one another

Of this verse are found in Paipp. only the first words, a lacuna following. Kauś. (79.2) prescribes its use in the marriage ceremonies of the fourth day, as the two spouses anoint one another's eyes.

[३७ - अञ्जन सूक्त (३६)]

[ऋषि- अथर्वा। देवता- अक्षि। छन्द- अनुष्टुप्।]

१८१९. अक्ष्यौ नौ मधुसंकाशे अनीकं नौ समञ्जनम्।
अन्तः कृणुष्व मां हृदि मन इन्नौ सहासति॥ १॥

The eyes of us two [be] of honey-aspect; our face [be] ointment; put (*kṛ*) you me within your heart; may our mind verily be together.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. begins with *akṣau*, and Ppp. also reads the same. The *pada*-text divides *sahā'sati* into *saha : asati*, which is plainly wrong (should be *asati*).

38 (37). The wife to the husband

Wanting in Paipp., but perhaps by reason of the lacuna noted under the preceding verse. Employed by Kauś. (79.7) in the same ceremony as the preceding hymn, with the direction *ity abhichādayati*, which may well enough mean, as plainly required by the sense of the verse, 'she envelops him,' but is explained by the schol. as 'one envelops the two spouses.'

[३८ - वास सूक्त (३७)]

[ऋषि- अथर्वा। देवता- वास। छन्द- अनुष्टुप्।]

१८२०. अभित्वा मनुजातेन दधामि मम वाससा।
यथासो मम केवलो नान्यासां कीर्तयाश्चन॥ १॥

I bridle (*abhi-dhā*) you with my Manu-born garment, that you may be wholly mine, may not make mention of other women.

The comm. explains *manu-* alternatively by *mantreṇa*, and takes *kīrtayās* as = *uccares*; and he supplies *nāmadheyam* as the latter's direct object, governing *anyāsām*. "Manu-born" is a strange epithet for a garment; perhaps the woman's embrace is intended, or her hair - if this be not too poetic. The second half-verse is nearly identical with 38.4 c, d.

39 (38). To win and fix a man's love : with a plant

The first two verses of this hymn are found in Paipp. xx., but in a fragmentary and corrupt condition; the remaining three, in iii. Used, according to Kauś. (36.12) with vi.129, 139, in a rite concerning women; the plant is fastened to the head (of the woman [so the comm.]), and she enters the village. (Keśava explains differently.) [He regards a man as object of the rite (*tasya śirasi baddhvā*), as indeed the text of vs. 2 d requires.

[३९ - केवलपति सूक्त (३८)]

[ऋषि- अथर्वा। देवता- आसुरीवनस्पति। छन्द- अनुष्टुप्, ३ चतुष्पदा उष्णिक्।]

१८२१. इदं खनामि भेषजं मां पश्यमभिरोरुदम्।
परायतो निवर्तनमायतः प्रतिनन्दनम्॥ १॥

I dig this remedy, me-regarding, greatly wailing, the returner of one going away, greeter of one coming.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Only the first half-verse is found in Ppp. The comm., after Kauś., understands the remedy to be that named *sauvarcala*,* ''Sochal salt.'' *Māmpaśyam* he explains as either *mām eva nārīm paśyat* or *mām eva asādhāranyena patye pradarśayat*; there can properly be no causative force in *-paśya*. [Weber suggests that *māmpaśyam* may be a misprint for *sā-*; but the mss. of SPP. and W. all appear to have *mā-*, except W's Bp., which has *sā-*.] The other difficult epithet, *abhirorudam*, he makes no difficulty of explaining as if it contained the root *rudh* instead of *rud* : *patyuḥ anyanārīsaṁsargam abhito nirundhat!* That might be convenient, if admissible; the *abhi* with *roruda* is obscure : perhaps 'wailing at or after [me].'

*[But Kauś., Dārila and Keśava, and the comm. seem to intend by *sauvarcala* a root or flower and not a salt decoction (cf. OB.vii.195) therefrom. See Bloomfield's note, p. 539. He observes that the Sūtra does not here inspire us with confidence in its exactness. See further my addition to note on vs. 5.]

१८२२. येना॑ नि॒चक्र॑ आ॑सु॒रीन्द्रं॑ दे॒वेभ्य॒स्परि॑।
तेन॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या॥ २॥

Wherewith the Āsurī put down Indra from among the gods, therewith put I you down, that I may be very dear [fem.!] to you.

The comm. explains *āsurī* alternatively as *asurasya māyā*, and renders *ni cakre* by *yuddhe svādhīnaṁ kṛtavatī*. [Weber, Henry, and Bloomfield understand this vs. as relating to Indra's seduction by an *āsurī* : cf. Oertel, JAOS. xix^2.120.] [Ppp. corrupt, as noted above.]

१८२३. प्र॒तीची॒ सोम॑मसि प्र॒तीच्यु॒त सूर्य॑म्।
प्र॒तीची॒ विश्वा॑न् दे॒वान् तां त्वा॒च्छाव॑दामसि॥ ३॥

Correspondent (*pratīcī*) to Soma are you, correspondent also to the sun, correspondent to all the gods; as such we address [*acha-ā-vad*] you.

'Correspondent,' perhaps 'a match for, as effective as'; Henry translates : ''looking in the face.'' The comm. declares the plant *śaṅkhapuṣpī* to be addressed in the verse, and paraphrases *pratīcī* by *vaśīkaraṇārtham pratyag-añcanā*. Ppp. inserts *oṣadhe* at end of a, and reads *anu* for *uta* in b. The verse admits of being read, artificially, as 7 x 4 = 28.

१८२४. अ॒हं व॑दामि॒ नेत् त्वं स॒भाया॒मह॒ त्वं व॑द।
ममेद॑स॒स्त्वं केव॑लो॒ नान्यासां॑ की॒र्तया॑श्चन॥ ४॥

I am speaking; not you; in the assembly verily do you speak;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

may you be mine wholly; may you not make mention of other women.

Ppp. has, in a, *vadāni mahattvam*, and *vadāni* would be a preferable reading, but it is given by only one of our mss. (D.) and three of SPP's, and is not admitted in either printed text. All the mss. (except our I.) accent *vada* at end of b, which accent SPP. accordingly properly enough accepts; the accent is no more anomalous than that of *kīrtayās* in d : which, however, we might regard as imitated after 37.1 d above, where the same half-verse is found nearly unchanged.

१८२५. यदि॒ वासि॑ तिरोज॒नं यदि॑ वा न॒द्यस्त॒रः।
इ॒यं ह॒ मह्यं॑ त्वामोष॑धिर्ब॒द्ध्वेव॒ न्या॑नयत्॥५॥

If you are either beyond people, or if beyond streams, may this herb, having as it were bound [you], conduct you in hither to me.

With *tirojanam* compare the oftener used *atijanam**; the virtual meaning is 'in uninhabited regions.' Ppp. makes better meter in c by reading *iyaṁ tvā mahyam oṣadhiḥ* The comm. curiously reads *tirocanam*, ''with concealed going'' [*tiras* and *acanam*]. The meter of the second half-verse is too irregular to be passed unnoticed. *[See OB. vii.385 and BR. i. 94.]

[Henry, in his note, conjectures that a plant was fastened to the man before his departure in order to ensure his return to the woman. Later, 1897, JA.9.ix.328, he cites a symbolic practice, reported by Prince Henry d'Orleans from the Upper Irawadi : a young woman fastens a hempen cord on the arm of her husband, who is about to be separated from her for a time, and he does the like. This seems to him (and to me) to confirm his view. OB., under *suvarcalā*, reports that some assign to the word the meaning ''hemp''. Cf. my addition to note to vs. 1.]

With this hymn ends the third *anuvāka*, containing 16 hymns and 31 verses; the Anukr. quotation are, for the hymns, *tṛtīyāntyau* [cf. *anuvāka*-note following h.118] *ṣoḍaśa*, and for the verses *aṣṭau tisraś cā 'vabodhyās tṛtīye*.

40 (39). In praise of Sarasvant (?)

Found also in Paipp. xx. Kauś. (24.9) employs it in a rite for prosperity, with offering to Indra of the omentum of a best bull; the verse is reckoned (note to 19.1) to the *puṣṭika mantras*.

[४० - आपः सूक्त (३९)]

[ऋषि- प्रस्कण्व। देवता- सुपर्ण, वृषभ। छन्द- त्रिष्टुप्।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८२६. दिव्यं सुपर्णं पयसं बृहन्तमपां गर्भं वृषभमोषधीनाम्।
अभीपतो वृष्ट्या तर्पयन्तमा नो गोष्ठे रयिष्ठां स्थापयाति॥ १॥

[Him], the heavenly eagle, milky, great, embryo of the waters, bull of the herbs, gratifying with rain from close by (?), in our cow-stall standing in wealth may [one] establish.

The first three pādas are, with variants, RV.i.164.52 a, b, c (also TS. iii.1.11[3]). Our very senseless *payasam* in a is RV. *vāyasam* (TS. *vay-*); our *vṛṣabham* (so TS.) in b is RV. *darśatam;* and RV. (not TS.) has *vṛṣṭibhis* in c. Then, for d, RV. has *sarasvantam avase johavīmi* (TS. nearly the same), which makes the whole verse one consistent construction; our d fits very badly. Ppp. reads *samudram* for *suparṇam* in a, and has, for c, d, *abhīptaṁ rayyā tapanti sarasvantaṁ rahiṣṭhyā* (i.e. *rayiṣṭhām*) *sādaye 'ha.* The comm. understands Sarasvant to be intended throughout the verse, and supplies *indras* as subject for the concluding verb; *abhīpatas* he explains variously : *sarvataḥ saṁgatā āpo 'smin* or *abhipatanaśīlān vṛṣṭ ikāmān sarvaprāṇinaḥ.* Henry renders "those who invoke him."

41 (40). Prayer and praise to Sarasvān

Found also in Paipp. xx. Kauś. makes no use of the hymn; but it is quoted by Vait. (8.2), with hymn 68, as accompanying offerings to Sarasvatī and Sarasvant at the full-moon sacrifice.

[४१ - सरस्वान् सूक्त (४०)]

[ऋषि- प्रस्कण्व। देवता- सरस्वान्। छन्द- त्रिष्टुप्, १ भुरिक् त्रिष्टुप्।]

१८२७. यस्य व्रतं पशवो यन्ति सर्वे यस्य व्रत उपतिष्ठन्त आपः।
यस्य व्रते पुष्टपतिर्निविष्टस्तं सरस्वन्तमवसे हवामहे॥ १॥

[He] whose [established] course all the cattle go, in whose course stand the waters, in whose course the lord of prosperity is entered - him, Sarasvān, we call to aid.

The verse is found in several other texts : TS. (iii.11[3]), MS. (iv.10.1), AŚS. (iii.8.1), ŚŚS. (vi.11.8); and it is a supplement (Aufrecht,[2] p.678) to RV. vii.96. All these agree in reading *vratam* in b, *puṣṭipatis* (the comm. also has this) in c, and *huvema* at the end. Ppp. has *vrate* in a and *vratam* in b, and *juhuvema* at the end.

१८२८. आ प्रत्यञ्चं दाशुषे दाश्वंसं सरस्वन्तं पुष्टपतिं रयिष्ठाम्।
रायस्पोषं श्रवस्युं वसाना इह हुवेम सदनं रयीणाम्॥ २॥

We, putting on abundance of wealth [and] ambition (?), would

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[here] call hither to [us] Sarasvaṇt,[1] a bestower coming to meet his bestower (*dāśvāṅs*), lord of prosperity, standing in wealth, seat of wealths.

The translation implies substitution of the Ppp. reading *śravasyam*, for *-syum* in c; the construction is hard enough, even with that change. Ppp. also has *rayīṇām* for *rayiṣṭhām* in b, and *vasānam* (which seems better) at end of c. SPP. reads in a the impossible form *dāśvaṅsam* (the comm. has *-vāṅs-*), alleging for it the support of most of his authorities; if any of ours have it, the fact was overlooked. [Bp.[1] has *dāśvaṅsam*; Bp.[2] *dāśvaṅssam!*]

42 (41). To the heavenly falcon (the sun)

Found also in Paipp. xx. (in inverted verse-order). Used by Kauś. (43.3) in the house-building ceremony (to purity the site, Keś., comm.) : compare Bloomfield in JAOS.xvi.12; further added by the schol. (note to 8.23) to the *vāstu gaṇa*; moreover, the verses are called (40.9) *samproks aṇyau*, and are variously made to accompany rites involving sprinkling (Bloomfield, ib.p.13). Verse 2 appears in Vait. (22.23) in the *agniṣṭoma*, with vi.122 and 123.

[४२ - सुपर्ण सूक्त (४१)]

[ऋषि- प्रस्कण्व। देवता- श्येन। छन्द-जगती, २ त्रिष्टुप्।]

१८२९. अति॒ धन्वा॒न्यत्य॒पस्ततर्द श्ये॒नो नृ॒चक्षा अवसानदु॒र्शः।
तर॒न् विश्वा॒न्यव॑रा॒ रजा॑ंसीन्द्रे॑ण॒ सख्या॑ शि॒व आ ज॑गम्यात्॥ १॥

Across wastes, across waters penetrated the men-beholding falcon, seeing a resting-place; passing all the lower spaces, may he come hither, propitious, with Indra as companion.

Ppp. combines (as often) *-kṣā'vasāna-* in b, and *śivā''jagāma* in d. *Avasāna-*, either 'his goal' (so Henry) or 'the settlements of men.' The meter is pure *triṣṭubh*.

१८३०. श्ये॒नो नृ॒चक्षा॑ दि॒व्यः सु॑प॒र्णः स॒हस्र॑पाच्छ॒तयो॑निर्वयो॒धाः।
स नो नि य॑च्छा॒द् वसु॒ यत् परा॑भृत॒मस्माक॑मस्तु पि॒तृषु॑ स्व॒धाव॑त्॥ २॥

The men-beholding falcon, heavenly eagle, thousand-footed, hundred-wombed, vigor-giving - may he confirm to us the good

---

1. श्रव इत्यत्रनाम (नि० १०.३)। तद् यजमानानां दातुम् इच्छन्तं रयीणाम् धनानां सगनम् नित्यनिवासस्थानम् एवंविधं सरस्वन्तं देवं वसानाः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that was borne away; let ours be what is rich is *svadhā* among the Fathers.

That is, probably, 'a pleasant life.' Ppp. makes *nṛcakṣās* and *suparṇas* exchange places in a, and reads *vayo dhāt* at end of b. Pāda c is *jagatī*.

43 (42). To Soma and Rudra

Found also in Paipp. i. Used in Kauś. (32.3) with hymn 29 etc.: see that hymn.

[४३ - पापमोचन सूक्त (४२)]

[ऋषि- प्रस्कण्व। देवता- सोमारुद्र। छन्द- त्रिष्टुप्।]

१८३१. सोमा॑रुद्रा॒ वि वृ॑हतं॒ विषू॑चीममी॑वा॒ या नो॒ गय॑माविवेश।
बाधे॑थां दू॒रं निर्ऋ॑तिं परा॒चैः कृ॒तं चि॒देनः॒ प्र मु॑मुक्तम॒स्मत्॥ १॥

O Soma-and-Rudra, eject asunder the disease that has entered our household; drive far to a distance perdition; any committed sin put away from us.

The first three pādas occur in RV.vi.74.2 (a, b, c) and MS. iv.11.2, and the last two (repeating c) in RV. i.24.9 and MS.i.3.39; TS.i.8.225 has the whole verse. At beginning of c, all (RV.MS. in the former occurrence) have *āre bādhethām*, omitting *dūram* (in the latter occurrence, RV. *bādhasva dūre*, MS. *āre bādhasva*; both *mumugdhi* in d). Ppp. reads, in c, *dveṣo nirṛtiṁ ca*, and in d *asmāt*. The comm. explains *gayam* as *gṛhaṁ śarīraṁ vā*. [We had c, d also above at vi.97.2; see also TS.i.4.45[1], which has *dveṣo* like Ppp.]

१८३२. सोमा॑रुद्रा युव॒मे॒ता॒न्य॒स्मद् विश्वा॑ त॒नू॒षु॑ भेष॒जानि॑ धत्तम्।
अव॑ स्यतं मु॒ञ्चतं॒ यन्नो॒ असं॑त् त॒नू॒षु॑ ब॒द्धं कृ॒तमेनो॑ अ॒स्मत्॥ २॥

O Soma-and-Rudra, do you put all these remedies in our bodies; untie, loosen from us what committed sin may be bound in our bodies.

Found also in RV. (vi.74.3), TS.MS. (as above) [TS. *yuvam*, by misprint]; all read *asme* for the ungrammatical *asmat* in a, and the translation follows them; and they have *asti* for *asat* in c.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44 (43). Of speech (?)

Not found in Paipp., nor elsewhere. Used in Kauś. (46.1), with vi.1.7, in a rite against false accusation; the details cast no light on the meaning of the verse.

[४४ - वाक् सूक्त (४३)]

[ऋषि- प्रस्कण्व। देवता- वाक्। छन्द- त्रिष्टुप्।]

१८३३. शि॒वास्त॒ एका॒ अशि॑वास्त॒ एका॒: सर्वा॑ बिभर्षि सुमन॒स्यमा॑नः।
ति॒स्रो वाचो॒ निहि॑ता अ॒न्तर॒स्मिन् तासा॒मेका॒ वि प॑पा॒तानु॒ घोष॑म्॥ १॥

Propitious to you [are] some; unpropitious to you [are] some; all you bear, with well-willing mind. Three voices (*vāc*) [are] deposited within him (it?); of these, one flew away after sound (*ghoṣa*).

A mystical saying, of very doubtful interpretation; the comm. gives a long and worthless exposition. The 'some' and 'all' in a, b are feminine, like *vāc*; the 'you' is masculine; the comm. (after Kauś.) understands it of a 'man causelessly reproached.' Henry imagines the thunder to be intended, *asmin* signifying Parjanya, and renders *d* "one of them has gone to pieces with no other result than sound : i.e., without rain."

45 (44). Extolling Indra and Viṣṇu

Found also in Paipp. xx. Further, in RV. (vi.69.8), TS. (iii.2.11[2] et al.), MS. (ii.4.4), and PB. (xx.15.7); AB. (vi.15) gives a sort of comment on the verse, and a story fabricated to explain its meaning. Used in Kauś. (42.6) in a rite for establishing harmony (on the arrival of a distinguished visitor, Keś.). In Vait. (25.2), joined with hymns 58 and 51 in recitation in the *atyagniṣṭoma* ceremony.

[४५ - इन्द्राविष्णू सूक्त (४४)]

[ऋषि- प्रस्कण्व। देवता- इन्द्र, विष्णु। छन्द- भुरिक् त्रिष्टुप्।]

१८३४. उ॒भा जि॑ग्यथुर्न परा॑ जयेथे॒ न परा॑ जिग्ये कत॒रश्च॒नैना॑योः।
इन्द्र॑श्च विष्णो॒ यदप॑स्पृधेथां त्रे॒धा स॒हस्रं॒ वि तदै॑रयेथाम्॥ १॥

You have both conquered; you are not conquered; neither one of them has been conquered; O Viṣṇu, Indra also, what you fought, a thousand - that did you triply disperse.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The other texts have but a single* variant *enos* for *enayos* at end of b; but Ppp. has instead of this *eva vām*; and further, in d, *sahasraṁ yad adhīraethām*. Some of the *pada*-mss. (including our D.) divide *apa-spṛdhethām* in c. Henry renders d "you made then three thousand (treasures?) to appear." The comm. renders *yat* in c by *yad vastu prati*, and makes *tredhā* refer to the three things (*loka, veda, vāc*) stated to be conquered in the AB. legend. TS. vii.1.67 views the act as a division of a thousand by three. *[The accent *viṣṇo*, we must suppose, is a misprint (delete the sing under *ca*): for the other texts have *viṣṇo*, accentless, as does the *Index Verborum*; and so has SPP. Of his fourteen authorities, seven indeed give *viṣṇo*, and so does our I. doubtless wrongly : cf. Haskell, JAOS.xi.66.]

46 (45, 46). To cure jealousy

[४६ - ईर्ष्यानिवारण सूक्त (४५)]

[ऋषि- प्रस्कण्व। देवता- भेषज। छन्द- अनुष्टुप्।]

These two verses, notwithstanding their close accordance in meter and subject, are treated by the Anukr. and by part of the mss., hence also by the comm.* and in SPP's text, as two separate hymns; and the double reckoning from this point on involves a plus of two. Both are found together in Paipp. xx.; and the quoted Anukr. (see after hymn 51) counts thirteen and not fourteen hymns in the *anuvāka*. The first verse (hymn 46) is used by Kauś. (36.25), in a women's rite, with vi.18 and vii.74.3, for removal of jealousy; the second (hymn 47), later in the same rite (36.27), with *paraśuphāṇṭa* : that is, apparently, giving to drink water into which is heated ax has been dipped (*taptaparaśunā kvāthitam udakam*, comm.).

१८३५. जनाद् विश्वजनीनात् सिन्धुतस्पर्याभृतम्।
दूरात् त्वा मन्य उद्भृतमीर्ष्याया नाम भेषजम्॥ १॥

From a people belonging to all peoples, away from the river (*sindhu*) brought hither, from afar I think you brought up, a remedy, namely, of jealousy.

Very probably (b) rather 'from the Indus' (*sindhu*). Ppp. reads - *janīnāṁ viśām arukṣatīnām* (= *urukṣit*-?); its second half-verse is corrupt. The comm. explains *janāt* by *janapadāt* and its epithet by *viśvajanahitāt*.

[४७ - ईर्ष्यानिवारण सूक्त (४५)]

[ऋषि- प्रस्कण्व। देवता- ईर्ष्यापनयन। छन्द- अनुष्टुप्।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८३६. अग्नेरिवास्य दहतो दावस्य दहतः पृथक्।
एतामेतस्येर्ष्यामुदनाग्निमिव शमय॥ १॥

(47.1). Of him as of a burning fire, of a conflagration burning separately, this jealousy of this man do you appease, as fire with water.

Asya in a is here regarded as anticipatory of the *etasya* of c; it cannot be taken as adjective unless by emendation we give it an accent. Again (cf. 18.1 above) all the mss. read, in d, *unnā, untā, utnā*, or *uttā* instead of the correct *udnā*, which the comm. has, and which is given, by emendation, in both printed texts. Ppp. has a very different text : *tat saṁvegasya bheṣajaṁ tad asunāmaṁ gṛbhāhitam* : and then, as second half-verse, our a, b, with *yathā* instead of *pṛthak*; in an added verse occurs the phrase *udhnā 'gnim iva vāraye*. ["Do I appease," *śamaye*, would be more natural; cf. Ppp's *vāraye*.]

48 (46). To Sinīvālī (goddess of the new moon)

Found also in Paipp. xx. (in the verse-order 2, 1, 3). Used by Kauś. (32.3), with hymn 29 etc., and again (59.19) with hymn 17 etc. : see under hymns 29 and 17. In Vait. (1.14), in the *parvan* sacrifice, it conciliates Sinīvālī.

[४८ - सिनीवाली सूक्त (४६)]

[ऋषि- अथर्वा। देवता- सिनीवाली। छन्द- अनुष्टुप्, ३ त्रिष्टुप्।]

१८३७. सिनीवालि पृथुष्टुके या देवानामसि स्वसा।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः॥ १॥

O Sinīvālī, of the broad braids, that are sister of the gods ! enjoy you the offered oblation; appoint us progeny, O goddess.

Some of the mss. (including our Bp.P) wrongly leave *asi* unaccented in b. Most of our mss. read *dididhḍhi* in d, but SPP. reports nothing of the kind from his authorities; Ppp. gives *dididhi*. The verse is RV.ii.32.6 (also VS.xxxiv.10; TS.iii.1.11[3]; MS. iv.12.6), without variant.* The second half is nearly the same with 20.2 c, d; 68.1 c, d. The comm. gives several discordant interpretations of *pṛthuṣṭuke*, and is uncertain whether to take *dididḍhi* from *diś* [*Gram.* §218] or from *dih*. *[And b is nearly v.5.1 d and vi.100.3 b.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८३८. या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन॥ २॥

She that is of good arms, of good fingers, bearing well, giving birth to many- to that Sinīvālī, mistress of the people, offer you oblation.

The verse is RV.ii.32.7, without variant (also TS.MS., as above, both with *supāṇis* for *subāhus*). Ppp. reads in a, b *sumaṅgalis suṣumā*.

१८३९. या विश्पत्नीन्द्रमसि प्रतीची सहस्रस्तुकाभियन्ती देवी।
विष्णोः पत्नि तुभ्यं राता हवींषि पतिं देवि राधसे चोदयस्व॥ ३॥

Who, mistress of the people, are a match for (?*pratīcī*) Indra, the thousand-braided goddess coming on, to you, O spouse of Viṣṇu, are the oblations given; stir up your husband, O goddess, to bestowal.

Ppp. reads *viśvatas* (for *viśpatnī*) in a, *sahasrastutā* in b, and *rādhasā* in d. Henry acutely points out that this verse probably belongs to Anumati, who is else left unaddressed in this group of hymns to the lunar deities, and that its description applies best to her.

49 (47). To Kuhū (goddess of the new moon)

Found also in Paipp. xx. Further, in TS. iii.3.11[5], MS.iv.12.6, K.xiii.16, AŚS.i.10.8, ŚŚS.ix.28.3. This hymn, with the preceding (or also 48 and 49?) and hymn 6, makes up (Kauś. 59.18, note), according to the schol. a *patnīvantagaṇa* (not acknowledged nor used in the Kauś. text). In Vait. (i.16), it and hymn 48, paired respectively with 79 and 80, are used on the days of new and full moon at the *parvan* sacrifices.

[४९ - कुहू सूक्त (४७)]

[ऋषि- अथर्वा। देवता- कुहू। छन्द- जगती, २ त्रिष्टुप्।]

१८४०. कुहूं देवीं सुकृतं विद्मनापसमस्मिन् यज्ञे सुहवा जोहवीमि।
सा नो रयिं विश्ववारं नि यच्छाद् ददातु वीरं शतदायमुक्थ्यम्॥ १॥

The goddess Kuhū,[1] well-doing, working with knowledge, in this sacrifice I call upon with good call; may she confirm to us

1. कुहूर्गूहतेः क्वाभूद् इति वा क सती हूयत इति वा क्वाहूतं हविर्जुहोतीति वेति (नि० ११.३२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wealth having all choice things; let her give a hero of hundred-fold value, worthy of praise.

All the other texts read *aham* for *devīm* in a, and for *sukṛtam* AŚS.ŚŚS. give *suvṛtam* and TS. *subhagām* (Ppp. has *amṛtam*); all, in b, have *suhavām*, which is better (so also the comm.). Their second half-verse is different from ours : *sā no dadātu śravaṇam pitṛṇāṁ tasyai* te devi haviṣā vidhema*; and Ppp. gives the same, but with *ā* (for *sā*), *śrāvaṇaṁ*, and *ta* (for *te*). Our Bp. divides *vidmanā apasam*; two of SPP's mss. give *-nā ap-*. For *śatadāya*, see Roth in ZDMG.x1i.672; the comm. says *bahudhanam bahupradaṁ vā*. The meter is not full *jagatī*. *[TS. *pitṛṇāṁ tasyās*.]

१८४१. कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत।
शृणोतु यज्ञमुशती नो अद्य रायस्पोषं चिकितुषी दधातु॥ २॥

May Kuhū, spouse of the gods, [mistress] of the immortal, invocable, enjoy this our libation; let her listen eager to our sacrifice today; let her, knowing (*cikituṣī*), assign abundance of wealth.

Asya, in b, ought of course to be *asya* (so TS.MS.), but this, so far as noted, is read by only a single ms. (our D.), and both printed texts give *asya*. At end of a, ŚŚS. has *patnīr* (*h-*); at end of b, TS. has *ciketu*, MS.AŚS. *śṛṇotu*, and ŚŚS. *kṛṇotu*. Instead of our c, all give *saṁ* (MS. *sa*; misprint?) *dāśuṣe kiratu bhūri vāmam*; and Ppp. has the same, save *kirate*, and *puṣṭā* (for *vāmam*). At the end, ŚŚS. has *dadātu*; just before, TS.MS.ŚŚS. read *cikituṣe* and AŚS. *yajamāne*. The comm. gives several diverse explanations of *amṛtasya patnī*.

50 (48). To Rākā (goddess of the full moon)

Found also in Paipp. xx. Further, as RV.ii.32.4, 5 and in TS. (iii.3.11[5]), MS. (iv.12.6), and MB. (i.5.3, 4). As to use in Kauś. and Vait., see under hymn 47. The second half of verse 2 is further found in the *adbhuta* chapter of Kauś. (106.7) as part of a series of verses there given in full.

[५० - राका सूक्त (४८)]

[ऋषि- अथर्वा। देवता- राका। छन्द- जगती।]

१८४२. राकामहं सुहवा सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना।
सीव्यत्वपः सूच्याच्छिद्यमानया ददातु वीरं शतदायमुक्थ्यम्॥ १॥

Rākā I call with good call, with good praise; let the fortunate

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one hear us; let her willingly note; let her sew the work with a needle that does not come apart; let her give a hero of hundred-fold value, worthy of praise.

The other texts agree throughout,* and differ from ours only by reading in a *suhavām*, which Ppp. also has, and the comm. The latter explains Rākā as *sampūrṇacandrā paurṇamāsī*. [Our d repeats 47.1 d.] *[But MB. has *śatadāyu-mukhyam*.]

१८४३. यास्ते॑ राके सुम॒तय॑: सु॒पेश॑सो॒ याभि॒र्ददा॑सि दा॒शुषे॒ वसू॑नि।
ताभि॑र्नो अ॒द्य सु॒मना॑ उ॒पाग॑हि सहस्रापो॒षं सु॑भगे॒ ररा॑णा॥ २॥

The well-adorned favors that are yours, O Rākā, wherewith you give good things to your worshiper, with them do you come to us today favoring, granting, O fortunate one, thousand-fold prosperity.

The other texts agree throughout and differ from ours only by reading in d *sahasrapoṣam*, which is given also by the comm., and by three of SPP's (ten) authorities. The meter is mixed *triṣṭubh* and *jagatī*.

51 (49). To the spouses of the gods

Not found in Paipp. The verses are RV.v.46.7, 8, also in TB.iii.5.12[1] and MS. iv.13.10. Not used in Kauś. (unless included in *patnīvanta gaṇa*: see under hymn 47). Vait. has it (4.8 : not ix.7.6, comm.) in the *parvan* sacrifice, with one of the *patnīsaṁyāja* offerings.

[५१ - देवपत्नी सूक्त (४९)]

[ऋषि- अथर्वा। देवता- देवपत्नी। छन्द- आर्षीजगती, २ चतुष्पदा पंक्ति।]

१८४४. दे॒वानां॑ पत्नी॑रुश॒तीर॑वन्तु न॒: प्राव॑न्तु नस्तु॒जये॒ वाज॑सातये।
या: पार्थि॑वासो॒ या अ॒पामपि॑ व्र॒ते ता नो॑ देवी: सु॒हवा॒: शर्म॑ यच्छन्तु॥ १॥

Let the spouses of the gods, eager, help us; let them help us forward to offspring (*?tuji*), to winning of booty (*vāja*); they that are of earth, they that are in the sphere (*vrata*) of the waters - let those well-invoked goddesses bestow on us protection.

The translation implies the accent *devīs* in d. The other texts read accordantly *devīḥ suhavāḥ* and *yachata*; ours substitutes *yachantu* and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

adapts *suhavās* to it, but absurdly leaves *devīs* vocative. The comm. reads *yacchatu* at the end; he explains *tujaye* by *tokāyā 'patyāya*.

१८४५. उ॒त ग्ना व्यं॑तु दे॒वप॑त्नीरिन्द्रा॒ण्य॑श्ग्नाय्य॒श्विनी॒ राट्।
आ रोद॑सी वरुणा॒नी शृ॑णोतु॒ व्यं॑तु॒ दे॒वीर्य ऋ॒तुर्जनी॑नाम्॥ २॥

And let the women (*gnā*) partake (*vī*), whose husbands are gods - Indrāṇī, Agnāyī, Aśvinī the queen; let Rodasī, let Varuṇānī listen; let the goddesses partake, [at] the season that is the wives'.

The other texts offer no variants, save that the RV. *pada*-text unaccountably reads in c *rodasī iti*, as if the word were the common dual, instead of a proper name. The verse can be read as of 40 syllables.

52 (50). For success with dice

Most of the verses (viz. excepting 4 and 6) are found in Paipp., but not together : 5, 1, 2 in xx.; 3 also in xx., but in another part; 7 in xvii.; 8, 9 in i. The hymn is plainly made up of heterogeneous parts, pieced together with a little adaptation. Used in Kauś. (41.13) with iv.38 and vii.109, in a rite for good luck in gambling; the dice, steeped (*vāsita*) in a liquid [*dadhi-madhu*], are cast on a place that has been smoothened for the purpose. *[The mss. even to have *kitava-dvaṁdhana-kāmas*. Bloomfield suggests *-bandhana-*; Dr. Ryder, *-dvaṁdva-dhana-*; but, considering the relation of *bādh* with *badh*, W's *-bādhana-* seems best in accord with *badhyāsam* of 1 d.]

[५२ - विजय सूक्त (५०)]

[ऋषि- अङ्गिरा। देवता- इन्द्र। छन्द- अनुष्टुप्, ३, ७ त्रिष्टुप्,
४ जगती, ६ भुरिक् त्रिष्टुप्।]

१८४६. यथा॑ वृ॒क्षम॒शनि॑र्वि॒श्वाहा॒ हन्त्य॑प्र॒ति।
ए॒वाह॒मद्य कि॑त॒वान॒क्षैर्बध्यासमप्र॒ति॥ १॥

As the thunderbolt always strikes the tree irresistibly, so may I today smite (*badh, vadh*] the gamblers irresistibly with the dice.

Ppp. reads, in b, *viśvāhaṁ*, and, for c, *evā 'ham amuṁ kitavam*. The comm. has *vadhyāsam*. in d. Compare vii.109.4, below. The Anukr. overlooks the deficiency in a.

१८४७. तु॒राणा॒मतु॑राणां वि॒शामव॑र्जुषीणाम्।
स॒मैतु॑ वि॒श्वतो॒ भगो॑ अन्तर्हृ॒स्तं कृ॒तं मम॑॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand.

That is, apparently, so as to be won by me. The meaning of *avarjuṣ īṇām* in b is extremely problematical; the translators : "wehrlos" etc. Comparison with *viśāṁ vavarjuṣīṇām*, RV.i.134.6, and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. gives instead *devayatīm*; the comm. explains it [alternatively] as *dyūtakriyām aparityajantīnām,* sticking to the game in spite of ill luck. For d, Ppp. has *antarhastyaṁ kṛtaṁ manaḥ*.

१८४८. ईडे॑ अ॒ग्निं स्वाव॑सुं॒ नमो॑भिरि॒ह प्र॑स॒क्तो वि च॑यत् कृ॒तं नः॑।
रथै॑रिव॒ प्र भ॑रे वा॒जय॑द्भिः प्रदक्षि॒णं म॒रुतां॒ स्तोम॑मृध्याम्॥ ३॥

I praise Agni, who owns good things, with acts of homage; here, attached, may he divide (*vi-ci*) our winnings; I am borne forward as it were by booty-winning chariots; forward to the right may I further the praise of the Maruts.

The verse is RV.v.60.1, found also in TB. (ii.7.12[4]) and MS. (iv.14.11). All these texts give *sv-avasam* in a, of which our reading seems an awkward corruption; in b they have *prasattas* (but TB. *prasaptas*); in c they accent *vājayadbhis*; in d they (also Ppp.) read *pradakṣiṇit*; at the end MS. has *aśyām*. Some of our mss. (Bp.R.T.) give *ṛndhyām*. The comm. explains *vi cayat* as simply = *karotu* [*karotu* itself may be used technically; cf. *Ved. Stud.* i.119]. *Kṛtam* he understands throughout as the winning die (*kṛtaśabdavācyaṁ lābhahetumayam*). The verse is brought in here only on account of the comparison in b.

१८४९. व॒यं ज॑येम॒ त्वया॑ यु॒जा वृत॑म॒स्माक॒मंश॒मुद॑वा भरे॑भरे।
अ॒स्मभ्य॑मिन्द्र॒ वरी॑यः सु॒गं कृ॑धि॒ प्र शत्रू॑णां मघव॒न् वृष्ण्या॑ रुज॥ ४॥

May we, with you as ally, conquer the troop (?*vṛt*); do you help upward our side in every conflict; for us, O Indra, make you wide space, easy going; do you break up the virilities of our foes, O bounteous one.

The verse is RV.i.102.4, where *varivas* is read in c instead of *varīyas*. The comm. explains *vṛt* as antagonist at play, *aṅśa* as victory(*jayalakṣ aṇa*), and *bhara* as the contest with dice.

१८५०. अजै॑षं त्वा॒ संलि॑खित॒मजै॑षमु॒त सं॒रुध॑म्।
अविं॒ वृको॒ यथा॒ मथ॑दे॒वा म॑थ्नामि ते कृ॒तम्॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I have won of you what is scored together (?); I have won also the check(?); as a wolf might shake a sheep, so I shake your winnings.

Saṁlikhitam and *saṁrudh* are technical terms, obscure to us. The comm. ingeniously states that players sometimes stop or check (*saṁrudh*) an antagonist by marks (*añka*) which they make with slivers of dice and the like, and that such marks and the one who checks by means of them are intended - a pretty evident fabrication. Ppp. reads *saṁvṛtam* instead of *saṁrudham*; the comm. explains the latter word simply by *saṁroddhāram*.

१८५१. उ॒त प्र॒हामति॑दीवा॒ जय॑ति कृ॒तमि॑व श्व॒घ्नी वि चि॑नोति का॒ले।
यो दे॒वका॑मो॒ न धनं॑ रुणद्धि॒ समित् तं रा॒यः सृ॑जति स्व॒धाभिः॥६॥

Also, a superior player, he wins the advance (?); he divides in time the winnings like a gambler;[1] he who, a god-lover, obstructs not riches - him verily he unites with wealth at pleasure (?).

The verse is full of technical gambling expressions, not understood by us. It is RV. x.42.9, with variants : RV. reads *atidīvyā jayāti* in a; in b, *yat* for *iva*, and hence *vicinoti*; in c, *dhanā ruṇaddhi*; in d, *rāyā* (which the translation given above follows : the comm. reads it) and *svadhāvān*. The comm. also has *jayāti*, as demanded by the meter, in a. He explains *prahām* by *akṣaiḥ prahantāram pratikitavam*, and *vi cinoti* this time by *mṛgayate*. With *na dhanam ruṇaddhi* compare the gambler's vow, *na dhanā ruṇadhmi*, in RV. x.34.12; the comm. says *dyūtalabdhaṁ dhanaṁ na vyarthaṁ sthāpayati kiṁ tu devatārthaṁ viniyuṅkte*. The Anukr. distinctly refuses the contraction to *kṛtam'va* in b.

१८५२. गोभि॑ष्टरे॒मामति॑ दुरे॒वां॑ यवे॑न वा॒ क्षुधं॑ पुरुहू॒त विश्वे॑।
व॒यं राज॑सु प्रथ॒मा धना॒न्यरि॑ष्टासो वृजनीभि॑र्जयेम॥७॥

By kine may we pass over ill-conditioned misery, or by barley over hunger, O much-invoked one, all of us; may we first among kings, unharmed, win riches by [our] stratagems.

Or perhaps 'unharmed by [others] stratagems.' The verse has no reason here; it is RV.x.42.10, with variants : RV. omits the meter-disturbing *vā* in b (the Anukr. ignores the irregularity), and reads *viśvām* at the end of the pāda; also *rājabhis* in c, and, in d, *admākena vṛjanenā*. Ppp. has, for c, *vayaṁ rājānas prathamā dhanānām*. The comm., against the *pada*-text (*-māḥ*; RV. *pada* the same), understands *prathamā* as neut.

1. श्वघ्नी कितवो भवति स्वं हन्ति स्वं पुनराहृतं भवतीति यास्कः (नि० ५.२२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pl., qualifying *dhanāni*. [Cf. Geldner, *Ved. Stud.* i.150; Foy, KZ.xxxiv.251.]

१८५३. कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित्॥ ८॥

My winnings in my right hand, victory in my left is placed; kine-winner may I be, horse-winner, riches-winning, gold-winner.

Ppp. reads, for b, *savye me jayā''hitaḥ*, and, in d, *kṛtaṁcayas* for *dhanaṁjayas*.

१८५४. अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत॥ ९॥

O you dice, give [me] fruitful play, like a milking cow; fasten me together with a stream (?) of winnings, as a bow with sinew.

Ppp. reads *divam* for *dyuvam* in a, and *dhāraya* in c. *Dhārā*, in whatever sense taken, makes a very unacceptable comparison; the comm. paraphrases it with *saṁtatyā uparyuparilābhahetukṛtāyapravāheṇa*. [His interpretation seems to mean 'Unite me with a succession (*saṁtati* or *pravāha*) of fours' (*kṛta-aya*), or, as we should say, 'Give me a run (*dhārā* or *pravāha*) of double sixes,' 'Give me a run of luck.']

53 (51). For protection by Bṛhaspati and Indra

Found also in Paipp. xv. The verse is RV.x.42.11 (also in TS.iii.3.11[1]). In Kauś. (59.19) it is used with hymn 17 etc. (see under that hymn); and it is reckoned (note to 25.36) to the *svastyayana gaṇa*. In Vait. (25.2) it goes with hymns 44 and 58; see under 44. The comm. quotes it also from Śānti K. (15) in a sacrifice to the planets (*grahayajñe*), and from Nakṣ.K. [should be Śānti] (18), in a *mahāśānti* called *bārhaspatyā*.

[५३ - परिपाण सूक्त (५१)]

[ऋषि- अङ्गिरा। देवता- इन्द्राबृहस्पती। छन्द- त्रिष्टुप्।]

१८५५. बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः।
इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो वरीयः कृणोतु॥ १॥

Let Bṛhaspati protect us round about from behind, also from above, from below, against the malignant one; let Indra from in front and from midway make wide space for us, a companion for companions.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The directions admit also of being understood as from west, north, south and east. RV. (and TS.) reads *varivas* in d, and so does Ppp. (*varivas kṛṇotu*).

The fourth *anuvāka* ends here; it has, according to our division, 13 hymns and 30 verses; the other division counts 14 hymns; the quoted Anukr. is to this effect : *dvau pañcarcau saṁniviṣṭau caturthe*; and, for the hymns : *caturthe trayodaśa sūktāḥ* - thus sanctioning our division.

54 (52). For harmony

Not found in Paipp. Kauś. reckons it (9.2) to the *bṛhachānti gaṇa*, and also (12.5), with iii.30 etc., to the *sāmmanasyāni* or harmony-hymns.

[५४ - सांमनस्य सूक्त (५२)]

[ऋषि- अथर्वा। देवता-सांमनस्य और अश्विनीकुमार।

छन्द- ककुम्मती अनुष्टुप्, २ जगती।]

१८५६. सं॒ज्ञानं॑ नः॒ स्वेभिः॑ सं॒ज्ञान॒मर॑णेभिः।
सं॒ज्ञानं॑मश्विना यु॒वमि॒हास्मासु॒ नि य॑च्छतम्॥ १॥

Harmony for us with our own men, harmony with strangers - harmony, O Aśvins, do you here confirm in us.

The verse is found in TB.ii.4.4[6] and MS.ii.2.6, and in a *khila* to RV.x.191; TB. reads *svais* and *araṇais* in a, b; MS. and the *khila* have *svebhyas* and *araṇebhyas*, and MS. also *asmabhyam* in d. The verse is also *uṣṇiggarbhā*.

१८५७. सं जा॑नामहै॒ मन॑सा॒ सं चि॑कि॒त्वा मा यु॑ष्महि॒ मन॑सा॒ दैव्ये॑न।
मा घोषा॒ उत्स्थु॑र्बहु॒ले वि॒निर्हि॑ते॒ मेषु॑: पप॒दिन्द्र॑स्याहन्या॑गते॥ २॥

May we be harmonious with mind, with knowledge (*cikitu*); may we not fight (?) with the mind of the gods; let not noises arise in case of much destruction (?); let not Indra's arrow fall, the day being come.

Or (as the other translators), 'let not the arrow fly, Indra's day being come'; the comm. understands 'Indra's arrow,' i.e. the thunderbolt.* The comm., in c, reads *vinihrute* (= *kauṭilye nimitte* or *stainyādikaut ilyanimitte*). *Yutsmahi* in b is doubtful; SPP. reads *yuṣmahi*, with the com. (= *viyuktā bhūma*) and the minority of his mss. (also our K.Kp.); the rest have either *yutsmahi* or *yuchmahi* (the latter also our O.s.m.D.R.s.m., which seems to be only an awkwardness of the scribes for *yutsmahi*); on the whole, *yutsmahi* is better supported, and either gives an acceptable sense. SPP. strangely reads, with the comm. and the majority of his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

authorities, and with part of ours (P.?O.R.), *ut sthur* in c, against both general grammar and the Prātiśākhya (ii.18; its commentary quotes this passage as an illustration of the rule). With a Grill compares RV.x.30.6 c, *saṁ jānate manasā saṁ cikitre*. Pāda b is *triṣṭubh*, if not a also : [is the second *sam* an intrusion?]. *[Alternatively, and as *aśanirūpā parakīyā vāk*.]

55 (53). For some one's health and long life

Verses 1-4 and 7 are found also in Paipp. : 1 in xx.; 2-4 also in xx., but not with 1; 7 in v. In Kauś. (besides the separate use of vs. 7, which see), addressed* with i.9, 30; iii.8, etc. by the teacher to the pupil in the ceremony of initiation (55.17). And the comm. quotes it from Nakṣ. K. [should be Śānti] (18) with hymn 51 (which see). *[According to the comm. p.402[12], only vss. 1-6.]

[५५ - दीर्घायु सूक्त (५३)]

[ऋषि- ब्रह्मा। देवता- आयु, बृहस्पति, अश्विनीकुमार। छन्द- त्रिष्टुप्, ३ भुरिक् त्रिष्टुप्, ४ उष्णिक् गर्भार्षी पंक्ति, ५-७ अनुष्टुप्।]

१८५८. अमुत्रभूयादधि यद् यमस्य बृहस्पतेरभिशस्तेरमुञ्चः।
प्रत्यौहतामश्विना मृत्युमस्मद् देवानामग्ने भिषजा शचीभिः॥ १॥

When you, O Bṛhaspati, did release [us] from Yama's other-world existence, from malediction, the Aśvins bore back death from us, O Agni, physicians of the gods, mightily.

'Other-world existence,' lit. 'the being yonder.' The verse is VS.xxvii.9, and is found also in TS.iv.1.7[4], TA.x.48. (Appendix), and MS.ii.12.5, the four texts nearly agreeing :they read *adha* for *adhi* in a (Ppp. appears to do the same); for b, *bṛhaspate abhiśaster amuñcaḥ*; in c, *asmāt* for *asmat* (and MS. *ūhatām*). SPP. reads, for b, *bṛhaspater abhiśaster amuñcaḥ*; the mss. are greatly at variance; half SPP's authorities read *bṛhaspate*, which he ought accordingly to have adopted, since *bṛhaspates* is ungrammatical, being neither one thing nor another; the comm., to be sure, has no scruple about taking it as a vocative : *he bṛhaspateḥ!* Our Bp. reads *bṛhaspateḥ*; P. has *-pate 'bhi-*, which we followed in our text, but wrongly, as it is found in no other authority. For *amuñcas* SPP. finds no authority; but it is given by our P.R.T., and, considering the necessity of the case, and the support of the other texts, that is enough. The pāda, then, should be made to agree with that of the parallel texts (changing our *'bhi-* to *abhi-*). Ppp. has a different text, *bṛhaspatir abhiśastyā 'muñcat*; its c, also, is peculiar : *prati mṛtyum ahatām aśvinā te*. [W. usually renders *abhiśasti* by 'imprecation.']

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८५९. सं क्रामतं मा जहीतं शरीरं प्राणापानौ तै सयुजाविह स्ताम्।
शतं जीव शरदो वर्धमानोऽग्निष्टे गोपा अधिपा वसिष्ठः॥ २॥

Walk (*kram*) you (two) together; leave not the body; let your breath and expiration be here allies; live you increasing a hundred autumns; [be] Agni your best over-ruling shepherd.

Ppp. makes the second halves of this verse and of 4 exchange places, and in place of c, d reads *saṁrabhya jīva śaradas suvarcā 'gniṣ* etc. The change from 2d pers. in a to third in b is sudden beyond the usual liberal measure. [In the Berlin ed., an accent-sign is missing under the *śa* of *śatam*.]

१८६०. आयुर्यत् ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम्।
अग्निष्टदाहार्निर्ऋतेरुपस्थात् तदात्मनि पुनरा वेशयामि ते॥ ३॥

Your life-time that is set over at a distance - [your] expiration, breath, let them come again - Agni has taken that from the lap of perdition; that I cause to enter again in yourself.

With a, b compare the similar half-verse xviii.2.26 a, b. The comm. explains *atihitam* as from either of the roots *hi* or *dhā*. Ppp. begins differently : *yat tā ''yur*; in b it reads *prāṇo yūva te paretaḥ*; and it leaves off *te* at the end. Prāt.ii.46 notes *ā 'hār* in c [render it rather 'brought hither *or* back'?].

१८६१. मेमं प्राणो हासीन्मो अपानोऽवहाय परा गात्।
सप्तर्षिभ्य एनं परि ददामि त एनं स्वस्ति जरसे वहन्तु॥ ४॥

Let not breath[1] leave this man; let not expiration, leaving him low, go away; I commit him to the seven sages (*ṛṣi*); let them carry him happily (*svasti*) to old age.

Ppp. fills out the meter of a by reading *mā tvā prāṇo hāsīd yas te praviṣṭo*, and begins its b thus : *mā tvā 'pāno 'v-*; in c and d (its 2 c, d) it has *dadhvahe* and *nayantu*. Part of the mss. accent *apāno 'va-* in b. SPP. reads, with the small majority of his mss., *saptarṣibhya* in c (against our *saptarṣ-*); our mss. vary, as usual. With a, b compare the nearly equivalent xvi.4.3 a, b. The Anukr. apparently scans the first line as 7 + 11, but the *pada*-mss. mark the division after *apānas* (as 11 + 7). Henry fills the meter conjecturally by adding *mo vyāno*.

1. सप्तसंख्याकेभ्यः प्राणेभ्यः। 'सप्त वै शीर्षण्याः प्राणाः' (तै० ब्रा० १.२.३.३)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८६२. प्र विशतं प्राणापानावनड्वाहाविव व्रजम्।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम्॥५॥

Enter you in, O breath and expiration, as (two) draft-oxen a stall; let this treasure of old age increase here unharmed.

The first half-verse is also iii.11.5 a, b. In c, perhaps rather 'let this man, a treasury of old age' (so Henry).

१८६३. आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते।
आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः॥६॥

We impel hither your breath; I impel away your *yakṣma*; let Agni here, desirable one, assign us life-time from all sides.

A corresponding verse is found in TS.i.3.14[4] and AŚS. ii.10.4, but with great difference of text : thus, *āyuṣ ṭe viśvato dadhad ayam agnir vareṇyaḥ : punas te prāṇa ā 'yati* (AŚS. *ā yātu*) *parā yakṣmaṁ suvāmi te.*

१८६४. उद् वयं तमसस्परि रोहन्तो नाकमुत्तमम्।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम्॥७॥

Up out of darkness have we, ascending the highest firmament, gone to the sun, god among the gods, highest light.

This verse (with a different second pāda *jyotiṣ paśyanta uttaram*, which Ppp. also gives) is RV.i.50.10, and found also in a whole series of other texts : VS.xx.21 et al. (with *svaḥ* for *jyotiṣ* in b), TS. iv.1.7[4] (with *paśyanto jyotir* in b), TB. ii.4.4[9]* (as TS.), TA.vi.3.2 (as TS.), MS.ii.12.5 et al. (with *jyotiḥ p-* in b), LŚS.ii.12.10 (with *jyotiḥ p. u. svaḥ p. u.* for b), ChU.iii.17.7 (as MS., but *jyotiṣ p-*). It is used by Kauś.† (24.32) in the *āgrahāyaṇī* ceremony, with the direction *ity utkrāmati* 'with this he steps upward'; and the schol. adds it (note to 55.15) in the ceremony of initiation of a Vedic scholar, as one looks at the sun and asks his protection for the boy; and further (note to 58.18), in the *nirṇayana*, or infant's first carrying out of doors. In Vait. (24.4) it accompanies the coming out of the bath in the *agniṣṭoma*. *[And ii.6.6[4] : the d of ii.4.4[9] has *uttaram*.] [Also K.xxxviii.5.]

56 (56, 57.1). Extolling verse and chant

Notwithstanding the close relationship of the two verses reckoned in our edition as constituting this hymn, and their discordance with the following verse (our 55), the Anukr. and some of the mss. (and hence the comm. and SPP's text) take our vs. 1 as a whole hymn, and our vs. 2 and hymn 55 as together one hymn; and this is probably to be accepted as the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

true traditional division.* Paipp. has our two verses in xx., but in different places. Kauś. (42.9-10), in a rite for the gaining of wealth by teachers (*adhyāpakānām arthārjanavighnaśamanārtham*, comm., p.402, end), gives as *pratīka* simply *ṛcaṁ sāma*, which would imply either or both verses; Dārila explains *dvābhyām* 'with two,' which might mean either hymns or verses. The comm. [p. 410[11]] appears to regard vs. 2 (57.1) as intended in rule 9, and both vs. 1 and vs. 2 (56 and 57) in rule 10. *[The decad-division comes between vss. 1 and 2 : cf. p. 389.]

[५६ - विघ्नशमन सूक्त (५४)]

[ऋषि- ब्रह्मा। देवता- ऋक्साम। छन्द- अनुष्टुप्।]

१८६५. ऋचं॑ सा॒मं यजामहे या॒भ्यां॑ कर्मा॑णि कु॒र्वते॑।
ए॒ते सद॑सि राजतो य॒ज्ञं दे॒वेषु॑ यच्छतः॥ १॥

To verse (*ṛc*), to chant (*sāman*) we sacrifice, by (both) which men perform rites (*karman*); these bear rule at the seat (*sadas*); they hand (*yam*) the offering to the gods.

The verse is SV.i.369, which, however, reads *yacāmahe* in a, *kṛṇvate* in b, *vi te* for *ete* in c, and *vakṣataḥ* in d; GGS.iii.2.48, giving the *pratīka*, has *yajāmahe*. Ppp. also has *kṛṇvate* and *vi te*, but *yachatām* at the end. The comm. explains *sadasi* by *etannāmake maṇḍape*.

57.2 (55) To Indra (?)

For the true position of this verse, see the introduction to the preceding hymn. It is not found in Paipp. This verse (separate from its predecessor) is used in Kauś. (50.1-3) for welfare on setting out upon a road, etc. (so at least the comm. determines : the *pratīka* is doubtful, being identical with that of xii.1.47).

[५७ - मार्गस्वस्त्ययन सूक्त (५४-५५)]

[ऋषि- भृगु। देवता- इन्द्र। छन्द- अनुष्टुप्, २ विराट् परोष्णिक्।]

१८६६. ऋचं॒ साम॒ यदप्रा॑क्षं ह॒विरोजो॒ यजु॒र्बल॑म्।
ए॒ष मा॒ तस्मा॒न्मा हिं॑सीद् वे॒दः पृ॒ष्टः श॑चीपते॥ १॥

When (*yad*) I have asked verse [and] chant [respectively] for oblation [and] force, [and] sacrificial formula (*yajus*) for strength, let not therefore this Veda, asked, injure me, O lord of might (*śacī*).

The construction of the six bare accusatives in the first line is made in accordance with the comm., and appears perhaps the most probably,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

though not beyond question. [In c, Ppp. has *bhūtir*; but whether for *eṣa* or for *tasmāt* is not clear from R's note.]

१८६७. ये ते पन्थानोव॑ दिवो येभि॒र्विश्व॒मैर॑यः।
तेभि॑: सुम्न॒या धे॑हि नो वसो॥ २॥

The paths which are yours, downward from the sky, by which you did send the all - by those, O Vasu, do you set us in what is pleasant.

The first two pādas nearly correspond to SV.i.172 a, b : *ye te panthā adho divo yebhir vyaśvam airayaḥ*; with the wholly different close *uta śroṣantu no bhuvaḥ*. The comm. (as also the Anukr.) regards the verse as addressed to Indra; 'O Vasu' may be 'O good one.' The construction seems so decidedly to call for a locative in c that *sumnayā* (p. *sumna yā*, by Prāt. iv.30) is rendered as if it were for *-yau*, from *-yu*; the comm. glosses it with *sumne sukhe*. The irregular verse (8 + 7 : 10 = 25) is but ill defined by the Anukr.

58 (56). Against poison of snakes and insects

The first four verses are found in Paipp. xx.† It is used in Kauś. (32.5) in a remedial rite against venomous bites, with the direction "do as stated in the text"; and vs. 5 accompanies, with vi.56 etc., an offering in the ceremony of entering on Vedic study (139.8). *[The mss. have *-patyam ute'dam* : but the statement should refer rather to the verse than to the hymn.] [Also vs. 8 : see below.]

[५८ - विषभेषज्य सूक्त (५६)]

[ऋषि- अथर्वा। देवता- १, ३,५-८ वृश्चिकादि, २ वनस्पति, ब्रह्मणस्पति। छन्द- अनुष्टुप्, ४ विराट् प्रस्तारपंक्ति।]

१८६८. तिर॑श्चिराजेरसि॒तात् पृदा॑को॒: परि॒ संभृ॑तम्।
तत् क॒ङ्कप॑र्वणो वि॒षमि॒यं वी॒रुद॑नीनशत्॥ १॥

From the cross-lined [snake], from the black snake, from the adder (*pṛdāku*)[1] [what is] gathered - that poison of the heron-jointed (?) one has this plant made to disappear.

Ppp. reads *aṅgaparvaṇas* in c; the comm. says simply *etannāmakād daṅśakaviśeṣāt*. According to the comm., the plant intended is the *madhuka* (or *-kā*), which is the name of various trees and herbs.

---

1. पर्द कुत्सिते शब्दे। पर्दयति कुत्सितं शब्दयति स्वेन दष्टान् प्राणिन इति पृदाकुः सर्पविशेषः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१८६९. ड्रयं वीरुन्मधुंजाता मधुश्चुन्मधुला मधूः।
सा विह्रुतस्य भेषज्यथो मशकजम्भनी॥ २॥

This plant [is] sweet-(*madhu-*) born, sweet-dripping, sweetish, sweet; it is the remedy of what is dissevered (*vi-hru*), also grinder-up of stinging insects.

The comm. reads in b *madhuścyut*. [Henry renders *vihruta* by 'la morsure.']

१८७०. यतो दुष्टं यतो धीतं ततस्ते निर्ह्वयामसि।
अर्भस्य तृप्रदुंशिनो मशकस्यारसं विषम्॥ ३॥

Whence bitten, whence sucked - thence do we call [it] out for you; of the petty, hastily-biting (?) stinging insects the poison [is] sapless.

The great majority of SPP's authorities, with some of ours (Bp.O.) read in c *triprad-*, and so also the comm., who explains it as 'stinging with three organs, namely, mouth, tail and feet'; the *pada*-division *trpra d-* is against this (it would be *tri prad-*), and SPP. also accepts in his text *tṛpra d-*. The comm. further reads *nir vayāmasi* in b. He explains *yatas* in a as for *yatra*, 'in whatever pare you are bitten' etc.; and *dhītam* by *pītaṁ sarpādinā*. Ppp. reads *yataṣ prataṁ* at end of a, *nayāmasi* at end of b, and *tṛpradaṅśmano* in c.

१८७१. अयं यो वक्रो विपरुर्व्यङ्गे मुखानि वक्रा वृजिना कृणोषि।
तानि त्वं ब्रह्मणस्पत ड्रषीकामिव सं नमः॥ ४॥

You who here, crooked, jointless, limbless, make crooked twisted (*vrjina*) faces - those [faces] may you, O Brahmaṇaspati, bend together like a reed.

Sam-nam, lit. 'bend together,' virtually 'straighten out' : i.e., apparently, 'reduce the distortion' (*rjūkuru*, comm.). Half SPP's authorities read *nama*. Ppp. has a different text in part : *ayaṁ yo vikaro vikaṭo viparvā aha mukhāny eṣāṁ vṛj-*; and, in c, *deva Savitā* (for *brahmaṇaspate*).

१८७२. अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः।
विषं ह्रुग्स्यादिष्यथो एनमजीजभम्॥ ५॥

Of the sapless *śarkoṭa*, crawling on, on the ground (*nīcīna*) - its poison, verily, I have taken away, likewise I have ground it up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. reads in c *adiṣi* (taking it from *dā* 'cut') instead of *ādiṣi* (p. *asya* : *ā adiṣi*). He understands the *śarkoṭa* to be kind of snake; Henry renders it "scorpion" [after Grill].

१८७३. न तै॑ बा॒ह्वोर्बलं॑मस्ति॒ न शी॒र्षे नोत म॑ध्य॒तः।
अथ॒ किं पा॒पया॑मु॒या पुच्छे॑ बिभर्ष्यर्भ॒कम्॥ ६॥

Not in your (two) arms is there strength, not in your head, nor in your middle; then what petty thing bear you in that evil way in your tail ?

Or *kim* may be 'why?' (so the comm.) instead of 'what?' In this verse the comm. regards a [*pucchena*] *daṅśī vṛścikaḥ* as the thing addressed. *Amuyā* is an adverb of disgust or contempt; *pāpayā* here apparently intensifies it.

१८७४. अ॒दन्ति॑ त्वा पि॒पीलि॑का॒ वि वृ॑श्चन्ति मयू॒र्यः।
सर्वे॑ भल ब्रवाथ॒ शार्को॑टम र॒सं वि॒षम्॥ ७॥

Ants eat you; pea-hens pick you to pieces; verily may you all say "the poison of the *śarkoṭa* is sapless."

All SPP's *pada*-mss. read *pipīlikā* (not *-kāḥ*) in a. SPP. understands (one does not see why) the comm. to take *bhalabravātha* as one word; he (the comm.) glosses it with *sādhu brūta*; in a, b he makes the addressee a snake. [Pischel, *Ved. Stud.* i.62, discusses *bhala*.]

१८७५. य उ॒भाभ्यां॑ प्र॒हर॑सि॒ पुच्छे॑न चा॒स्ये॑न च।
आ॒स्ये॑३ न तै॒ वि॒षं किमु॑ ते पुच्छ॒धाव॑सत्॥ ८॥

You that strike (*pra-hṛ*) with both, with both tail and mouth - in your mouth is no poison; how them may there be in your tail-receptacle ?

Or, again, 'what may there' etc. The last two verses lack each a syllable, unheeded by the Anukr. The comm. this time once more declares a scorpion (*vṛścika*) intended; *pucchadhi*, according to him, designates a *romavān avayavaḥ*. [Ppp. has for c *āsye cana te viṣaṁ*.]

59 (57). Prayer to Sarasvatī etc.

The two verses are both found in Paipp. xx., but in different places. In Kauś. (46.6) it is joined with v.7.5 in a rite for success when asking for something (the schol. and comm. specify both verses as employed).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[५९ - सरस्वती सूक्त (५७)]

[ऋषि- वामदेव। देवता- सरस्वती। छन्द- जगती।]

१८७६. यदाशसा वदतो मे विचुक्षुभे यद् याचमानस्य चरतो जनाँ अनु।
यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन॥ १॥

What has gone wrong (*vi-kṣubh*) on the part of me speaking with expectation, what of [me] going about among people begging, what in myself of my body is torn apart - that may Sarasvatī fill up with ghī.

Ppp. arranges differently the matter in a, b : *yad āśasā me carato janāṅ anu yad yācamānasya vadato vicukṣubhe*; and it has a different c : *yan me tanvo rajasi praviṣṭam;* further, it reads *pṛṇād* in d. The authorities are divided between *tad* and *yad* at beginning of c; our Bp.W.I.O.s.m.T.K. and the comm. have *tad*; both editions give *yad*. Some of our mss. (Bp.E.D.O.p.m.) have *sarasvati* in d, and one (E.) has correspondingly *pṛṇa*. Both verses are irregular as *jagatī*.

१८७७. सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि।
उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः॥ २॥

Seven flow for the Marut-accompanied young one (*śiśu*); for the father the sons[1] have made to understand righteous things; both indeed bear rule over this of both kinds; both strive, both prosper (*puṣ*) of it.

The verse is Rv.x.13.5; but RV. reads *ṛtam* at end of b, and twice (in c, d) *ubhayasya* for *ubhe asya*. The translation follows the RV. reading in c. "Both", it is to be noticed (in c, d), is neuter (or fem.), not masculine. The sense is intended to be mystic, and is very obscure. SPP. reads in b, with all his authorities (at least, he reports nothing to the contrary), and with the comm., *avīvṛtann* (the comm. glosses it with *vartayanti anutiṣṭhanti*); the same is given by our M.W.I. Ppp. has a text that is partly different and partly corrupt : *sapta sravanti śiśavo marutvate pitā pitrebhyo apy avīvat padvataḥ : ubhaye piprati ubhaye 'sya rājahi ubhe ubhe ubhaye 'sya piṣyakaḥ*.

---

1. See Nirukta 2.11.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

60 (58). Invitation to Indra and Varuṇa

Found also in Paipp. xx. The two verses are part of a RV. hymn (vi.68.10, 11). They are not used in Kauś.; but Vait. (25.2) introduces them with hymns 51 and 44 : see under the latter.

[६०- अन्न सूक्त (५८)]

[ऋषि- कौरुपथि। देवता- इन्द्रावरुण। छन्द- जगती, २ त्रिष्टुप्।]

१८७८. इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सोमं॑ पिबतं॒ मद्या॑ धृतव्रतौ।
युवो रथो॑ अध्व॒रो दे॒ववी॑तये॒ प्रति॒ स्वस॑र॒मुप॑ यातु पी॒तये॑॥ १॥

O Indra-and-Varuṇa, soma-drinkers, this pressed soma, intoxicating, drink you, O you of firm courses; let your chariot, the sacrifice (?*adhvara*), for the god-feast, approach toward the stall (*svasara*), to drink.

RV. reads *-vratā* at end of b, *adhvaram* (which is much better) in c, and *yāti* in d. Ppp. has *'dhvaram* in c, with *ayo* for *yuvo* [p. *yuvoḥ*], and *yāhi* in d. The comm. explains *adhvaras* as *hiṅsārahitas*, qualifying *rathas*, and *svasaram* as = *yajamānasya gṛham*.

१८७९. इन्द्रा॑वरुणा॒ मधु॑मत्तमस्य॒ वृष्ण॒: सोम॑स्य वृषणा॒ वृषे॑थाम्।
इ॒दं वा॒मन्ध॒: परि॑षिक्तमा॒सद्यास्मिन् ब॒र्हिषि॑ मादयेथाम्॥ २॥

O Indra-and-Varuṇa, of the bull soma, most rich in sweet,[1] pour in, you bulls; here is your beverage (*andhas*), poured about; sitting on this *barhis*, do you revel.

RV. fills out the meter and sense of c by adding at the end *asme* (the Anukr. ignores the deficiency), and Ppp. seems to read *idaṁ vām asme pariṣiktam andhā''sad-* etc.; it also has *vṛṣetā* at end of b. The comm. explains *ā vṛṣethām* by *āśnītam*, quoting ŚB. ii.4.2.20 as authority.

61 (59). Against cursers

Found also in Paipp. xx. (as part of our hymn vi.37). This verse has the same *pratīka* as vi.37.3; but the comm. [on vi.37, page 70, line 2], doubtless with reason, regards vi.37.3 as intended at Kauś.48.37 [Bloomfield there gives both]; this hymn, then, is left without ritual use. [In fact, the comm. on this hymn, at p.418, line 4, does cite *yo naḥ śapāt* for use in the same rite for which he cited it in his comment on vi.37.]

---

1 . मधुमत्तमस्य अतिशयेन माधुर्योपेतस्य।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६१ - शापमोचन सूक्त (५९)]

[ऋषि- बादरायणि। देवता- अरिनाशन। छन्द- अनुष्टुप्।]

१८८०. यो नः शपादशपतः शपतो यश्च नः शपात्।
वृक्ष इव विद्युता हत आ मूलादनु शुष्यतु॥ १॥

Whoever shall curse us not cursing, and whoever shall curse us cursing, like a tree smitten by a thunderbolt, let him dry up from the root.

The first half-verse is vi.37.3 a, b, and is found in other texts * as there referred to. Ppp. has the whole verse as our vi.37.3, and it combines in c, as often, *vṛkṣai 'va*. The Anukr. seems to ratify the contraction *vṛkṣ e 'va*. *[See also *Kaṭha-hss*. p.74.]

The fifth *anuvāka* ends here; it has 8 hymns and 25 verses; the Anukr. quotation for the verses is *pañcai 'vo ''rdhvaṁ viṁśateḥ pañcame syuḥ*, and, for the hymns, *pañcamo 'ṣṭau*.

Here ends also the sixteenth *prapāṭhaka*.

62 (60). To the home : on returning or leaving

Found also in Paipp. iii. (in the verse-order 1, 2, 6, 3, 4, 5). Used by Kauś. several times : first, it* muttered (24.11) in front of the house by one who has been absent for some time, he taking fuel in his hands; second, it again accompanies the action of taking fuel, in a rite for the harmony of all inmates of the house (42.8); third, in the ceremony of preparing duly the house-fire (72.5), with the direction *iti prapādayati*, for making the persons concerned enter the house; fourth, in the *pitṛmedha* (82.15), with the same direction; fifth, in the *piṇḍapitṛyajña* (89.11), at the end, on entering the house; further, the schol. and it (note to 8.23) to the *vāstugaṇa*, and (note to 19.1) reckon it among the *puṣṭika mantras*. As to the separate uses of vs. 7, see under that verse. *[For the first, fourth, and fifth uses, the comm. p. 422, lines 5, 18, prescribes only vss. 1-6.]

[६२ - रम्यगृह सूक्त (६०)]

[ऋषि- ब्रह्मा। देवता- वास्तोष्पति, गृह समूह। छन्द- अनुष्टुप्, १ परानुष्टुप् त्रिष्टुप्।]

१८८१. ऊर्जं बिभ्रद् वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत्॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bearing sustenance (*ūrj*), good-winning, very wise, with mild friendly eye, I come to the houses, well-willing, greeting; be quiet, be not afraid of me.

The first and third pādas are found in VS.iii.41, as a second half-verse, and also in LŚS.iii.3.1, ĀpŚS.vi.27.5, ŚGS.iii.7. For *vasuvanis* in a, all read *vaḥ sumanās*; in c, their reading is *gṛhān ai'mi* (LŚS. *emi*, ĀpŚS. *ā'gām*) *manasā modamānaḥ* (LŚS. *daivena*). Ppp. has a very different text : *gṛhān emi manasā modamāno ''rjaṁ bibhrad vasumatis sumedhā'ghoreṇa cakṣuṣā mitriyeṇa gṛhāṇāṁ paśyaṅ paya ut tarāmi*. [HGS. (i.29.1 a) and Āp. (vi.27.3) have a verse whose c is our a (but Āp. has *vaḥ suvaniḥ*), and whose d is Ppp's a (but Āp. has *ai'mi*).]

१८८२. इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः॥ २॥

These houses [are] kindly, rich in sustenance (*ūrjas*-), rich in milk, standing filled with what is pleasant; let them recognize us coming.

Ppp. reads in c *vāmasya*, and at the end *jānatas*.

१८८३. येषामध्येति प्रवसन् येषु सौमनसो बहुः।
गृहानुप ह्वयामहे ते नो जानन्त्वायतः॥ ३॥

On whom the absent one thinks (*adhi-i*), in whom is abundant well-willing - the houses we call on; let them recognize us coming.

The verse is VS.iii.42, and also found in ĀpŚS.vi.27.3, ŚGS.iii.7 (both these agreeing in text with VS.), LŚS.iii.3.1, HGS.i.29.1. VS. reads at the end *jānatas* for *āyatas* (like Ppp. in 2 d; but Ppp. in this verse has *āyatas*); LŚS. has *eṣu* for *yeṣu* in b, *hūyāmahe* in c, and *jāna* (misprint?) at the end; HGS. has *eti* for *yeṣu*, *babhus* for *bahus* in b, and *jānatas* at the end. [Cf. also MGS.i.14.5 and p. 155, under *yeṣv a*-.] The comm. glosses *adhyeti* with *smarati*.

१८८४. उपहूता भूरिधनाः सखायः स्वादुसंमुदः।
अक्षुध्या अतृष्या स्त गृहा मास्मद् बिभीतन॥ ४॥

Called on [are] they of much riches, companions, enjoying sweets together; be you hungerless, thirstless, you houses, be not afraid of us.

Ppp. has *svādusaṁnaras* at end of b, and its second half-verse is *ariṣṭ*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ās sarvapūrṇā grhā nas santu sarvadā. Āp. and HGS. (as above) have our a, b and a c-d like that of Ppp., save *sarvapūruṣās* for *-pūrṇās* (HGS. also *bhūrisakhās* in a).

१८८५. उपहूता इह गाव उपहूता अजावयः।
अथो अन्नस्य कीलाल उपहूतो गृहेषु नः॥५॥

Called on here [are] the kine, called on the goats and sheep; likewise [is] the sweet drink of food called on in our houses.

The majority of authorities read *ṇaḥ* at the end (our E.O.R. have *n*); both editions give *naḥ* with the minority, and with the other texts (VS.iii.43; Āp.vi.27.3; LŚS.iii.3.1; ŚGS.iii.3, 7; HGS.i.29.1); the only variant is in LŚS., *yo rasas* for *kīlālas* in c.

१८८६. सूनृतावन्तः सुभगा इरावन्तो हसामुदाः।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन॥६॥

Full of pleasantness, well-portioned, full of refreshing drink (*irā*), merry (*hasāmuda*), thirstless, hungerless be you; O houses, be not afraid of us.

HGS. makes up a verse thus : a = our 2 b; b = our 6 b; c, *anaśyā atṛṣ yā*; d = our 6 d. Ppp. reads (in b, c) *hasâmuda akṣudhyā 'tṛṣyā sta*.

१८८७. इहैव स्त मानु गात विश्वा रूपाणि पुष्यत।
ऐष्यामि भद्रेणा सह भूयासो भवता मया॥७॥

Be you just here; go not after; adorn yourselves with all forms; I shall come along with what is excellent; become you more abundant through me

'Go not after' : that is, 'do not follow me as I go away' (so the comm.). The verse is used in Kauś. (23.6) in the ceremony of house-building, on the breaking of previous silence; and again (24.16), in a rite for prosperity, by one setting out on a journey, contemplating the house and its occupants.

63 (61). For success of penance

In Paipp. (xx.) is found only the second half* of vs. 1. The hymn is, according to Kauś. (10.22), to be pronounced at *āgrahāyaṇa* full-moon, in a *medhājanana* rite (for acquisition of sacred knowledge); also (57.23), in the ceremony of reception of a Vedic student, in the [*agnikārya*], next after hymn 33 (both verses are quoted, each by its *pratīka*); and the schol. (note to 53.4) introduce both verses in the *godāna* ceremony. *[But R's notes give a variant for 1 b, as below]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६३ - तपः सूक्त (६१)]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- अनुष्टुप्।]

१८८८. यद॑ग्ने॒ तप॑सा॒ तप॑ उप॒त॒प्यामह॑े॒ तपः॑।
प्रि॒याः श्रु॒तस्य॑ भूया॒स्मायु॑ष्मन्तः सु॒मे॒धस॑ः॥ १॥

In that, O Agni, penance with penance, we perform additional (?) penance, may we be dear to what is heard, long-lived, very wise.

'What is heard' (*śruta*), the inspired or revealed word. Nearly all the mss. (all ours save Bp.[1] M.) read *priyā* instead of *priyāḥ* at beginning of c. Ppp. has for b *upa prekṣāmahe* vayam*. The comm. gives several diverse guesses at the sense of the obscure first half-verse. [The vs. recurs with variants at MGS.i.1.18.] *[R suggests that *prkṣāmahe* (root *prc*) may be intended.]

१८८९. अग्ने॒ तप॑स्तप्यामह॒ उप॑ तप्यामहे॒ तपः॑।
श्रु॒तानि॑ शृ॒ण्वन्तो॑ व॒यमायु॑ष्मन्तः सु॒मे॒धस॑ः॥ २॥

O Agni, we perform penance, we perform additional penance - we, hearing things heard, long-lived, very wise.

It is questionable whether *upa-tapya* in both these verses has not a more pregnant meaning [as above : BR. simply, 'Kasteiung leiden'] : Henry takes it as equivalent to simple *tapya*.

64 (62). To Agni : against enemies

Found also, almost without variant, in Paipp. xx. Kauś. (69.7) uses it, with xii.2, in the preparation of the house-fire, with scattering of holy water. In Vait. (29.9) it appears in the *agnicayana*.

[६४ - शत्रुनाशन सूक्त (६२)]

[ऋषि- कश्यप। देवता- अग्नि। छन्द- जगती।]

१८९०. अ॒यम॒ग्निः सत्प॑तिर्वृ॒द्धवृ॑ष्णो र॒थीव॑ पत्ती॒नज॑यत् पु॒रोहि॑तः।
नाभा॑ पृथि॒व्यां निहि॑तो॒ दवि॑द्युतदध॒स्प॒दं कृ॑णुतां॒ ये पृ॑त॒न्यव॑ः॥ १॥

This Agni, lord of the good, household priest, conquered them of increased virility (?), as a chariot-warrior [conquers] footmen; set down on earth in the navel, brightly shining, let him put under foot them who desire to fight [us].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our pādas a, c, d are b, c, d of a verse that is found in VS.xv.51, TS.iv.7.13[3], MS.ii.12.4 with the following first pāda : *ā vāco madhyam aruhad bhuraṇyus*; they also read *cekitānas* for *vṛddhavṛṣṇas*, and, at beginning of c, *pṛṣṭhe pṛthivyās*, and TS. has *kṛṇute* in d. Ppp. has in c *pṛthivyā(s)*, which is better. The new version of our text so decidedly calls for an accus. in a that the translation implies *vṛddhavṛṣṇyān*,[1] or else the understanding of *-vṛṣṇas* as accus. pl. of *-ṣan*, which is perhaps not impossible, though against usage in composition. The comm. reads *-ṇyas*, also *patnīm* in b (having to labour hard to make out a sense for the latter). The mss. vary between *patnīn* and *pattīn* (our Bp.P.M.W.E.I. have the former). The first pāda is *triṣṭubh*.

65 (63). To Agni : for aid

Found also in Paipp. xx. Kauś. (69.22) uses it in the preparation of the house-fire, with invocation.

[६५ - दुरितनाशन सूक्त (६३)]

[ऋषि- कश्यप। देवता- अग्नि। छन्द- जगती।]

१८९१. पृ॒त॒ना॒जितं॒ सह॑मानम॒ग्निमु॒क्थैर्ह॑वामहे पर॒मात् स॒धस्था॑त्।
स नः॑ पर्ष॒दति॑ दु॒र्गाणि॒ विश्वा॒ क्षाम॑द् दे॒वोऽति॑ दुरि॒तान्य॒ग्निः॥ १॥

The fight-conquering, overpowering Agni do we call with songs from the highest station; may he pass us across all difficult things; may divine Agni stride (?) across arduous things.

The translation implies emendation of *kṣāmat* to *krāmat* in d, as suggested by BR. (and adopted also by Henry), since the former seems to give no good sense, and both form and composition with *ati* are elsewhere unknown for root *kṣam* : cf. also xii.2.28 c. But the parallel verse TA. x.1 (68) has *kṣāmat* [so both ed's, text and comm.] and Ppp. reads *kṣāmād devo 'dhi*. Our comm. explains *ati kṣāmat* as = *atyarthaṁ kṣāmāṇi dagdhāni karotu!* TA. further gives *ugram agnim* for *agnim ukthais*, rectifies the meter of b by reading *huvema*, leaves the combination *devo ati* in d, and has *duritā'ty* for *-tāni*. Our c is the same with RV.i.99.1 c. The verse has no *jagatī* character at all.

66 (64). Against evil influence of a black bird

Found also, with very different text, in Paipp. xx. Used by Kauś. (46.47), in a rite to avert the evil influence of a bird of ill omen.

---

1. वृद्धवृष्णयः वृष्णि भवं वृष्ण्यं बलं प्रवृद्धबलः पुरोहितः पुरतो होमार्थम् ऋत्विग्भिर्निहितः पुरोभाविहितकारो वा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६६ - पापमोचन सूक्त (६४)]

[ऋषि- यम। देवता- आपः, अग्नि। छन्द-. भुरिक् अनुष्टुप्, २ न्यङ्कुसारिणी बृहती।]

१८९२. इदं यत् कृष्णः शकुनिरभिनिष्पतन्नपीपतत्।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः॥ १॥

What here the black bird[1] , flying out upon [it] has made fall - let the waters protect me from all that difficulty, from distress.

Ppp. reads thus : *yad asmān kṛṣṇaśakunir niṣpatann ānaśe : ā.m.t.enaso d.p. viśvataḥ*. The second half occurs also in LŚS.ii.2.11, which (like Ppp.) has *viśvataḥ* at the end.* Prāt.iv.77 appears to require as *pada*-reading in b *abhi-niḥpataṇ*; but all the *pada*-mss. give *-niṣp-*, and SPP. also adopts that in his *pada*-text : *abhinipatan* would be a decidedly preferable reading. The second half-verse is found again as x.5.22 c, d. The comm. says that the bird is a crow. *[And *enaso* in c.]

१८९३. इदं यत् कृष्णः शकुनिर्वामृक्षन्निर्ऋते ते मुखेन।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु॥ २॥

What here the black bird has stroked down with your mouth, O perdition - let the householder's fire release me from that sin.

Ppp. has instead : *yadi vā 'mṛkṣata kṛṣṇaśakunir mukhena nirṛte tava : agniṣ ṭat sarvaṁ śundhatu havyavāṅ ghṛtasūdanaḥ*, which is the same with ĀpŚS.ix.17.4 (only this begins *yad apā 'mṛkṣac chakunir*, rectifying the meter, and has *-vāḍ* in d). The second half-verse is found without variant in AŚS.ii.7.11. The comm. takes *amṛkṣat* from root *mṛś*, as the translation does; cf. TS.iii.2.6[2], *yat kṛṣṇaśakunaḥ.....avamṛśet....yac chvā 'vamṛśet*. [See the note of Henry or Griffith.] Such a verse (8 + 11 : 8 + ∴) is elsewhere called by the Anukr. an *urobṛhatī*.

67 (65). To the plant apāmārga : for cleansing

Not found in Paipp. Used by Kauś. (46.49) in a ceremony of expiation, with a fire of *apāmārga*; and vss. 1, 2 are reckoned (note to 39.7) tot he *kṛtyā gaṇa*. And the comm. regards vss. 2 and 3 as intended at 76.1 in the nuptial ceremonies, instead of xiv.2.66 (both verses having the same *pratīka*); in this he is evidently wrong.

---

1. शकुनिः पक्षी। काक इत्यर्थः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६७ - दुरितनाशन सूक्त (६५)]

[ऋषि- शुक्र। देवता- अपामार्गवीरुत्। छन्द- अनुष्टुप्।]

१८९४. प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ।
सर्वान् मच्छपथाँ अधि वरीयो यावया इतः॥ १॥

Since you, O off-wiper (*apāmārga*), has grown with reverted fruit, may you repel (*yu*) from me all curses very far from here.

[The verse closely resembles iv.19.7.] All the authorities (except one of SPP's) read *apāmārga* without accent at beginning of b; both texts make the necessary correction to *ap-*. The comm. understands the plant (*Achyranthes aspera* : see note to iv.17.6) to be used here as fuel.

१८९५. यद् दुष्कृतं यच्छमलं यद् वा चेरिम पापया।
त्वया तद् विश्वतोमुखापामार्गार्प मृज्महे॥ २॥

What [is] ill-done, what pollution, or what we have practised evilly - by you, O all-ways-facing off-wiper, we wipe that off (*apa-mṛj*).

Or (b) 'if we have gone about evilly.' All the authorities have *tayā* instead of *tvayā* at beginning of c, but both texts make the obviously necessary correction. The comm. reads *tvayā*.

१८९६. श्यावदंता कुनखिना बण्डेन यत्सहासिम।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे॥ ३॥

If we have been together with one dark-toothed, ill-nailed, mutilated, by you, O off-wiper, we wipe off all that.

The comm. reads *vaṇḍena* in b; and he has also *āśima* for *āsima*, which is not a bad emendation.

68 (66). For recovery of sacred knowledge (brāhmaṇa)

Found also in Paipp. xx. Reckoned in Kauś. (9.2) to *bṛhachāntigaṇa*, with some of the hymns next following.

[६८ - ब्रह्म सूक्त (६६)]

[ऋषि- ब्रह्मा। देवता- ब्राह्मणम् (ब्रह्म)। छन्द- त्रिष्टुप्।]

१८९७. यद्यन्तरिक्षे यदि वात आस यदि वृक्षेषु यदि वोलपेषु।
यदश्रवन् पशव उद्यमानं तद् ब्राह्मणं पुनरस्मानुपैतु॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes - what the cattle heard uttered - let that *brāhmaṇa* come again to us.

Ppp. reads : *yady antarikṣaṁ yadi vā rajāṅsi tata vṛkṣeṣu bhayanalapeṣu : ajasravan paś-* etc. Nearly all the authorities give *asravan* in c; our D. has *aśr-*, and, according to SPP., three of his *pada-* mss.; he therefore gives in his text *aśravan*, which is also the comm's reading; and that is implied in the translation. The comm. connects the hymn with the prescriptions as to the time of study or refraining from study of the sacred texts (referring to ĀpŚS.xv.21.8), and regards it as a spell for recovering what has been lost by being learned under wrong circumstances - in cloudy weather, in sight of green barley, within hearing of cattle, etc.

69 (67). For recovery of sense, etc.

Not found in Paipp. Employed by Kauś. for several purposes : first (45.17, 18), after the end of the *vaśāśamana*, in a rite of the due acceptance of sacrificial gifts, after any ceremony performed; second, in the *godāna* ceremony (54.2), with vi.53.2; third, in the Vedic student ceremonies (57.8), when supplying the place of a staff lost or destroyed; fourth, in the *savayajñas* (66.2), with v.10.8 and vi.53, with the direction *iti pratimantrayate;* it is also reckoned (9.2), with 66 etc., to the *bṛhachānti gaṇa*; and the schol. add it (note to 6.2) to hymn 106 in a rite of expiation for anything spilt or forgotten in the *parvan* sacrifices, and further, in the *upanayana*, in the reception of girdle and staff (notes to 56.1 and 3). In Vait. (18.4) it appears in the *agniṣṭoma*, following the distribution of the fires.

[६९ - आत्मा सूक्त (६७)]

[ऋषि- ब्रह्मा। देवता- आत्मा। छन्द- पुरः परोष्णिक् बृहती।]

१८९८. पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव॥ १॥

Again let sense (*indriya*) come to me, again soul, property, and *brāmaṇa* (sacred knowledge); let the fires of the sacred hearth again officiate just here in their respective stations.

The verse occurs in ŚŚS.viii.10.2, with *mām* for *mā* in a, and, in c, d, *dhiṣṇyāso yathāsthānaṁ dhārayantām ihai'va*; and the *pratīka punar mām aitv indriyam* is found in TA.i.32.1, but might rather be intended to quote the parallel but quite different verse found at AGS.iii.6.8 : *punar mām aitv indriyam punar āyuḥ punar bhagaḥ : punar draviṇam aitu mām punar brāhmaṇam aitu mām*; which MB. (i.6.33) also has, with *mā* in c

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and d. [Cf. TA.i.30.1; also MGS.i.3.1, and p. 152.] AGS. adds a second verse, of which the first half corresponds with our c, d : *ime ye dhiṣṇyāso agnayo yathāsthānam iha kalpatām* [cf. MGS.i.3.1]. The Anukr. seems to scan a and c as 7 syllables each.

70 (68, 69). Praise and prayer to Sarasvatī

None of the verses are found in Paipp. Here again the Anukr., the comm., and some mss. differ in division from our first mss., and make our third verse a separate hymn.* In Kauś. (81.39) the first two verses (= hymn 70) come in with other Sarasvatī verses in the *pitṛmedha*; the third verse (= hymn 71) not with them, in spite of its kindred character, but in both the *bṛhat* and *laghuśānti gaṇas* (9.2, 4). Vait. introduces the hymn (doubtless the two verses) twice (8.2, 13), once with hymn 40, once with hymn 9 and other verses, in praise of Sarasvatī. *[So also SPP's text. The decad-division cuts the hymn between vss. 2 and 3 : cf. p. 389.]

[७० - सरस्वती सूक्त (६८)]

[ऋषि- शन्ताति। देवता- सरस्वती। छन्द- अनुष्टुप्, २ त्रिष्टुप्।]

१८९९. सर॑स्वति व्र॒तेषु॑ ते दि॒व्येषु॑ देवि॒ धाम॑सु।
जु॒षस्व॑ ह॒व्यमाहु॑तं प्र॒जां दे॑वि ररास्व नः॥ १॥

O Sarasvatī, in your courses, in your heavenly domains[1], O goddess, enjoy you the offered oblation; grant us progeny, O goddess.

The second half-verse is the same with 20.2 **c, d**, and nearly so with 46.1 **c, d.**

१९००. इ॒दं ते॑ ह॒व्यं घृ॒तव॑त् सरस्वतीदं पि॑तॄ॒णां ह॒विरा॒स्य॑ं॒ यत्।
इ॒मानि॑ त उदि॒ता शं॒तमा॑नि॒ तेभि॑र्व॒यं मधु॑मन्तः स्याम॥ २॥

This [is] your oblation, rich in ghī, O Sarasvatī; this the oblation of the Fathers that is to be consumed (?); these your most wealful utterances; by them may we be rich in sweet.

The translation implies the emendation of *āsyam* in c to *āśyam*; the comm. makes it from the root *as* 'throw,' and = *kṣepaṇīyam*. Perhaps (Roth) *ājyam* is the true reading; Henry understands *yat* as pple : "going to the mouth of the Fathers." The first pāda is *jagatī*.

1. See Nirukta 9.28.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७१- सरस्वती सूक्त (६८)]

[ऋषि- शन्ताति। देवता- सरस्वती। छन्द- गायत्री।]

१९०१. शिवा नः शंतमा भव सुमृडीका सरस्वति।
मा ते युयोम संदृशः॥ १॥

(71.1). Be you propitious, most wealful[1] to us, very gracious, O Sarasvatī; let us not be separated from sight of you.

The verse occurs in TA.iv.42.1 and AA.i.1.1, with the variant, for c, *mā te vyoma saṁdṛśi*; and LŚS. v.3.2 has the same, but with *saṁdaśas* (misprint for *-dṛś-?*) at the end. In i.1.3, TA. has another version, with the same ending, but with *bhava* in a expanded to *bhavantu divyā āpa oṣadhayaḥ*. [Cf. also *Kaṭha-hss.*, p. 115; MGS. i.11.18 and p. 156 under *sakhā*.]

72 (69). Prayer for good fortune

Found also in Paipp. xx. Included, like the preceding hymn, in the two *śānti gaṇas* (Kauś. 9.2, 4), and by the schol. (note to 9.7) in yet a third.

[७२ - सुख सूक्त (६९)]

[ऋषि- शन्ताति। देवता- सुख। छन्द- पथ्या पङ्क्ति।]

१९०२. शं नो वातो वातु शं नस्तपतु सूर्यः।
अहानि शं भवन्तु नः शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु॥ १॥

Weal for us let the wind blow; weal for us let the sun burn; be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth.

The whole verse occurs in TA.iv.42.1, with *pavatām mātariśvā* for *vātu* in a, and *rātriḥ* in d. MS., in iv.9.27, has only four pādas, with *'bhi* added before *vātu* in a. VS. has the same amount, our a, b being xxxvi.10 a, b (with *pavatām* for *vātu* in a), and our c, d being xxxvi.11 a (with *rātrīḥ* instead of our *rātrī*). All have alike in d the strange expression *prati dhīyatām*. The Anukr. ignores the deficiency of two syllables in a. [Ppp. has *me* for *nas* all four times; also *'bhivāte* for *vātu*, and *tapati* for *-tu*.]

73 (70). Against an enemy's sacrifice

The first two verses are found in Paipp. xix. Used by Kauś. (48.27), with vi.54, in a charm to spoil an enemy's sacred rites.

---

1. See Nirukta 4.21

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७३ - शत्रुदमन सूक्त (७०)]

[ऋषि- अथर्वा। देवता- श्येन। छन्द- त्रिष्टुप्, २ अतिजगतीगर्भा जगती, ३ पुरः ककुम्मती अनुष्टुप्, ४-५ अनुष्टुप्।]

१९०३. यत् किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोतिं हविषा यजुषा।
तन्मृत्युना निर्ऋतिः संविदाना पुरा सत्यादाहुतिं हन्त्वस्य॥ १॥

Whatsoever he yonder offers with mind, and what with voice, with sacrifices, with oblation, with sacred formula (*yajus*), that let perdition, in concord with death, smite, his offering, before it comes true.

That is, before its objects are realized (comm. *satyabhūtāt karmaphalāt pūrvam*). This verse and the next are found also in TB.ii.4.21[-2], which reads here, at end of b, *yajuṣā havirbhiḥ* (Ppp. has the same), in c, *mṛtyur nirṛtyā saṁvidānaḥ*, and, for d, *purā diṣṭād āhutīr asya hantu*; Ppp. has, for d, *purā dṛṣṭā rājyo hantv asya* [intending *dṛṣṭād ājyam*?].

१९०४. यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम्।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु मा तत् सं पादि यदसौ जुहोतिं॥ २॥

The sorcerers, perdition, also the demon - let them smite his truth with untruth; let the gods, sent by Indra, disturb (*math*) his sacrificial butter; let not that meet with success which he yonder offers.

TB. (as above) omits the meter-disturbing *devās* in c, and reads, in d, *samṛddhim* (error for *sam ardhi?*), and, at the end, *karoti*. The comm. understands at the beginning *yātudhānā* (as fem. sing.). The verse (11 + 11 : 13 + 11) is in no proper sense *jagatī*.

१९०५. अजिराधिराजौ श्येनौ संपातिनाविव।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायतिं॥ ३॥

Let the two speedy over-kings, like two falcons flying together, smite the sacrificial butter of the foeman, whosoever shows malice against us.

The comm. understands in a, 'two messengers of death, thus styled'; the meaning is obscure. Almost all the authorities (save our T.?T., and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this doubtless by accident) have at the end *-aghāyanti*; the comm., however, reads *-yati*, as do, by emendation, both the edited texts.

१९०६. अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यम्।
अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः॥४॥

Turned away [are] both your arms; I fasten up your mouth; with the fury of divine Agni - therewith have I smitten your oblation.

The comm. understands *bāhū* in a also as object of *nahyāmi*, and understands the arms as fastened behind (*pṛṣṭhabhāgasambaddhau*). [TB.(ii.4.2^2) has our a, b (with *apa* for the *api* of our b) as the c, d of a vs. which is immediately followed by our next vs.]

१९०७. अपि नह्यामि ते बाहू अपि नह्याम्यास्यम्।
अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः॥५॥

I fasten back your arms; I fasten up your mouth; with the fury of terrible Agni - therewith have I smitten your oblation.

SPP. has at the beginning *api*, his authorities being equally divided between *api* and *apa*. The majority of ours (only D. noted to the contrary) have *apa*, which is decidedly to be preferred, as corresponding also to 4 a, and as less repetitious. [TB. (ii.4.2^3) has our vs., with *apa* again (see vs. 4) in b, *devasya brahmaṇā* for *ghorasya manyunā* in c, and *sarvam* for *tena* and *kṛtam* for *havis* in d.]

74 (71). To Agni : for protection

Found also in Paipp. xix. Used in Kauś. (2.10), in the *parvan* sacrifices, to accompany the carrying of fire thrice about the offering. In Vait., it occurs in the *agniṣṭoma*(21.15), and also in the *agnicayana* (28.8), in the same circling with fire.

[७४ - अग्नि सूक्त (७१)]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- अनुष्टुप्।]

१९०८. परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः॥१॥

You, the devout [*vipra*], O Agni, powerful one, would we fain put about us [as] a stronghold, [you] of daring color, day by day, slayer of the destructive one.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is RV.x.87.22, which has at the end the plural (*-vatām*); further found in VS. (xi.26) and MS. (ii.7.2), both of which agree with RV., and in TS. (i.5.6[4] et al.), which has for d *bhettāram bhañgurāvataḥ*. Emendation in b to *vapram* 'rampart' seems called for; moreover, *dṛṣadv-* in c would be acceptable [see Roth, ZDMG, xlviii.108]. Ppp. has at the end *-vataḥ*, and *sahasva* in b.* The verse is also found in our text as viii.3.22. [Winternitz, *Hothzeitsrituell*, p.57, cites it from Beudh.i.6.] [W. interlines a mark of doubt as to his version of *bhañg-* and gives Henry's *trompeur* in the margin.] *[Roth's Collation says simply ''71 ebd. citiert.'' That means 'Found in Paipp. xix., cited' [from its previous occurrence in xvi., where, according to R's Collation for viii.3.22, the variants are *sahasva* and *bhañgurāvatām*]. R. in his Notes says expressly that Ppp. too ''has *vipram* for the correct *vapram*.'']

75, 76 (72). With an oblation to Indra

Here again, following our leading ms. and the sense, we combined into one what the Anukr. etc. treat as two hymns, our vs. 3, which begins a new decad,* being reckoned as a separate hymn. No one of the three verses is found in Paipp.; but they are a RV. hymn (x.179). Kauś. (2.40) uses the hymn in the *parvan* sacrifices, for Indra (the schol. adds *iti tisras*, as if the three verses were to be regarded as one hymn; there is no quotation of vs. 3 as a separate hymn). In Vait., vs. 1 (or vss. 1, 2?) is repeated (14.3) by the *hotar* in summoning the *adhvaryu* to milk the cow in the *agniṣṭoma* ceremony; and again in the same (21.18), vs. 3 (= hymn 76) accompanies the offering of the *dadhigharmahoma*. *[Cf. VII.1]

[७५ - इन्द्र सूक्त (७२)]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- अनुष्टुप्, २ त्रिष्टुप्।]

१९०९. उत् तिष्ठतावं पश्यतेन्द्रस्य भागमृत्वियम्।
यदि श्रातं जुहोतन यद्यश्रातं ममत्तन।१॥

Stand you up, look down at Indra's seasonable portion; if cooked, do you offer [it] : if uncooked, do you wait (*mad*).

RV. makes the construction in the second half-verse more distinct by reading *śrātas* and *aśrātas*, nominative; the comm. regards our *śrātam* (= *pakvam*) and *aśrātam* as made neuter to qualify a *havis* understood; he explains *mamattana* [cf. BR.v.471] as = *pacata* or *taptaṁ kuruta* (referring to the expression *madantīs* applied to water), or, alternatively, as *indraṁ stutibhir madayata*; those addressed are the priests (*he ṛtvijaḥ*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१९१०. श्रा॒तं ह॒विरो ष्वि॑न्द्र॒ प्र या॑हि ज॒गाम॒ सूरो॒ अध्व॑नो॒ वि मध्य॑म्।
परि॑ त्वासते नि॒धिभि॒: सखा॑यः कु॒लपा॒ न व्रा॑जप॒तिं चर॑न्तम्॥ २॥

The oblation [is] cooked; hither, O Indra, please come forward; the sun has gone to the mid-point of his way; [your] companions wait upon (*pari-ās*) you with treasures (*nidhi*), as heads of families on a chieftain (*vrājapati*) as he goes about.

RV. reads in b *vimadhyam*, for which our text is only a corruption, and accents [cf. *Gram.* §1267 a] *vrājapatim* in d. The comm. explains *vimadhyam* as *vikalam madhyam, īṣadūnam madhyabhāgam*; he calls the offering referred to the *dadhigharma* (as Vait.).

[७६ - इन्द्र सूक्त (७२)]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्।]

१९११. श्रा॒तं म॑न्य ऊ॒ध्वनि श्रा॒तम॒ग्नौ सुशृ॑तं मन्ये॒ तदृ॒तं नवी॑यः।
माध्य॑न्दिनस्य॒ सव॑नस्य दु॒ध्नः पिबे॑न्द्र वज्रिन् पुरुकृ॒ज्जुषा॑णः॥ १॥

Cooked I think [it] in the udder, cooked in the fire; well cooked I think [it], that newer rite (*?ṛta*); of the curds of the midday libation drink you, O thunderbolt-bearing Indra, much-doing, enjoying [it].

RV. reads *suśrātam* in b, and *purukṛd* (vocative) in d. [For a, cf. Aufrecht's *Rigveda*^{2} i.p.xvii, preface.]

77 (73). With a heated offering to the Aśvins

Found also, except vss. 7-9, in Paipp. xx. (the first six verses in the order 2, 1, 4, 5, 6, 3); the first six verses, further, in AŚS. iv.7 and ŚŚS. v.10 (in both, in the order 2, 1, 6, 5, 4, 3); the last five are RV. verses etc.; see under the several verses. The hymn in general does not appear in Kauś. (the sacrifice which it accompanies not falling within its sphere); but the last verse (so the comm.; it might be ix.10.20) is applied (24.17) in settling the kine in their pasture by one who is going away from home; and again (92.15), in the *madhuparka* ceremony, when the presented cow is released instead of being sacrificed. Vait. uses several of the verses, all in the *agniṣṭoma* ceremony : vss. 3 and 4 (14.5) with the offering of the *gharma*; vs. 7 (14.4) in summoning the *gharma* cow; vs. 11 (14.9) before the concluding *homa*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७७ - घर्म सूक्त (७३)]

[ऋषि- अथर्वा। देवता– घर्म, अश्विनीकुमार। छन्द- त्रिष्टुप्,
१, ४, ६ जगती, २ पथ्यावृहती।]

१९१२. समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो हर्यो दुह्यते वामिषे मधु।
वयं हि वां पुरुदमासो अश्विना हवामहे सधमादेषु कारवः॥ १॥

Kindled, O you two bulls, is Agni, the charioteer of heaven; heated is the *gharma*; honey is milked for your food (*iṣ*); for we singers (*kāru*), of many houses, call on you, O Aśvins, in joint revelings.

The translation implies in b the accent *duhyate*, which is found in no ms.; the comm. makes the same construction. Ppp. reads *aśvinā* for *vṛṣaṇā* in a; and also, with both AŚS. and ŚŚS., *purutamāsas*, in c; doubtless our word is a corruption of this [Roth, ZDMG. x1viii.107]. But for *rathī*, in a, AŚS. has *ratis* and ŚŚS. *rayis*, plain corruptions. The *gharma* is either the hot drink into which fresh milk is poured, or the heated vessel containing it. The comm. interprets the verses according to their order and application in AŚS. He explains the *gharma* as the heated sacrificial butter in the *mahāvīra* dish.

१९१३. समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम्।
दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः॥ २॥

Kindled is Agni, O you Aśvins; heated is your *gharma*; come! now, you bulls, the milch-kine are milked here, you wondrous ones (*dasra*); the pious ones are reveling.

AŚS. and ŚŚS. both read *gāvas* for *nūnam* in c, and (with Ppp.) *kāravas* for *vedhasas* at the end. The first half-verse occurs also in VS. (as xx.55 a, b), which omits *vām* in b, and reads *virāṭ sutaḥ* for *ā gatam*.

१९१४. स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः।
तमु विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति॥ ३॥

The bright (*śuci*) sacrifice to the gods accompanied with "hail," the Aśvins' bowl that is for the gods to drink of - this all the immortals, enjoying, lick respectively by the Gandharva's[1] mouth.

---

1. गां वेदरूपां वाचं धारयतीति गन्धर्वः आदित्यः। तैत्तिरीयके आदित्यस्य वेदसाहित्यं श्रूयते। (तै० ब्रा० ३.१२.९.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The two Sūtras and Ppp. agree in reading *gharmas* for *yajñas* in a; the former have also *īm* for *u* in c. The comm. declares this verse to be used after the *gharma* offering; the "bowl" is the one called *upayamana*; the "Gandharva" is either the sun or the fire.

१९१५. यदु॒स्त्रिया॒स्वाहु॑तं घृ॒तं पयो॒यं स वा॑मश्विना भा॒ग आ ग॑तम्।
माध्वी॑ धर्तारा विदथस्य सत्पती त॒प्तं घ॒र्मं पि॑बतं रोच॒ने दि॒वः॥४॥

The offered ghī, the milk, which is in the ruddy [kine], that is your portion here, you Aśvins;[1] come; you sweet ones, maintainers of the council (*vidatha*), lords of the good, drink you the heated *gharma* in the shining space of the sky.

In b, ŚŚS. has *su* for *sa*; at the end, AŚS. has *somyam madhu* (for *rocane divaḥ*). There ought to be more than one accent on the series of vocatives in c, to guide us to their right combination, which is doubtful. The comm. takes *mādhvī* as *madhuvidyāveditārau*.[2]

१९१६. त॒प्तो वां॑ घ॒र्मो न॑क्षतु॒ स्वहो॑ता॒ प्र वा॑मध्व॒र्युश्च॑रतु॒ पय॑स्वान्।
मधो॑र्दु॒ग्धस्या॑श्विना त॒नाया॑ वी॒तं पा॒तं पय॑स उ॒स्त्रिया॑याः॥५॥

Let the heated *gharma*, its own invoker (*hotar*), attain to you; let your offerer (*adhvaryu*) move forward, rich in milk; of the milked sweet, O Aśvins, of the offspring (?), eat (*vī*) you, drink you, of the milk of the ruddy [cow].

The two Sūtras read *nakṣatī*[3] in a, and *carati prayasvān* at end of b; the comm. also has *pray-*, and explains it as *prīṇanakāripayoyuktaḥ*; *pray-* is doubtless the more genuine reading. The obscure *tanāyās* in c (omitted in Ludwig's translation)* is made by the comm. an adjective qualifying *usriyāyās*, and signifying *payodadhyājyarūpahaviḥpradānena yajñaṁ vistārayantyāḥ*. Ppp. has in a *sma hotā*; the comm. takes *svahotā* as possessive, which suits the accent better. Verses 4 and 5 the comm. declares to have the value of *yājyā* verses in the ceremony. *[In fact Ludwig does render *tanāyās* (accent!) by "this," and *tanā* and *tanāya* correspondingly. *Tanāya* is the Ppp. reading here for *tanāyās*.]

१९१७. उप॑ द्रव॒ पय॑सा गोधुगो॒षमा घ॒र्मे सि॑ञ्च॒ पय॑ उ॒स्त्रिया॑याः।
वि नाक॑मख्यत् सवि॒ता वरे॑ण्योऽनुप्र॒याण॑मु॒षसो॒ वि रा॑जति॥६॥

---

1. 'अश्विनौ हि देवानां भिषजौ' (ऐ० ब्रा० १.१८)।
2. मधुसंबन्धिनी विद्या माध्वी। विद्यावेदित्रोरभेदोपचाराद् अश्विनावपि माध्वीशब्देन उच्येते।
3. See Nigh. 2.18.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Run up with milk, O cow-milk, quickly; pour in the milk of the ruddy [cow] in the *gharma*; the desirable Savitā had irradiated (*vi-khyā*) the firmament; after the forerunning of the dawn he shines forth (*vi-rāj*).

SPP's text has *godhuk* (voc.) in a, but nearly half his authorities have *godhuk*, and so also nearly all ours (all those noted save Bp.), for which reason our text gives it; *godhuk* is doubtless the true reading, and it is followed in the translation. ŚŚS. reads after it (perhaps by a misprint?) *oṣ um*; AŚS. (also probably by a misprint?) gives *payasā goṣam* (omitting *dhug o*). ŚŚS. has *damūnās* for *vareṇyas* in c, and its d is *anu dyāvāpṛthivī supraṇīte*, while AŚS. and Ppp. have nearly the same : '*nu dyāvāpṛthivī supraṇītiḥ*. This seems most likely to be the true ending of the verse; in our text has been somehow substituted a half-verse which is RV.v.81.2 c, d, and found also in several other texts : VS.xii.3, TS.iv.1.10[4], MS.ii.7.8; all of them accent *anu* as an independent word, as our text doubtless ought to do (p. *anu prayānam*); one of SPP's authorities, and the comm., do so. The comm. does not recognize the adverb *oṣam*, but renders it by *taptam* [*gharmam*, 'the heated *gharma*-vessel']; he explains *vi akhyat* by *prakāśayati*. Two, if not three, of the pādas are *triṣṭubh*.

१९१८. उप॑ ह्वये सु॒दुघां॑ धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम्
श्रेष्ठं॑ सु॒वं स॑वि॒ता सा॑विषन्नो॒ऽभीद्धो घ॒र्मस्तदु॒ षु प्र वो॑चत्॥७॥

I call upon that easy-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller (*Savitā*) impel us the best impulse; the hot drink is kindled upon - that may he kindly proclaim.

This and the following verse are also two successive verses in RV. (i.164.26, 27; they are repeated below as ix.10.4, 5, where the whole RV. hymn is given). RV. has at the end the better reading *vocam*. The comm. declares the verse to be used in the calling up of the cow that furnishes the *gharma* drink, that she may be milked.

१९१९. हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्सम॒भि॒च्छन्ती॒ मन॑सा॒ न्याग॑न्।
दु॒हाम॒श्भ्यां॑ पयो॑ अ॒घ्येयं सा व॑र्धतां महते सौभ॑गाय॥८॥

Lowing (*hiñ-kṛ*), mistress of good things, seeking her calf with her mind, has she come in; let this inviolable one (*aghnyā*) yield (*duh*) milk for the Aśvins; let her increase to great good-fortune.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV. (as above) reads *abhyāgāt* (p. *abhi : ā : agāt*) at end of b. The RV. *pada*-text divides *hiñ kṛṇvatī* at the beginning, and SPP. gives the same reading; but our *pada*-mss. (with the doubtful exception of D.) read here *hiñkṛ-*, without division; at ix.10.5 they agree with RV. The verse accompanies, says the comm., the coming up of the cow for milking.

१९२०. जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्य॑ शत्रू॒यता॒मा भ॑रा॒ भोज॑नानि॥ ९॥

As enjoyable (*juṣṭa*) household guest in our home (*duroṇa*),[1] do you come, knowing, to this our sacrifice; smiting away, O Agni, all assaulters (*abhiyuj*), do you bring in the enjoyments of them that play the foe.

This verse and the following one are found in RV. (v.4.5; 28.3), and also occur together in TB.ii.4.1[1] and MS.iv.11.1. RV.MS. read at end of c *vihatyā*, p. *vi hatya*; there is no other variant. The comm. paraphrases *abhiyujas* in c by *abhiyoktrīḥ parasenāḥ*. [For d, cf. iv.22.7 d.]

१९२१. अग्ने॒ शर्ध॑ महते सौभ॑गाय॒ तव॑ द्यु॒म्नान्यु॑त्त॒मानि॑ सन्तु।
सं जा॑स्प॒त्यं सु॒यम॒मा कृ॑णुष्व शत्रू॒यता॒मभि॑ ति॑ष्ठा॒ महां॑सि॥ १०॥

O Agni, be bold to great good-fortune; let your brightnesses (*dyumna*) be highest; put together a well-ordered house-headship; trample on the greatnesses of them that play the foe.

The verse is (as noted above) RV.v.28.3, and found also in TB. and MS., and further in VS.xxxiii.12 and ApŚS.iii.15.5 - everywhere without variant. Our comm. explains *śardha* as = *ārdrahṛdayo bhava*. The Prāt.iv.64, 83 prescribes *jāḥpatyam* as *pada*-reading in c, but all the *pada*-mss. read *jāḥ patyam*, divided, and SPP. accordingly gives that form in his *pada*-text. The RV. *pada* reads *jāḥpatyam* and *jāhpatiḥ*, but, strangely, *jāḥ patim* (the two latter occurring only once each). [Winternitz, *Hochzeitsrituell*, p. 57, cites the verse.]

१९२२. सू॒य॒व॒साद् भग॑वती॒ हि भू॒या अधा॑ व॒यं भग॑वन्तः॒ स्याम।
अ॒द्धि तृ॒णम॑घ्ये॒ विश्व॑दानीं॒ पिब॑ शु॒द्धमु॑दक॒माच॑रन्ती॥ ११॥

May you [verily] be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat you grass, O inviolable one, at all times; drink clear water, moving hither.

---

1. दुरोण इति गृहनाम दुरवा भवन्ति दुस्तर्पाः इति। (नि० ४.५)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is RV.i.164.40 (hence repeated below, as ix.10.20), found also in ĀpŚS.ix.5.4, and KŚS.xxv.1.19; all these read *atho* for *adhā* in b, and KŚS. has *bhagavati* in a (if it be not a misprint).

The sixth *anuvāka*, with 14 (or 16) hymns and 42 verses, finishes here. The quoted Anukr. says of the verses *dvir ekaviṅśatiḥ ṣaṣṭhaḥ*, and, of the hymns, *ṣaṣṭhaś caturdaśa*.

78 (74). Against apacits : against jealousy : to Agni

This hymn and the one following are not found in Paipp. There is apparently no real connection between the three parts of the hymn. Used by Kauś. (32.8 : according to Keś. and the comm., vss. 1 and 2, which alone are applicable) in a healing ceremony, with the aid of various appliances, "used as directed in the text." It is added : "with the fourth verse one puts down upon and pierces [them]" (32.9), but the fourth verse of this hymn suggests no such use, and Keś. declares 76.2 to be intended.* Verse 3 appears (36.25), with hymn 45 etc., in a rite against jealousy; and vs. 4 is made (1.34) an alternate to v. 3 when entering on a vow; in Vait. (1.13) it follows v. 3 in a like use. The comm. here [p. 457[1]] quotes *apacitām* [vii.74] as read at Kauś. 31.16, and understands this hymn instead of vi.83 [*apacitas*] to be there meant; but under vi.83 he quotes *apacitas*, and understands accordingly !

*[If we may trust Keśava (p. 333[27-32]), the verses are indeed four in number, and are vii.74.1 and 2, vii.76.1 and then vii.76.2. With each of the first three the performer pricks the boil with a colored arrow; and with the fourth verse (*caturthyā* : namely vii.76.2) he pricks it with a fourth arrow. But why should Kauś. in 32.9 say *caturthyā?* are we to assume a gap in the text of Kauś.? Cf. Bloomfield's hypothesis, SBE. xlii.558, n.2, that vii.74.1-2 and 76.1-2 together formed a single hymn for Keśava. They are so associated by the comm. at p.457[1], as Whitney observes in the preceding paragraph.]

[७८ - गणमालाचिकित्सा सूक्त (७४)]

[ऋषि- अथर्वाङ्गिरा। देवता- जातवेदा। छन्द- अनुष्टुप्।]

१९२३. अ॒प॒चि॒तां॑ लोहि॑नीनां कृ॒ष्णा मा॒तेति॑ शुश्रुम।
मु॒नेर्दे॒वस्य॒ मूले॑न॒ सर्वा॑ विध्यामि॒ ता अ॒हम्॥ १॥

Of the red *apacit's* black is the mother, so have we heard; by the root of the divine anchoriet I pierce them all.

The comm. makes at great length several discordant attempts to explain who the divine anchoriet (*muni*) is. His explanation of *apacit*, fuller than elsewhere given, may be reported : *doṣavaśād apāk cīyamānā galād ārabhya adhastāt kṛśī-bhavantī kāmalā-gaṇḍamālāḥ :*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yadvā 'pacinvanti puruṣasya vīryam ity apacitaḥ. [At vi.83.3, the *apacit* is "daughter of the black one."]

१९२४. विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम्।
इदं जघन्या मासामा च्छिनद्मि स्तुकामिव॥ २॥

I pierce the first of them; I pierce also the midmost; now the hinder one of them I cut into like a tuft (*stukā*).

The comm. says, at the end, yatho "ṛnāstukā'nāyāsena chidyate tathā.

It is strange that the two following verses, which concern different matters, are combined with the above and with one another. But the hymn is not divided by any one of the authorities.

१९२५. त्वाष्ट्रेणाहं वचसा वि तं ईर्ष्याममीमदम्।
अथो यो मन्युष्टे पते तमु ते शमयामसि॥ ३॥

With the spell (*vacas*) of Tvaṣṭā have I confounded your jealousy; also the fury that is yours, O master (*pati*), that do we appease for you.

Some of the mss. (including our W.) combine *manyus te* in c.

१९२६. व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह।
तं त्वा वयं जातवेदः समिद्धं प्रजावन्त उप सदेम सर्वे॥ ४॥

Do you, O lord of vows, adorned by the vow, shine here always, well-willing; you being so kindled, O Jātavedas, may we all, rich in progeny, wait upon (*upa-sad*).

Nearly all the mss. (our Bp.E.p.m. are exceptions, with four of SPP's authorities) read *tvām* in a, and so do the mss. of the Kauśika [save Ch. Bü.] and Vaitāna Sūtras in the *pratīka*; both printed texts give *tvam* [with the comm.]. His full exposition of his uncertainty as to the meaning of *jātavedas* may be quoted : *jātānām bhūtānāṁ veditar jatair vidyamāna jñāyamāna vā jātaprajña jātadhana vā*. The definition of the verse as *triṣṭ ubh* is lacking in the Anukr.

79 (75). Praise and prayer to the kine

Like the preceding hymn, not found in Paipp. Not used in Kauś (if iv.21.7 is intended in 19.14). But the comm. says here that the ritual application in the rite for prosperity of kine has already been stated, referring, probably, to his exposition under iv.21.7, where he spoke of two verses, although the hymn had none after 7; possibly the two verses of this hymn are what he had in mind

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७९ - अघ्न्या सूक्त (७५)]

[ऋषि- उपरिबभ्रव। देवता- अघ्न्या। छन्द- १त्रिष्टुप्, २ त्र्यवसाना भुरिक् पथ्यापंक्ति।]

१९२७. प्रजावंतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।
मा वं स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु॥ १॥

Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place - let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

Repeated here from iv.21.7; for the parallel passages with their variants etc., see the note to that verse.

१९२८. पदज्ञा स्थ रमतयः संहिता विश्वनाम्नीः।
उप मा देवीर्देवेभिरेत।
इमं गोष्ठमिदं सदो घृतेनास्मान्त्समुक्षत॥ २॥

Track-knowing are you, staying (*ramat*), united, all-named; come to me, you divine ones, with the gods; to this stall, this seat; sprinkle us over with ghī.

Ramati is called by the comm. a *gonāman*; to "united" he adds "with their calves, or with other kine." [The Anukr. seems to scan 8 + 7 : 8 + 8.]

80 (76). Against apacits and jāyānya : etc.

Once more (and for the last time) we followed our first mss. and the *anuvāka*-endings in reckoning as one hymn what other mss., the Anukr., the comm., etc., and hence SPP., regard as two. The verses (except 2) are found scattered in different parts of Paipp. : 1 in i.; 3-5 (as two verses) in xix.; 6 in xx. This, and not either our division or SPP's, is in accordance with the sense of the verses : 1-2 concern the *apacits*, 3-5 the *jāyānya*; and 6 is wholly independent. The hymn (that is, doubtless, the first two verses [cf. the comm., p. 456[21]]) is used [with vi.83 (*apacitas*) or else vii.74 (*apacitām*) - see introduction to hymn 74] by Kauś. (31.16) in a remedial ceremony against *apacits*; and Keś. adds vs. 1 also to [the citation *apacitām* (which he takes to mean vii.74.1 and 2) made in Kauś.] 32.8; for the use, according to Keś., of vs. 2, see under hymn 74. The third verse (the comm. says, vss. 3-5) appears also by itself in 32.11, in a rite against *rājayakṣma*, with a lute-string amulet. Of vss. 5-6 (= hymn 81) there is no appearance in Kauś.; but verse 6 is used by Vait. (16.14) at the noon pressure of Soma

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[८०- अपचिद् जायान्य सूक्त (७६)]

[ऋषि- अथर्वा। देवता- अपचिद् भैषज्य। छन्द- १ विराट् अनुष्टुप्, २ परोष्णिक्, ३-४ अनुष्टुप्।]

१९२९. आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः।
सेहोररसतरा लवणाद् विक्लेदीयसीः॥ १॥

More deciduous (pl.) than the deciduous one, more non-existent than the non-existent ones, more sapless than the *sehu*, more dissolving than salt.

Said, of course, of the *apacits*, which are distinctly mentioned in the next verse. The translation implies the emendation of the second *susrasas* to *susrastarās*, suggested by Bloomfield, as helping both sense and meter; Henry alters instead to *asisrasas*. The *ā* at the beginning seems merely to strengthen the ablative force of the first *susrasas*; or we might conjecture it to be an interjection of contempt or disgust. The comm. understands *āsusrasas* as one word, the *ā* having an intensive force; he paraphrases by *pūyādisravaṇaśīlās*, as if *sru* were the root of the word. He reads *śehos* in c, and explains it as *viprakīrṇāvayavo 'tyantaṁ niḥsāras tūlādirūpaḥ padārthaḥ*, which seems a mere guess; Henry substitutes *arasāt*. The perfection of *ā* to *sehos* would rectify the meter. Ppp. gives no help in explaining the verse; it reads, for a, b, *nāmann asaṁ svayaṁ srasann asatībhyo vasattarā*.

१९३०. या ग्रैव्या अपचितोऽथो या उपपक्ष्याः।
विजाम्नि या अपचितः स्वयंस्रसः॥ २॥

The *apacits* that are on the neck, likewise those that are along the sides, the *apacits* that are on the perineum (?*vijāman*), self-deciduous.

In translating the obscure *vijāman*, the comm. is followed; he says *viśeṣeṇa jāyate 'patyam atreti vijāmā guhyapradeśaḥ*; Ludwig renders it "knöchel." *Upapakṣyās* he paraphrases with *upapakṣe pakṣasamīpa upakakṣe bhavāḥ*.

१९३१. यः कीकसाः प्रशृणाति तलीद्यमवतिष्ठति।
निर्हस्तं सर्वं जायान्यं यः कक्ष्यं ककुदि श्रितः॥ ३॥

He that crushes up the breast-bone (?*kīkasās*), [that] descends to the sole (?) - the whole *jāyānya* have I cast out, also whatever one is set in the top.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That is, apparently, has become seated in the head (or the prominence at the base of the neck behind?); Ppp. reads *kaścit kakudhi*. The obscure *talīdyam* is here translated according to Bloomfield's suggestion in AJP.xi.329 or JAOS.xv.p.xlvii. The comm. explains the word as follows : *talid ity antikanāma: antike bhavaṁ talīdyam:...asthisamīpagatam māṁsam:* a worthless guess; Ppp. reads *talābhyām,** which might mean 'palms' or 'soles.' For *nir āstam* in c was conjectured *nir-astam* in the AV. *Index* -not successfully, on account of the gender of *jāyānya* (m.). Ludwig proposes *nir āstham*, and Bloomfield [1.c.] does the same; this seems acceptable (whatever the real origin of *āstham*), and the translation follows it. [For the "root *asth*," see note to xiii.1.5 below.] The comm., however, reads *nir hās* (*hār* from the root *hṛ* : = *nir haratu*) *tam*, which SPP. accepts, thinking that the comm. "has doubtless preserved the genuine reading" (!), and he even admits it into his text. The comm. further reads *prasṛṇāti* in a, and *cit* for *ca* in d. He calls the *jāyānya* a *rājayakṣma*, and also regards it as identical with the *jāyena* of TS., and quotes the TS. passage (ii.3.5[2]) that explains the origin of the latter : *yaj jāyābhyo 'vindat*; he states it thus : *sa ca jāyāsambandhena prāpnoti*, or *nirantarajāyāsambhogena jāyamānam*; this might be understood as pointing to a venereal disease; R. conjectures gout. *[In fact, R's Collation gives *talābhyam* : W. seems to take it as a slip for *-bhyām*. Further, this is followed by *upa-*, not *ava-*.]

१९३२. पक्षी जायान्यः पतति स आ विशति पूरुषम्।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च॥४॥

Having wings, the *jāyānya* flies; it enters into a man; this is the remedy of both, of the *akṣita* and of the *sukṣata*.

Ppp. has in b *yā viśati* (i.e. *ya ā v-*) *pau-*, and lacks c, d. The meaning of the words *akṣita* and *sukṣata* is very doubtful and much disputed. They seem most likely to be two kinds of *jāyānya*, as the intrusion of any other [malady] here would be very harsh. Yet it is also much to be questioned whether the two half-verses belong together. Their discordance of form is strange : one would expect as antithesis of *akṣita* and *sukṣita*, or else of *akṣata* and *sukṣata*. In fact, the comm. reads *sukṣita*, and explains the two as meaning respectively *śarīre cirakālāvasthānarahitasya* and *cirakālam avasthitasya*, or, alternatively, as *ahiṁsakasya śarīram aśoṣayataḥ* and *śarīragatasarvadhātūn suṣṭhu niḥśeṣaṁ śoṣayataḥ*. Ludwig's translation accords with the former of these two explanations. Zimmer and Bloomfield, on the other hand, would emend to *akṣatasya*, Bloomfield quoting for *akṣata* from both the Kauśika and its commentary and from the later Hindu medicine; his rendering, however, 'not caused by cutting' and 'sharply cut,' is unacceptable, since *kṣan* does not mean distinctively 'cut,' but more nearly 'bruise'. There is no variation of reading in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mss. as regards the two words; and it seems extremely unlikely that, if they once agreed, they should have become thus dissimilated.

81 (76). Against apacits and jāyānya : etc.

[८१ - अपचिद् जायान्य सूक्त (७६)]

[ऋषि- अथर्वा। देवता- जायान्य और इन्द्र। छन्द- भुरिक् अनुष्टुप्, २ त्रिष्टुप्।]

१९३३. विद्म वै ते जायान्य जानं यतो जायान्य जायसे।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे॥ १॥

(81.1). We know, indeed, O *jāyānya*, your origin (*jāna*), whence, O *jāyānya*, you are born [*jāyase*]; how should you smite there, in whose house we perform oblation ?

Ppp. has only c, d, as second half-verse to our 4 a, b, and reads *tvaṁ hanyād yatra kuryān mahaṁ haviḥ*. [We had our d at vi.5.3 a. The new decad begins here : cf. p. 389.]

१९३४. धृषत् पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्।
माध्यन्दिने सवन आ वृषस्व रयिष्ठानो रयिमस्मासु धेहि॥ २॥

(81.2). Daringly drink the soma in the mug, O Indra, being a Vṛtra-slayer, O hero, in the contest for good things; at the midday libation pour [it] down; a *depot* of wealth, assign wealth to us.

The verse is RV.vi.47.6; RV. has *rayisthānas* in d. Ppp. offers no variant.

82 (77). To the Maruts

The second and third verses are found also in Paipp. xx. Used by Kauś. (48.38), next after hymn 31 etc., with laying on of fuel from an upright dry tree, in a witchcraft rite. In Vait. (9.2) it appears in the *cāturmāsya* sacrifice, with noon offering to the Maruts.

[८२ - शत्रुनाशन सूक्त (७७)]

[ऋषि- अङ्गिरा। देवता- मरुद्गण। छन्द- त्रिपदा गायत्री, २ त्रिष्टुप्, ३ जगती।]

१९३५. सांतपना इदं हविर्मरुतस्तज्जुषत।
अस्माकोती रिशादसः॥ १॥

You much-heating (*sāṁtapana*) ones, here [is] oblation; enjoy that, you Maruts; with favour to us, O foe-destroyers (?*riśādas*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This verse and the next following are two successive RV. verses (in inverted order, vii.59.9, 8), and are also found together (in the AV. order) in MS. (iv.10.5), and, with our verse 3 added, in TS. (iv.3.13[3-4]). The other texts all have *yuṣmāka* for *asmāka* in c. The warning winds after the cold season are probably intended by the *sāṁtapana* Maruts.

१९३६. यो नो मर्तो मरुतो दुर्हणायुस्तिरश्चित्तानि वसवो जिघांसति।
द्रुहः पाशान् प्रति मुञ्चतां सस्तपिष्ठेन तपसा हन्तना तम्॥ २॥

Whatever very inimical mortal, O Maruts, desires to smite us, O good ones, across [our] intents, let that man put on the fetters of hate; smite you him with the hottest heat.

Triaś cittāni, in b, is an obscure and doubtful expression; Henry renders "without our suspecting it." The RV. text (with which MS. agrees throughout) omits *martas* in a, inserting *abhi* after *marutas*; in c, it has *sa mucīṣṭa* for *muñcatāṁ sa*, and, in d, *hanmanā* for *tapasā*. TS. makes *marutas* and *vasavas* exchange places in a and b, reads in b *satyāni* (for *cittāni*) and *jighāṅsāt*, and has in c *pāśam prati sa mucīṣṭa*. Ppp. has, for c, d, *tasmin tān pāśān prati muñcata yūyaṁ tapiṣṭhena tapasām aśvinā śam*. SPP. reads, in c, d, *sa tap-*, with half his authorities; we have noted no such reading in ours, and it appears to be unparalleled elsewhere. The verse (11 + 12 : 10 + 11 = 44) is irregular, but sums up as *triṣṭubh*.

१९३७. संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः।
ते अस्मत् पाशान् प्र मुञ्चन्त्वेनसः सांतपना मत्सरा मादयिष्णवः॥ ३॥

The Maruts, of the year, well-singing, wide-dwelling, troop-attended, humane (*mānuṣa*) - let them release from us the fetters of sin, they the much-heating, jovial, reveling.

TS., in b, accents *urukṣayās* and reads *mānuṣeṣu* (which is better); in c it combines *te 'smat* and reads *aṅhasas* (for *enasas*); in d it has *madirās* (for *matasarās*). Ppp. gives, in c, *pāśān prati muñcantu sarvān*. The comm. explains *saṁvatsarīnās* by *varṣevarṣe prādurbhaviṣyantaḥ*. This "*jagatī*" is half *triṣṭubh*.

83 (78). To Agni : in favour of some one

Found also in Paipp. xx. Used in Kauś. (32.3) with 29 and other hymns of this book, in a remedial rite : see under 29. Also vs. 2 by itself (2.41), with x.6.35, as substitute for xii.1.19-21, with laying on of fuel, in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the *parvan* sacrifices; and in the *ājyatantra* (137.30), with other verses, with strewing (of *barhis*); its second pāda is further found as first part of a verse given in full in 3.1. In Vait. (4.11) it accompanies, with other verses, the untying of the sacrificer's wife in the *parvan* sacrifice.

[८३- बन्धमोचन सूक्त (७८)]

[ऋषि- अथर्वा। देवता- अग्नि। छन्द- परोष्णिक्, २ त्रिष्टुप्।]

१९३८. वि ते॑ मुञ्चामि रश॒नां वि योक्त्रं॒ वि नि॒योज॑नम्।
इ॒हैव त्वमज॑स्र एध्यग्ने॥ १॥

I loosen off your sharp, off your harness, off your halter; be you just here, unfailing, O Agni.

TS. (i.6.4[3]) and MS. (i.4.1) have a verse corresponding to the first part of this and the second half of the next following verse : the first half reads thus : *vi te muñcāmi raśanā* (MS. *-nāṁ*) *vi raśmīn vi yoktrā yāni paricartanāni* (MS. *yoktrāṇi par-*). [Cf. MGS.i.11.23, and p.155.] Ppp. combines *ajasre'dhi* in c. The comm. gives a double explanation, regarding the verse as addressed either to Agni or to one vexed with disease; and he adds at the end that the sacrificer's wife may also be regarded as addressed. The commentary to TS. views the sticks of *paridhi* as intended by the harness etc.

१९३९. अ॒स्मै क्षत्रा॑णि धार॒यन्त॑मग्ने यु॒नज्मि॑ त्वा॒ ब्रह्म॑णा दैव्ये॑न।
दी॒दि॒ह्य॑स्मभ्यं द्रवि॑णे॒ह भ॒द्रं प्रेमं वो॑चो हवि॒र्दां दे॒वता॑सु॥ २॥

You, O Agni, maintaining dominions for this man, I harness (*yuj*) with the incantation of the gods; shine you to us here excellent property; may you proclaim this man as oblation-giver among the deities.

The second half-verse is given quite differently by TS. and MS. (as above) : thus, *dhattād asmāsu* (MS. *asmabhyaṁ*) *draviṇaṁ yac ca* (MS. *draviṇe 'ha*) *bhadram pra ṇo* (MS. *mā*) *brūtād bhāgadhān* (MS. *-dāṁ*) *devatāsu*. Ppp. makes a and b change places. The *pada*-text analyzes in c *draviṇā : iha*, but probably the original value was– *viṇam*, and this the translation assumes.

84 (79). To Amāvāsyā (night or goddess of new moon)

The first verse is found in Paipp. xx., the second and third in Paipp. i. Used by Kauś. (5.6) in the *parvan* sacrifice on the day of new moon; also (59.19) with hymns 17 etc. (see under 17), for various benefits. It has in Vait. (1.16) an office similar to that prescribed by Kauś. 5.6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[८४ - अमावास्या सूक्त (७९)]

[ऋषि- अथर्वा। देवता- अमावास्या। छन्द- १जगती, २-४ त्रिष्टुप्।]

१९४०. यत् तें देवा अकृण्वन् भागधेयममावास्ये संवसन्तो महित्वा।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम्॥ १॥

What portion (*bhāgadheya*) the gods made for you, O Amāvāsyā, dwelling together with might, therewith fill our offering, O you of all choice things; assign to us, O fortunate one, wealth rich in heroes.

The verse occurs in TS. (iii.5.1[1]), with *adadhus* for *akṛṇvan* in a, and [rectifying the meter] *sā* for *tenā* in c. Ppp. combines *devā 'kṛṇvan* in a, and has *saṁvadantas* in b, and *sa imaṁ y-* at beginning of c. *Sam-vas* plays upon the equivalent *amā-vas*, which gives name to the day and its goddess. The verse has no *jagatī* character. [We had the second half-verse above at 20.4 c, d.]

१९४१. अहमेवास्म्यमावास्या३ मामा वसन्ति सुकृतो मयीमे।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः समगच्छन्त सर्वे॥ २॥

I myself am Amāvāsyā; on me, in me dwell these well-doers; in me came together all, of both classes, the gods and the *sādhyas*, with Indra as chief (*jyeṣṭha*).

The Petersburg Lexicon * suggests the plausible emendation of *mām ā* to *amā* at beginning of b : if it is not rather *ā mā vasanti* intended as a play on *amāvāsyā*.[1] For the *sādhyas*, see note to vii.5.1. The Anukr. overlooks the irregularity of a. *[vi.832.]

१९४२. आगन् रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती।
अमावास्यायै हविषा विधेमोर्जं दुहाना पयसा न आगन्॥ ३॥

The night has come, assembler of good things, causing sustenance, prosperity, [and] good to enter in; we would worship Amāvāsyā with oblation; yielding (*duh*) sustenance with milk is she come to us.

TS. has (iii.5.1[1]) a verse quite accordant with this in general meaning, but too different in detail to be called the same; it reads *niveśanī saṁgamanī vasūnāṁ viśvā rūpāṇi vasūny āveśayantī : sahasrapoṣam*

---

1. 'अ मा वै नोद्य वसु वसतीति। इन्द्रो हि देवानां वसु। तद् अमावास्याया अमावास्यत्वम्' (तै० सं० २.५३.६)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

subhagā rarāṇā sā na ā'gan varcasā saṁvidānā. Ppp. reads, in b, *viśvaṁ* for *ūrjam*; and, in d, *vasānā* (for *duhānā*) and *nā''gaṁ*.

The comm., and some of the mss., end the hymn here, carrying over our vs. 4 to the following hymn; our division agrees with the sense, the Anukr., and other of the mss.; and SPP. accepts the same. [The decad ends here : cf. p.389.]

१९४३. अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥ ४॥

O Amāvāsyā, no other than you, encompassing, gave birth to all these forms; what desiring we make libation to you, be that ours; may we be lords of wealth.

This is, with alternation of the first word only, a repetition in advance of 80.3. For the parallels etc., see under that verse.

85 (80). To the night or goddess of full moon (paurṇamāsī)

The first and fourth verses are found also in Paipp. i. The hymn is used in the same manner as the preceding one (Kauś.5.5; Vait.1.16), but on full-moon day; it also appears (Kauś. 59.19) with hymn 17 etc. For the separate use of vs. 3, see under that verse.

[८५- पूर्णिमा सूक्त (८०)]

[ऋषि- अथर्वा। देवता- १-२,४ पौर्णमासी, ३ प्रजापति। छन्द- त्रिष्टुप्, २ अनुष्टुप्।]

१९४४. पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम॥ १॥

Full behind, also full in front, up from the middle has she of the full moon been victorious; in her, dwelling together with the gods, with greatness, may we revel together with food (*iṣ*) on the back of the firmament.

The first half-verse is met with in TS. (iii.5.1[1]) and TB. (iii.1.1[12]), without variant; the second half-verse reads thus : *tasyāṁ devā adhi saṁvasanta uttame nāka iha mādayantām*. Ppp., in b, puts *paurṇamāsī* before *madhyatas* [and ends b with *uj jigāya*].

१९४५. वृषभं वाजिनं वयं पौर्णमासं यजामहे।
स नो ददात्वक्षितं रयिमनुपदस्वतीम्॥ २॥

We sacrifice to the vigorous bull of the full moon; let him give us unexhausted unfailing wealth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse occurs in TB. (iii.7.5[13]) and ĀpŚS. (ii.20.5), both of which read *ṛṣabham* and *pūrṇamāsam*; their second half-verse reads thus : *sa no dohatāṁ suvīryaṁ rāyaspoṣaṁ sahasriṇam*. The comm. reads *dadhātu* in c.

१९४६. प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥ ३॥

O Prajāpati, no other than you, encompassing, gave birth to all these forms; what desiring we make libation to you, be that ours; may we be lords of wealth.

[Cf.vii.79.4.] This verse is RV.x.121.10, and is repeated in various other collections : VS. (x.20 et al.), TS. (i.8.14[2] et al.), TB. (ii.8.1[2] et al.), MS. (ii.6.12; iv.14.1), MB. (ii.5.9). [Cf. MP.ii.22.19.] RV. reads, for b, *viśvā jātāni pari tā babhūva*; and TS.TB.MB. agree with it throughout; VS. differs by giving, with our text, *rūpāṇi;* MS. is more independent, having in the second occurrence *nahi tvat tāni* (for *na tvad etānī*) in a, and in both occurrences *yasmai kaṁ* (for *yatkāmas te*) in c. The verse is variously employed by the *sūtras* : in Kauś., in the *parvan* sacrifice (5.9), by addition to iv.39; and by special mention, beside vs. 1, with h. 17 etc. (59.19 : see under 17); while it is added by a schol. to the ceremony of acceptance (56.2, note) of a staff by the Vedic student; in Vait. (1.3) as an introductory formula prescribed by Yuvan Kauśika [cf. note to Kauś. 1.6]; also (2.12), in the *parvan* sacrifice, with an offering of fat to Prājapati; and it is to be had in mind (7.12) as accompanying an offering in the *agnihotra*. The comm. quotes it further from the Nakṣatra Kalpa (18), as used in a *mahāśānti* called *mārudgaṇī*.

१९४७. पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु।
ये त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी ते नाके सुकृतः प्रविष्टाः॥ ४॥

She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (*ardhaya-*) you with offerings, those well-doers are entered into your firmament.

The translation implies in d the reading *te*, given in our edition on the authority of part of our mss. (Bp.P.M.T.K.*) and as decidedly better suiting the requirements of the sense [than *te*] (a combination of *amī te* is hardly possible); SPP. reads *te*, with the great majority of his authorities. Ppp. has *uta śarvareṣu* for *atiś-* in b, and, in d, *nākaṁ sukṛtaṣ paretāḥ*. The comm. gives *ardayanti* in c. He explains *atiśarvarāṇi* to mean either *rātrim atītya vartamāneṣu somādihaviṣṣu* or else *tṛtīyasavanavyāpiṣu*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

subhagā rarāṇā sā na ā'gan varcasā saṁvidānā. Ppp. reads, in b, *viśvaṁ* for *ūrjam*; and, in d, *vasānā* (for *duhānā*) and *nā''gaṁ*.

The comm., and some of the mss., end the hymn here, carrying over our vs. 4 to the following hymn; our division agrees with the sense, the Anukr., and other of the mss.; and SPP. accepts the same. [The decad ends here : cf. p.389.]

१९४३. अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥ ४॥

O Amāvāsyā, no other than you, encompassing, gave birth to all these forms; what desiring we make libation to you, be that ours; may we be lords of wealth.

This is, with alternation of the first word only, a repetition in advance of 80.3. For the parallels etc., see under that verse.

85 (80). To the night or goddess of full moon (paurṇamāsī)

The first and fourth verses are found also in Paipp. i. The hymn is used in the same manner as the preceding one (Kauś.5.5; Vait.1.16), but on full-moon day; it also appears (Kauś. 59.19) with hymn 17 etc. For the separate use of vs. 3, see under that verse.

[८५- पूर्णिमा सूक्त (८०)]

[ऋषि- अथर्वा। देवता- १-२,४ पौर्णमासी, ३ प्रजापति। छन्द- त्रिष्टुप्, २ अनुष्टुप्।]

१९४४. पूर्णा पश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय।
तस्यां देवैः संवसन्तो महित्वा नाकस्य पृष्ठे समिषा मदेम॥ १॥

Full behind, also full in front, up from the middle has she of the full moon been victorious; in her, dwelling together with the gods, with greatness, may we revel together with food (*iṣ*) on the back of the firmament.

The first half-verse is met with in TS. (iii.5.1[1]) and TB. (iii.1.1[12]), without variant; the second half-verse reads thus : *tasyāṁ devā adhi saṁvasanta uttame nāka iha mādayantām*. Ppp., in b, puts *paurṇamāsī* before *madhyatas* [and ends b with *uj jigāya*].

१९४५. वृषभं वाजिनं वयं पौर्णमासं यजामहे।
स नो ददात्वक्षितं रयिमनुपदस्वतीम्॥ २॥

We sacrifice to the vigorous bull of the full moon; let him give us unexhausted unfailing wealth.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse occurs in TB. (iii.7.5[13]) and ĀpŚS. (ii.20.5), both of which read *ṛṣabham* and *pūrṇamāsam*; their second half-verse reads thus : *sa no dohatāṁ suvīryaṁ rāyaspoṣaṁ sahasriṇam*. The comm. reads *dadhātu* in c.

१९४६. प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम्॥३॥

O Prajāpati, no other than you, encompassing, gave birth to all these forms; what desiring we make libation to you, be that ours; may we be lords of wealth.

[Cf.vii.79.4.] This verse is RV.x.121.10, and is repeated in various other collections : VS. (x.20 et al.), TS. (i.8.14[2] et al.), TB. (ii.8.1[2] et al.), MS. (ii.6.12; iv.14.1), MB. (ii.5.9). [Cf. MP.ii.22.19.] RV. reads, for b, *viśvā jātāni pari tā babhūva*; and TS.TB.MB. agree with it throughout; VS. differs by giving, with our text, *rūpāṇi;* MS. is more independent, having in the second occurrence *nahi tvat tāni* (for *na tvad etāni*) in a, and in both occurrences *yasmai kaṁ* (for *yatkāmas te*) in c. The verse is variously employed by the *sūtras* : in Kauś., in the *parvan* sacrifice (5.9), by addition to iv.39; and by special mention, beside vs. 1, with h. 17 etc. (59.19 : see under 17); while it is added by a schol. to the ceremony of acceptance (56.2, note) of a staff by the Vedic student; in Vait. (1.3) as an introductory formula prescribed by Yuvan Kauśika [cf. note to Kauś. 1.6]; also (2.12), in the *parvan* sacrifice, with an offering of fat to Prājapati; and it is to be had in mind (7.12) as accompanying an offering in the *agnihotra*. The comm. quotes it further from the Nakṣatra Kalpa (18), as used in a *mahāśānti* called *mārudgaṇī*.

१९४७. पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु।
ये त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी ते नाके सुकृतः प्रविष्टाः॥४॥

She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (*ardhaya-*) you with offerings, those well-doers are entered into your firmament.

The translation implies in d the reading *te*, given in our edition on the authority of part of our mss. (Bp.P.M.T.K.*) and as decidedly better suiting the requirements of the sense [than *te*] (a combination of *amī te* is hardly possible); SPP. reads *te*, with the great majority of his authorities. Ppp. has *uta śarvareṣu* for *atiś-* in b, and, in d, *nākaṁ sukṛtaṣ paretāḥ*. The comm. gives *ardayanti* in c. He explains *atiśarvarāṇi* to mean either *rātrim atītya vartamāneṣu somādihaviṣṣu* or else *tṛtīyasavanavyāpiṣu*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

haviṣṣu : thus akin in meaning with *atirātra*; and this is perhaps right. *[I find no note of P.M.]

86 (81). To the sun and moon

[Partly prose - 4 and 5.] Wanting in Paipp. The verses of this hymn are by Bloomfield regarded as intended by the name *dārśībhis*, and so directed by Kauś. (24.18) to be used [to accompany the worship of the *darśa* (see vs. 3 and note)]; Keś. also says that some mutter the hymn at new moon on first sight of the moon, for the sake of prosperity : and this seems to be the true value of the hymn; but the comm. does not acknowledge it. The comm. regards vss. 1 and 2 as intended to be quoted at Kauś.75.6, in the nuptial ceremonies, with xiv.1.1, but the verse intended must be rather xiv.1.23, as marked in the edition. The comm. further quotes a use of vss. 3-6 from the Nakṣatra Kalpa (15), in a planet-sacrifice, with an offering to Mercury (*budha*).

[८६-सूर्य-चन्द्र सूक्त (८१)]

[ऋषि- अथर्वा। देवता- सावित्री, सूर्य और चन्द्रमा। छन्द- त्रिष्टुप्, ३ अनुष्टुप्, ४ आस्तारपंक्ति, ५ सम्राडास्तारपंक्ति।]

१९४८. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम्।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो विदधज्जायसे नवः॥ १॥

These two move on one after the other by magic (*māyā*); two playing young ones (*śiśu*), they go about the sea; the one looks abroad upon all beings; you, the other, disposing the seasons are born new.

Said of the sun and moon. This and the next following verse are RV.x.85.18, 19, and are also found in MS.iv.12.2; this one, further, in TB.ii.7.12[2] (repeated in ii.8.9[3]) : all read *adhvaram* (for *'rṇavam*) at end of b; they have, for c, *viśvāny anyo bhuvanā 'bhi-* (but MS. *vi-*) *caṣṭe*, and, at end of d, *jāyate* (the comm. also has *jāyate*) *punaḥ*; and TB. combines *ṛtūn an-*. Repeated below as xiv.1.23 and (a, b, c) xiii.2.11 [on the latter verse Henry has an elaborate comment, *Les Hymnes Rohitas*, p.38-40]. [As for the thrice occurring haplography, *viśvānyo* for *viśvānyanyo*, cf.iv.5.5, note.] Too irregular (11 + 12 : 9 + 12 = 44) to be passed as *triṣṭ ubh*. [The other texts suggest the true rectification of the meter of c.]

१९४९. नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम्।
भागं देवेभ्यो वि दधास्यायन् प्र चन्द्रमस्तिरसे दीर्घमायुः॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ever new are you, being born; sign (*ketu*) of the days, you go to the apex (*agra*) of the dawns; you dispose their share to the gods as you come; you stretch out, O moon, a long life-time.

In RV. and MS. (as above), and TS.ii.4.14[1], the four verbs are in the third person, and we have *candramās* nom. in d. Further, TS. reads *agre* at end of b, and *tirati* in d. The application of b to the moon is obscure. The absence of any allusion to the asterisms is not without significance. [Over "stretches" W. interlines "extends."] [Vss. 1-2 are repeated below as xiv.1.23-24.]

१९५०. सोमस्यांशो युधां पतेऽनूनो नाम वा असि।
अनूनं दर्श मा कृधि प्रजया च धनेन च॥३॥

O stem of soma, lord of fighters! not-deficient verily are you by name; make me, O first-sight (*darśa*), not-deficient, both by progeny and by riches.

The *darśa* is the slender crescent of the new moon when first visible, and here compared with one of the stems or sprouts from which the soma is pressed, and which swell up when wetted, as the crescent grows. The identification of the moon and soma underlies the comparison. The comm. first understands the planet Mercury (called, among other names, *somaputra* 'son of the moon') to be addressed, and explains the verse on that basis, and then gives a second full explanation on the supposition that the address is to the moon itself.

१९५१. दर्शोऽसि दर्शतोऽसि समग्रोऽसि समन्तः।
समग्रः समन्तो भूयासं गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन॥४॥

First sight are you, worth seeing are you; complete at point are you, complete at end; complete at point, complete at end may I be, by kine, by horses, by progeny, by cattle, by houses, by riches.

[Prose.] Some mss. (including our O.) combine *darśato 'si*. The *pada*-division *sam antaḥ* is prescribed by Prāt.iv.38.

१९५२. योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व।
आ वयं प्यायिषीमहि गोभिरश्वैः प्रजया पशुभिर्गृहैर्धनेन॥५॥

He who hates us, whom we hate - with his breath do you fill yourself up; may we fill ourselves up with kine, with horses, with progeny, with cattle, with houses, with riches.

[Prose.] The mss. read in c *pyāśiṣīmahi*, which SPP. accordingly adopts in his text, although it is an obvious and palpable misreading for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pyāsiṣīmahi (which the comm. gives); *pyāsiṣīmahi* is found in may texts (VS.TA.ŚŚS.ŚGS.HGS.), but also *pyāyiṣīmahi* (as *iṣ*-aorist from the secondary root-form *pyāy*) in ĀpŚS. (iii.4.6). It is by an error that our printed text has *pyāyiṣ-* [instead of *pyāsiṣ-*: see *Gram* §914 b]. These two prose ''verses'' are very ill described by the Anukr.

१९५३. यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति।
तेनास्मानिन्द्रो वरुणो बृहस्पतिरा प्याययन्तु भुवनस्य गोपाः॥ ६॥

The stem which the gods fill up, which, unexhausted, they feed upon unexhausted - therewith let Indra, Varuṇa, Bṛhaspati, shepherds of existence, fill us up.

The verse is found also in TS. (ii.4.14[1]), MS. (iv.9.27; 12.2), ŚŚS. (v.8.4) : in a, all read *ādityās*, thus rectifying the meter, and MS. has *yathā* before it, and also at beginning of b, with a correlative *eva* at beginning of c; in b, all end with *akṣitayaḥ pibanti*, and MS.ŚŚS. have *akṣitim* before it; in c, TS.ŚŚS. give *no rājā* for *asmān indraḥ*. The late idea of the subsistence of the gods upon the moon is to be seen in the verse. The Anukr. seems to balance deficient a with redundant c.

With this hymn ends the seventh *anuvāka*, of 8 (or 9) hymns and 31 verses; the quoted Anukr. says of the verses *triṅśad ekā ca saptamaḥ*; and, of the hymns, *saptamāv* [is this to be joined with the colophon of the fifth *anuvāka*, p. 428? thus, *pañcamasaptamāv*] *aṣṭau*.

87 (82). Praise and prayer to Agni

Of this hymn, verses 2 and 5 are found in Paipp. xx., and verse 3 in iii. It is used in Kauś. (59.15), with ii.6, in a rite for success; and also (59.19), with hymn 17 etc. : see under 17; further, vss. 2-6, in the *upanayana* ceremony (57.12), accompany the laying of five pieces of fuel in renewing a lost fire*; and the comm. quotes it from the Nakṣatra Kalpa (17-19) in various *mahāśānti* ceremonies. Vait. (29.19) employs it (or vs. 1?) in the *agnicayana*, after laying on fuel with vii.15; further (5.16) vs. 2, in the *agnyādheya* ceremony, while blowing the fire with one's breath; and yet again (2.7) vs. 6, in the *parvan* sacrifice, while ladling out the sacrificial butter. *[Keś., p. 359[25]; comm., p. 484 end.]

[८७ - अग्नि सूक्त (८२)]

[ऋषि- शौनक। देवता- अग्नि। छन्द- त्रिष्टुप्, २ ककुम्मती बृहती, ३ जगती।]

१९५४. अभ्यर्चत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत् पवन्ताम्॥ १॥

Sing (*arc*) you good praise to the contest for kine; put you in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

us excellent possessions; lead you this sacrifice of ours to the gods; let streams of ghī purify themselves sweetly.

The verse is found also as RV.iv.58.10 and Vs.xvii.98. Both read in a *arṣata* (which is better), and at the end *pavante*. The comm. understands *devatās* in c. He regards the waters or the kine as addressed, and explains a in several different ways.

१९५५. मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन।
मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम्॥ २॥

I seize in me Agni at first, together with dominion, splendor, strength; in me I put progeny, in me lifetime, hail ! in me Agni.

The first and third pādas are read in TS.v.7.9[1], and the first three in MS.i.1, with sundry variants : both put *gṛhṇāmi* in a before *agre*, and MS. rectifies the number by inserting *aham* between the two; for b, MS. has *saha prajayā varcasā dhanena* (TS. entirely different, *rāyas poṣāya* etc.); in c, MS. puts *kṣatram* in place of *prajām*, and, for *āyus*, MS. gives *rāyas* and TS. *varcas* (d is different in each text). Ppp. reads at the end *agniḥ*. The meter (8 + 11 : 11 + 6 = 36) is imperfectly described by the Anukr.

१९५६. इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन् पूर्वचित्ता निकारिणः।
क्षत्रेणाग्ने सुयमस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टृतः॥ ३॥

Just here, O Agni, do you maintain wealth; let not the down-putters, with previous intents, put you down; by dominion, O Agni, be it of easy control for you; let your attendant increase, not laid low.

The verse occurs also in VS. (xxvii.4), TS. (iv.1.7[2]), MS. (ii.12.5); all have the better reading *kṣatram* at beginning of c; and, for the difficult and probably erroneous *pūrvacittās* of b, VS.TS. read *pūravacitas*, and MS. *pūrvacittau* (the editor noting that K. and Kap. S. read with VS.). The word, in whatever form, probably refers to other worshippers who get the start of us and outdo our Agni by their own; the comm. says : *asmattaḥ pūrvaṁ tvadviṣayamanaskāḥ* or *tvadviṣayayāgakaraṇamanasaḥ*. All the *pada*-mss. read at the end *aniḥ-stṛtaḥ*, and this is required by Prāt.ii.86; but SPP. alters to *ani-stṛtaḥ* - which, to be sure, better suits the sense. The RV. *pada*-text also has (viii.33.9) *aniḥ-stṛtaḥ*; TS. (and by inference MS., as the editor reports nothing), *aniṣṭṛtaḥ*, unchanged. The verse in Ppp. stands in the middle of our hymn ii.6 (between vss. 3 and 4); [and it is important to remember that its position in the Yajus texts, VS.TS.MS., is similar : see note to ii.6.3]. Ppp. reads *dabhan* for *ni kran* in b, and *ksatram* [and *sūyamam*] in c. This *jagatī* has one *triṣṭubh* pāda.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१९५७. अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः।
अनु सूर्य उषसो अनु रश्मीननु द्यावापृथिवी आ विवेश॥४॥

Agni had looked after the apex of the dawns, after the days, [he] first, Jātavedas, a sun, after the dawns, after the rays, after heaven-and-earth he entered.

Anu 'after' seems here to have a distributive force : Agni is ever present to meet the first dawn etc. with his brightness; or it is the opposite of *prati* in vs. 5 : *anu* 'from behind,' as *prati* 'from in front.' The verse is found as VS.xi.17, and in TS. iv.1.2[2], TB.i.2.1[23], and MS.i.8.9. All these have in c *anu sūryasya purutrā ca raśmīn* (an easier and better reading), and, at the end, VS.MS. give *ā tatantha*, and TS.TB. *ā tatāna*. This verse and the next are repeated as xviii.1.27, 28.

१९५८. प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः।
प्रति सूर्यस्य पुरुधा च रश्मीन् प्रति द्यावापृथिवी आ ततान॥५॥

Agni hat looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

A variation of the preceding verse, perhaps suggested by RV.iv.13.1 a, which is identical with its first pāda; its second half agrees much more closely with the version of the other texts than does 4 c, d. The comm. is still more faithful to that version, by giving the (preferable) reading *purutrā* in c.

१९५९. घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे।
घृतं ते देवीर्नप्त्यः१ आ वहन्तु घृतं तुभ्यं दुहतां गावो अग्ने॥६॥

Ghee for you, Agni, in the heavenly station; with ghī Manu kindle you today; let the goddesses your kin (*naptī*) bring you ghī; ghī to you let the kine milk, O Agni.

Ppp. reads *duhrate* in d. The comm. gives *naptrays* in c, and declares it to mean the waters; it is more probably the daughters of the sky in general.

88 (83). For release from Varuṇa's fetters

The first two verses are found in Paipp. xx. The hymn (the whole, says the comm.) is, according to Kauś. (32.14), to be repeated in a remedial rite for dropsy, in a hut amid flowing waters; also (127.4) all the verses in a sacrificial to Varuṇa, after iv.16.3, in case of the portent of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

obscuration of the seven *ṛṣis*. Vait. (10.22) has vs. 1* at the end of the *paśubandha*, when the victim's heart has been set upon a spit; and vs. 3 in the *agnicayana* (28.17), on loosening the cords by which the fire-dish has been carried. The comm. quotes the hymn from Nakṣatra Kalpa (14), with an offering to Varuṇa in a *mahāśānti* for portents. *[According to Garbe, the whole hymn.]

[८८ - पाशमोचन सूक्त (८३)]

[ऋषि- शुनः शेप। देवता- वरुण। छन्द- अनुष्टुप्, २ पथ्यापंक्ति, ३ त्रिष्टुप्, ४ बृहतीगर्भा त्रिष्टुप्।]

१९६०. अ॒प्सु ते॑ राजन् वरुण गृ॒हो हि॑र॒ण्ययो॑ मि॒थः।
ततो॑ धृ॒तव्र॑तो॒ राजा॒ सर्वा॒ धामा॑नि मुञ्चतु॥ १॥

In the waters, O king Varuṇa, is built for you a golden house; thence let the king of firm courses release all bonds (*dāman*).

All the authorities have *mithas* at end of b, and SPP. admits this in his text, although it is a palpable misreading for *mitas*. [cf. Roth, ZDMG.x1viii.107], which is given by Ppp. and by AŚS. in the corresponding verse (iii.6.24); our text has by emendation *mitas*; the comm. makes for *mithas* the forced interpretation *ananyasādhāraṇaḥ pareṣām anabhigamyo vā*. Our text also makes the clearly called-for emendation of *dhāmāni* to *dāmāni* [Roth, l.c., p. 108] in d (the (translation is made accordingly), and of *dhāmno-dhāmnas* in 2 a to *dā-*; yet not only all AV. authorities, but also Ppp. and AŚS., are opposed to it in both verses and a whole series of texts in vs. 2; it is not without sufficient reason, then, that SPP. retains *dhā-*, although we can only wonder at the wide-spread corruption of the text. The comm. explains *dhāmāni muñcatu* by *sthānāny asmadīyāni tyajatu*. The AŚS. version of the verse reads : *dvīpe rājño varuṇasya gṛho mito hiraṇyayaḥ : sa no dhṛtavrato rājā dhāmno-dhāmna iha muñcatu*. Ppp. has its b like AŚS.; in d it reads *dhāmā vi no suce*.

१९६१. धाम्नो॑धाम्नो राजन्नि॒तो व॑रुण मुञ्च नः।
यदापो॑ अ॒घ्न्या इति॒ वरु॒णेति॒ यदू॑चि॒म ततो॑ वरुण मुञ्च नः॥ २॥

From every bond, O king, here, O Varuṇa, release us; if "O waters, inviolable ones!" if "O Varuṇa!" we have said,[1] from that, O Varuṇa, release us.

1. ऊचिमेति पदेन वचनमात्रं न विवक्षितं किं तु शपथरूपमेव। 'यदापो अघ्निया इति वरुणेति शपामहे'। (तै० ब्रा० २.६.२)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The whole verse is found in many other texts : VS.vi.22 b, c; TS.i.3.11[1]; MS.i.2.18; AŚS.iii.6.24; ŚŚS.viii.12.11; LŚS.v.4.6: TB.ii.6.6[2] and VS.xx.18 have pādas c-e; [and MGS., ii.1.11, has the *pratīka* : cf. p.151, under *dhāmno*]. All, including also Ppp., as noted above, begin with *dhāmno-dhāmnaḥ*[2] (so SPP. : the comm. explains by *sarvasmād rogasthānāt*; our text emends to *dā-*: [see note to vs. 1]); VS.ŚŚS.LŚS. have (in a-b) *rājaṅs tato*; all, as also Ppp., have *no muñca* in both b and e; VS. unaccountably gives *āhus* instead of *āpas* in c (but it has *āpas* in xx.18); TS.MS.TB. accent *aghnyās* and, with LŚS., omit the *iti* after it; for *yad ūcima* in d, VS.TS.TB.AŚS.ŚŚS.LŚS. read *śapāmahe* (printed *śayā-*, LŚS.), while MS. has *śapāmahai* The accent *aghnyās* (as nom.) and the reading *varuṇa* (voc.) are inconsistent, and *aghnyās* of TS. etc. seems to be preferable; but all the AV. *pada*-mss. (except a single one of SPP's) read *varuṇaḥ*, though all the *saṁhitā*-mss. without exception combine *varuṇe'ti*. Our translation implies *aghnyās* (or *aghnyās*); the comm. says *he aghnyāḥ*. Pādas c, d are repeated below as xix.44.9 a, b; they relate doubtless to adjurations made in support of what is false. [The Anukr. seems to sanction our pronouncing the *āmreḍita* as six syllables.]

१९६२. उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम॥३॥

Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we, O Āditya, in your sphere (*vrata*), be guiltless to Aditi.

The verse is RV. i.24.15, and found also as Vs.xii.12, and in TS. (i.5.11[3] et al.), MS. (i.2.18 et al.), SV. i.589 (Naigeya appendix i.4), and MB. (i.7.10). All agree in reading *athā* at beginning of c instead of our *adhā* (the comm. has *atha*), and SV. and MB. further put *vayam* after *vrate* in c, while SV. accents *anāgasas* in d. [Knauer, Index to MGS., p. 148, cites many occurrences of the verse.] [Repeated below as xviii.4.69.]

१९६३. प्रास्मत् पाशान् वरुण मुञ्च सर्वान् य उत्तमा अधमा वारुणा ये।
दुष्वप्न्यं दुरितं निष्वास्मदथ गच्छेम सुकृतस्य लोकम्॥४॥

Release from us, O Varuṇa, all fetters, that are uppermost, lowest, that are Varuṇa's; remove from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

The last three pādas are identical with those of vi.121.1, above. Our text ought to read in c, as there, *niḥ ṣv-*. [Pronounce, as there, *niṣ ṣ uvāsmat*.] There is no *bṛhatī* element in the verse.

---

2. धाम्नोधाम्न इति। वीप्सायां द्विर्वचनम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

89 (84). To Agni and to Indra

Only the first verse is found in Paipp., in iii. For the use of Kauś. and Vait. (not of vs. 1), see under vss. 2, 3.

[८९ - अग्नि-इन्द्र सूक्त (८४)]

[ऋषि- भृगु। देवता- १अग्नि, २-३ इन्द्र। छन्द-१ जगती, २-३ त्रिष्टुप्।]

१९६४. अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद् दीदिहीह।
विश्वा अमीवाः प्रमुञ्चन् मानुषीभिः शिवाभिरद्य परि पाहि नो गयम्॥ १॥

O Agni, shine you here unassailable, Jātavedas, immortal, wide-ruling (*virāj*), bearing dominion; releasing all diseases by humane, propitious [aids], do you protect round about today our household.

The comm. supplies *ūtibhis* in c, d, and the translation given follows his lead. The verse is found also as Vs.xxvii.7, and in TS.iv.1.7[3] and MS.ii.12.5; MS. makes c easy by reading *mānuṣāṇām* (it also has *vi* for *viśvās*), and VS.TS. by reading *mānuṣīr bhiyaḥ*. MS.VS. give after this *śivebhis*; and VS.TS. have *āśās* for *amīvās* in c. All read *aniṣṭṛtas* (Ppp. *aniṣṭatas*) for *amartyas* in a, and *vṛdhe* for *gayam* at the end (Ppp. *gayaiḥ*). Ppp. has, in c, d, *manuṣyebhyaḥ śivebhir*. All the texts thus relieve in various ways the difficulties and awkwardnesses of the second half-verse.

We should expect here a separation of the hymn into two, as the remaining verses are addressed to Indra; but no ms. or other authority so divides.

१९६५. इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम्।
अपानुदो जनममित्रायन्तमुरुं देवेभ्यो अकृणोरु लोकम्॥ २॥

O Indra, to dominion, [to] pleasant force, were you born, you bull of men (*carṣaṇī*); you did push away the inimical people; you did make wide room for the gods.

This verse and the next are two verses, connected (but in inverted order), in RV. x.180.3, 2), found also in TS.i.6.12[4]. Both these read in c *amitrayantam*, their only variant in this verse. In d *carṣaṇīnām* is most naturally made dependent on *vṛṣabha*, although, as such, it ought to be without accent; Henry takes it as governed by the nouns in a. The verse (doubtless with vs. 3) is used by Kauś. (17.31) in the consecration of a king [Weber, *Rājasūya*, p. 142], and (140.17) in the *indramahotsava*, with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

libation to Indra, and service of Brahmans. [RV.TS. accent *carṣaṇīnām* and all of W's and SPP's mss. seem to do so. Perhaps, in spite of W's version, we have no right to correct our text by deleting the accent; but the accent can hardly be ought else than an old blunder.]

१९६६. मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात् परस्याः।
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व॥३॥

Like a fearful wild beast, wandering, mountain-staying, from distant distance may he come hither; sharpening, O Indra, [your] missile (?*sṛka*), [your] keen rim, smite away the foes, push away the scorners.

The first half-verse was read above as 26.2 b, c. The verse is Rv.x.180.2, Ts.i.6.12[4] (as noted under the preceding verse), and also SV.ii.1223, MS.iv.12.3, VS.xviii.71; their only variant is at *jagamyāt* in b, for which TS. has *jagāmā*, and all the rest *jaganthā*. The comm. takes *sṛka* as an adj. = *saraṇaśīla*. [Cf. Knauer's *Index* to MGS., p. 153.] [For use by Kauś., see under vs. 2] Vait. (29.5) uses the verse in the *agnicayana*, in the covering of the first layers.

90 (85). Invocation of Tārkṣya

Not found in Paipp. Used in Kauś. (59.14), with 86 and 117, in a rite for general welfare, and by the schol. (note to 137.4) in making a sacrificial hearth for the *ājyatanta*; it is also reckoned (note to 25.36) to the *svastyayana gaṇa*.

[९० - अरिष्टनेमि सूक्त (८५)]

[ऋषि- अथर्वा। देवता- तार्क्ष्य। छन्द- त्रिष्टुप्।

१९६७. त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम्।[1]
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम॥१॥

We would fain call hither for [our] welfare Tārkṣya, this vigorous, god-quickened, powerful overcomer of chariots, [Tārkṣya] having uninjured tires, fight-conquering, swift.

The verse is RV.x.178.1 and SV.i.332. For our *sahovānam*, in b, RV. reads *sahāvānam* and SV. *sahovānam*; both have *pṛtanājam* (undivided in RV. *pada*-text) in c instead of *-ājim* (p. *ā jim*); and, in d, the RV. *pada*-

[1] देवतूं इति देवऽतूं। सहोवानं इति सहःऽवानं। देवऽइन्द्रायेति देवऽइन्द्राय (नि.१४.२४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

text understands *ihā* as simply *iha*, ours as *iha* : *ā*. The comm. also reads *pṛtanājam*, but explains it as containing either the root *aj* or *ji*.

91 (86). Invocation of Indra

Wanting in Paipp. Follows in its applications closely those of 85 (Kauś. 59.14, and notes to 137.4 and 25.36); but appears further (140.6) in the *indramahotsava*, with hymn 91 and vs. 3.11, accompanying an offering of butter.

[९१ - त्राता इन्द्र सूक्त (८६)]

[ऋषि- अथर्वा। देवता- इन्द्र। छन्द- त्रिष्टुप्।

१९६८. त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम्।
हुवे नु शक्रं पुरुहूतमिन्द्रं स्वस्ति न इन्द्रो मघवान् कृणोतु॥ १॥

The saviour Indra, the helper Indra, the hero Indra, of easy call at every fall - I call now on the mighty (*śakra*), much-called Indra; let the bounteous (*maghavan*) Indra make well-being for us.

The verse is RV.vi.47.11, also SV.i.333, VS.xx.50, TS.i.6.12[5], MS.iv.9.27 et al. In a, TS. accents *avitāram*; in c, RV.VS. begin *hvayāmi* (for *huve nu*); for d, they all read *svasti no* (but SV. *idaṁ havir*) *maghavā dhātv* (SV. *vetv*) *indraḥ*. [Cf. also MGS.i.11.16, and p. 150.]

92 (89). Homage to Rudra

Found also in Paipp. xx. Found in Kauś. (59.29) in a rite for welfare, with worship of the Rudras; and reckoned (note to 50.13) to the *raudra gaṇa*. Used repeatedly by Vait. : in the *parvan* sacrifice (4.10), when the cleansing tuft is thrown in the fire, and again, in the *cāturmāsya* sacrifice (9.18), with a cake to Tryambaka; also (24.17) at the end of the *agniṣṭ oma*, when the priests quit the place of sacrifice.

[९२- व्यापकदेव सूक्त (८७)]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- जगती।]

१९६९. यो अग्नौ रुद्रो यो अप्स्वन्तर्य ओषधीर्वीरुध आविवेश।
य इमा विश्वा भुवनानि चाक्लृपे तस्मै रुद्राय नमो अस्त्वग्नये॥ १॥

The Rudra that is in the fire (*agni*), that is within the waters, that entered the herbs, the plants, that shaped (*klp*) all these beings - to that Rudra, to Agni, be homage.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TS., at v.5.9[3], has a nearly corresponding address, but making no pretense to a metrical character : it reads *yo rudro agnau* (so far, Ppp. agrees) *yo apsu ya oṣadhīṣu yo rudro viśvā bhuvanā'' viveśa tasmai rudrāya namo astu*; thus omitting the perplexing *agnaye* at the end, for which Ppp. also has the better reading *adya*. The comm. explains *cākḍpe* by (*sraṣṭuṁ*) *samartho bhavati*. Pāda b is *triṣṭubh*; [but a is not to be made good by pronouncing *rudro* as a trisyllable.]

93 (88). Against poison

[Prose.] Found in Paipp. xx., but so defaced as not to be comparable in detail. Used by Kauś. (29.6) in a healing rite against snake-poison, rubbing the bite with grass and flinging this out in the direction of the snake.

[९३ - सर्पविषनाशन सूक्त (८८)]

[ऋषि- गरुत्मान्। देवता- तक्षक। छन्द- त्र्यवसाना बृहती।]

१९७०. अपेह्यरिरस्यरिर्वा असि।
विषे विषमपृक्था विषमिद् वा अपृक्थाः।
अहिमेवाभ्यपेहि तं जहि॥ १॥

Go away ! enemy (*ari*) are you; enemy verily are you; in poison have you mixed poison; poison verily have you mixed; go away straight to the snake; smite that !

It can be seen in Ppp. that the combination *arir vā'si* is made. Addressed to the poison (comm.), or to the wisp of grass that wipes it off (Henry) - or otherwise. The ''verse'' (12 : 14 : 10 = 36) is *bṛhatī* only in number of syllables. [The comm. reads *abhyupehi*. He takes the ''that'' to mean the snake. With regard to the auto-toxic action of snake-venoms, see note to vs.13.4.]

94 (89). To Agni and the waters

[Partly prose - ''verse'' 4.] The first three verses are found also in Paipp. i. Various use is made of the hymn and of its several verses in the *sūtras*. In Kauś. it is addressed to the holy water (42.13) on occasion of the Vedic student's return home, and (42.14) vss. 1, 2, 4 accompany his laying of fuel on the fire after sunset; with vs. 3 (57.24) his hands are washed in the *upanayana* ceremony, and with vs. 4 (57.27) he partakes of hot food; two phrases occurring in the latter (*edho 'si, tejo 'si*) appear (6.12, 13) in the *parvan* sacrifice, but are hardly to be regarded as quotations for it (the comm., however, considers them such); and the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

schol. (note to 46.17) and comm. reckon the hymn as intended by the *snānīyās*, or verses to be recited at the bath taken after the death of one's teacher. In Vait. (3.18), vss. 1-3 accompany in the *parvan* sacrifice the priests' cleansing; vs.1 (or more?) in the *agniṣṭoma* (24.6) is repeated on approach to the *āhavanīya* fire; with vs. 3, the sacrificer's wife is decked in the *cāturmāsya* sacrifice (8.20); with vs. 4, fuel is laid on the fire in the *parvan* sacrifice (4.1).

[९४ - अग्नि-आपः सूक्त (८९)]

[ऋषि- सिन्धुद्वीप। देवता- अग्नि। छन्द- अनुष्टुप्, २ त्रिपदा निचृत् परोष्णिक्।]

१९७१. अपो दिव्या अचायिषं रसेन समपृक्ष्महि।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा॥ १॥

The heavenly waters have I honoured (*cāy*); with sap have we been mingled; with milk, O Agni, have I come; me here unite with splendour.

The verse is, with differences, RV.i.23.23, and is found also in Vs. (xx.22), TS. (i.4.45[3]), MS. (i.3.39), JB. (ii.68), LŚS. (ii.12.13). RV. has, for a, *āpo adyā 'nv acāriṣam;* the others nearly the same [see also note to vs. 4, below], only all give the more regular grammatical form *apas*, and TS. omits *adya*, while JB. reads *acārṣam;* in b, RV. has at end *agasmahi*, LŚS. *aganmahi*, VS.TS.MS. *asṛkṣmahi*; in c, TS. combines *payasvāṅ ag-*, and RV. reads *gahi* for *agamam*; VS. adds a fifth pāda. The verse is repeated as x.5.46, and its second half is the last part of ix.1.14. Ppp. agrees in a with RV., and has *aganmahi* in b. The comm. glosses *acāyiṣ am* with *pūjayāmi*.

१९७२. सं मागने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः॥ २॥

Unite me, O Agni, with splendour, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers (*ṛṣi*).

The verse is repeated below as ix.1.15 and x.5.47. It is RV. i.23.24; RV. reads, in c, *asya* unaccented, as the comm. also defines our word to be; and one or two of our mss. (Bp.K.R.s.m.) so give it. The comm. explains *me asya* by *enam mām* (supplying *pūtam*), or, alternatively, *etādṛśasya me* (supplying *abhimataphalaṁ sādhayitum*). Ppp. reads, for b, *prajayā ca bahuṁ kṛdhi*, and combines in d *saharṣ-* [Perhaps the Anukr. scans c, d as 7 +9.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१९७३. ड॒दमा॑प॒: प्र व॑हताव॒द्यं च॒ मल॑ं च॒ यत्।
यच्चा॑भिदु॒द्रोहानृ॒तं यच्च॑ शे॒पे अ॒भीरु॑णम्॥ ३॥

O waters, do you carry forth both this reproach and what is foul (*mala*), and what untruth I have uttered in hate, and what I have sworn fearlessly (?).

The majority of our mss. (all but R.T.) accent *āpas* in a, and SPP. reports that three of his mss. also do the same : both text emend to *āpas*. Ppp. omits *abhi* in c, and combines in d *śepe 'bhī-*. The verse is found, with pervading differences of reading, as RV.i.23.22, and also, less discordant, in VS.vi.17, ĀpŚS.vii.21.6, LŚS.ii.2.11. VS. differs from our text only by accenting *abhīruṇam* : Āp. has *vā* for *ca* in c and d; LŚS. agrees throughout. The RV. text is this : *idam āpaḥ pra vahata yat kiṁ ca duritam mayi : yad vā 'ham abhidudroha yad vā śepautā 'nṛtam*. The sense of our *abhīruṇam* at the end is extremely questionable; very possibly it may contain *abhi* and have nothing to do with the root *bhī*; it occurs only in this verse. the comm. explains it as *abhi* and *ruṇa* for *ṛṇa* 'debt'.

१९७४. ए॒धो॑ऽस्येधिषी॒य स॒मिद॑सि॒ समे॑धिषीय।
तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि॥ ४॥

Fire-wood (*edhas*) are you, may I be prosperous (*edh*); fuel (*samidh*) are you, may I altogether prosper (*sam-edh*); brightness are you, put you brightness in me.

[Prose.] This address to the pieces of kindling-wood or fuel piled on the sacred fire, punning on the similarity of the roots *idh* 'burn', and *edh* 'prosper', is found also in Vs.xxxviii.25, K.ix.7, xxxviii.5, AŚS.iii.6.26, LŚS.ii.12.12, ŚGS.ii.10. VS. and ŚGS. have all three parts, only omitting *sam edhiṣīya* in the second*; LŚS. has only the first two addresses, and reads in each *edhiṣīmahi*; AŚS. reads as LŚS., but has also our third address prefixed as its first, with the variant *me dehi*. The Anukr. scans 8 + 9 : 10 = 27. [MGS. has the first two addresses at i.1.16 (cf. p.149, 156); then follows *apo adyānv acāriṣam*; and *tejo 'si* is at ii.2.11 (cf. p. 150).]
*[And reading *edhiṣīmahi* in the first.]

95 (90). To destroy some one's virile power

Found also in Paipp. xx. Used by Kauś. (36.35) in a women's rite, being directed against the lover of one's wife.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[९५ - शत्रुबलनाशन सूक्त (९०)]

[ऋषि- अङ्गिरा। देवता- मन्त्रोक्त। छन्द- १ गायत्री, २ विराट् पुरस्ताद् बृहती, ३ त्र्यवसाना षट्पदा भुरिक् जगती।]

१९७५. अपि॑ वृश्च पुराण॒वद् व्र॒ततेरि॑व गुष्पि॒तम्।
ओजो॑ दा॒सस्य॑ दम्भय॥ १॥

Hew on, after ancient fashion, as it were the knot of a creeper; harm the force of the barbarian (*dāsa*).

This verse and the first half of the next are the first five pādas (a refrain being added as sixth) of RV.viii.40.6, with no variant in this verse. The two parts of the hymn, as divided after 2 b, do not appear to belong together. The tradition makes the hymn directed against one's wife's paramour; and the comm. regards this first verse as an appeal to Agni. Ppp. reads at end *jambhaya*.

१९७६. व॒यं तद॑स्य॒ संभृ॑तं॒ वस्विन्द्रे॑ण॒ वि भ॑जामहै।
म्ला॒पया॑मि भ्रज॒: शिभ्रं॑ वरु॑णस्य व्र॒तेन॑ ते॥ २॥

We, by Indra's aid, will share among us this collected good of his; I relax the vigor (?*śibhram*) of your member (?) by Varuṇa's vow (*vrata*).

In the first half-verse (see above), RV. reads *bhajemahi*. The translation of c is tentative only; *śibhram* (our W. *śībhram*) is possibly a corruption of *śībham*; for *bhrajas* (understood here as gen. of *bhraj*) compare iv.4.1. The comm. reads *śubhram*, and (doubtless merely on account of its apparent connection with root *bhrāj*) explains *bhrajas* by *dīptam* (supplying *retas*). Ppp. reads (corruptly) *mlāpayāvi bhrati śukra*. The intrusion of *vayam* or of *vasu* in a turns the *anuṣṭubh* into a bad *bṛhatī*; but RV. has both.

१९७७. यथा॒ शेपो॑ अ॒पाया॑ते स्त्री॒षु चास॒दना॑वयाः।
अ॒व॒स्थस्य॑ क्र॒दीव॑त॒: शाङ्कु॑रस्य॑ नितो॒दिन॑:।
यदा॑त॒तम॑व॒ तत्त॑नु॒ यदु॒त्त॑तं॒ नि तत्त॑नु॥ ३॥

That the member may go off, and may be impotent (?*anāvayas*) toward women, of the depending, inciting (?), peg-like, in-thrusting one, what is stretched, that do you unstretch; what is stretched up, that do you stretch down.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The epithets in this verse are very obscure, and are rendered for the most part only at a venture. The comm. explains *anāvayas* as either 'not arriving' (from root *vī* = *gam*) or 'not enjoying' (from *ā-vī* = *ad*, i.e. *bhakṣ* 'enjoy'); *knadīvant* (out text reads incorrectly *klad-*, with only one ms., Bp.[2], and the Petersburg Lexicon conjectures "perhaps 'wet,' " from a reminiscence of *klid*) he regards as from root *krad*, with substitution of *n* for *r*, and renders 'inviting' (*āhvānavant*); *śāṅkura*[1] he derives from *śaṅku*; *avastha* is to him simply = (*strīsamīpe*) *avatiṣṭhamāna*, or (as for *avaḥ-stha*) *striyā adhaḥpradeśe sambhogāya tiṣṭhataḥ*. [In a, b, Ppp. is quite defaced.]

Here ends the eighth *anuvāka*, of 9 hymns and 24 verses. The quoted Anukr. says *aṣṭamau nava*, and *caturviṁśa*. [See p. 1045.]

96 (91). To Indra : for aid

This and the two following hymns are wanting in Paipp. This one (the comm. says, with 92 and 93 also) is used by Kauś. (59.7), with vi.5 and 6, by one desiring a village; also (140.6), with v.3.11 and vii.86, to accompany an offering of butter in the *indramahotsava*; and it is reckoned to the *abhaya gaṇa* (note to 16.8), and to the *svastyayaṇa gaṇa* (note to 25.36).

[९६ - सुत्रामा इन्द्र सूक्त (९१)]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- त्रिष्टुप्।]

१९७८. इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम॥ १॥

Let Indra be well-saving, well-aiding with aids, very gracious, all-possessing; let him put down (*bādh*) hatred, let him make for us fearlessness; may we be lords of wealth in heroes.

This hymn and the following are two successive verses in RV. (x.131.6, 7, or vi.47.12, 13), and are also found together in VS. (xx. 51, 52), TS. (i.7.13[4-5]), and MS. (iv.12.5). All these agree in leaving out the *nas* which disturbs the meter of c. Our *pada*-text agrees with that of RV. in both verses in falsely dividing *sva vān*, and the comm. explains the word correspondingly with *dhanavān hitātmā vā*.

---

1. शङ्कुरिव शङ्कुः पुंव्यञ्जनं तद्वान् शाङ्कुरः। शङ्कु एव शाङ्कुरः। पुंव्यञ्जनवतः नितोदिनः नितरां संभोगेन नारीं व्यथयतः। (सायण)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

97 (92). To Indra : for aid

Wanting in Paipp. Reckoned to the *svastyayana gaṇa* (note to Kauś. 25.36), and by the comm. joined with 91 : see under 91.

[९७ - सुत्रामाइन्द्र सूक्त (९२)]

[ऋषि- अथर्वा। देवता- चन्द्रमा। छन्द- त्रिष्टुप्।]

१९७९. स सुत्रामा स्ववाँ इन्द्रो अस्मद्याच्चिद् द्वेषः सनुतर्युयोतु।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम॥ १॥

Let this Indra, well-saving, well-aiding, keep far away apart from us any hatred; may we be in the favour of him the worshipful, also in his excellent well-willing.

The other texts (see under the preceding hymn) invert the order of the two half-verses, and all but MS. read *asme* at end of (our) a. The *saṁhitā*-reading *sanutar* is prescribed by Prāt.ii.48. The comm. explains the word as = *tirohitān* or *gūḍhān*.

98 (93). For Indra's aid

Wanting in Paipp. Not employed in Kauś., except as by the comm. declared to be joined with 91 and 92 in 59.7 (see under 91).

[९८ - शत्रुनाशन सूक्त (९३)]

[ऋषि- भृग्वङ्गिरा। देवता- इन्द्र। छन्द- गायत्री।]

१९८०. इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः।
घ्नन्तो वृत्राण्यप्रति॥ १॥

With Indra, with fury may we overcome them that play the foe, smiting Vṛtras irresistibly.

The verse is found also in TS.iii.5.3[2] and MS. i.3.12. TS. reads *sayujas* for *manyunā*, and *sāsahyāma* for *abhi syāma*; MS., *yujā* for *vayam, ava bādhe* for *abhi syāma* and *ghnatā* for *ghnantas*. Most of the *saṁhitā*-mss. give *ṣyāma* (our W.O., and two fifths of SPP's authorities, *sy*-), and both printed texts read it; but the Prāt. (ii.107) expressly requires *syāma*, and that accordingly should be the accepted text. [In c, rather, 'smiting adversaries'?]

99 (94). For Indra's help to unanimity

Found also in Paipp. xix. Not used by Kauś. In Vait. (13.12) it accompanies, in the *agniṣṭoma*, the conducting of king Soma to his

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

throne; and again, later (23.7), the bringing of the *dhruvagraha* of soma into the cup.

[९९ - सांमनस्य सूक्त (९४)]

[ऋषि- अथर्वा। देवता- सोम। छन्द- अनुष्टुप्।]

१९८१. ध्रुवं ध्रुवेणं हविषाव सोमं नयामसि।
यथा न इन्द्रः केवलीर्विशः संमनसस्करत्

Fixed (*dhruva*), with a fixed oblation, do we lead down Soma, that Indra may make the clans (*viś*) like-minded, wholly ours.

The verse is RV.x.173.6 and VS.vii.25 c, and the first half is found in MS. i.3.15; also in TS.iii.2.8[6], followed at the interval of two pādas by the second half. RV. has, for *dva...nayāmasi, abhi.....mṛśāmasi* (Ppp. *abhi soma bhṛśāmahi*); for *yathā nas* in c it reads *atho te* (Ppp. *atrā te*)*; and in d *balihṛtas* (also Ppp.) for *sammanasas*. TS. has, for c, d, *yathā na indra id viśaḥ kevaliḥ sarvāḥ samanasaḥ karat*. MS. reads *vaḥ* (!) for '*va* in b; VS. is quite different : *dh. dh. manasā vācā somam dva nayāmi : athā na indra id viśo 'sapatnāḥ samanasas karat*. *[And hence *karat* for *karat* in d. The vs. is also noted as occurring at K.xxxv.7.]

100 (95). A spell against some one

Not found in Paipp. Used by Kauś. (48.40) in a witchcraft rite against enemies, with tying up a striped frog with two blue and red strings under the forelegs, putting it in hot water, and poking and squeezing it at each offering (*pratyāhutī*).

[१०० - शत्रुनाशन सूक्त (९५)]

[ऋषि- कपिञ्जल। देवता- गृध्रद्वय। छन्द- १अनुष्टुप्, २-३ भुरिक् अनुष्टुप्।]

१९८२. उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः।
उच्छोचनप्रशोचनावस्योच्छोचनौ हृदः॥ १॥

Up have flown his two dark-brown (*śyāva*) quiverers (?*vithura*), as two vultures to the sky– up-heater-and-forth-heater, up-heaters of his heart.

The comm. renders *vithurau* by *saṁtatau calanaśīlau* (also *vyathanaśīlau bhayavantau*), and understands by them (through the hymn) either the two lips or the breath and expiration of the enemy who is represented by the frog (*maṇḍūkātmanā bhāvitasya*) - which is very unsatisfactory. To the vultures he applies the epithet *tārkṣyau*. Roth

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

suggests, as intended in the second half-verse, the heat and passion of love, which are to be expelled from some women's heart.

१९८३. अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव॥ २॥

I have made them (dual) rise up, like (two) weary-sitting kine, like (two) growling dogs, like (two) lurking (?*ud-av*) wolves.

The comm. explains *udavantau* by *goyūthamadhye vatsān udgrhya gacchantau*; Henry renders "that watch one another." [He would reject *ud* in a.]

१९८४. आतोदिनौ नितोदिनावथो संतोदिनावुत।
अपि नह्याम्यस्य मेढ्रं य ड्रतः स्त्री पुमान् जभार॥ ३॥

The (two) on-thrusters, down-thrusters, also together-thrusters : I shut up his urinator who bore [away] from here - [whether-woman [or] man.

Strīm in d would be a welcome emendation : "of the man who bore away the women from here"; but the analogy of i.8.1 c favors the text as given by the mss. The comm. supplies *āsmākīnaṁ dhanam* as object of *jabhāra*; or, alternatively, he takes the latter as = *prahṛtavān asmān bādhitavān; meḍhra* (*mih* + *tra*) he paraphrases with *marmasthānopalakṣ aṇam*. His ignorance of the sense of the hymn is as great as that of Kauś. or as ours. SPP. retains the *ḥ* of *itaḥ* before *strī* in d, against his usual practice elsewhere, and with only a small minority of his mss.

101 (96). For quiet kidneys (?)

Found in Paipp. xx. Occurs in Kauś. (48.41) just after the preceding hymn, but in a different rite against an approaching enemy, who is made to drink a preparation, *[Berlin ms. *prāg uktam*.]

[१०१ - शत्रुनाशन सूक्त (९६)]

[ऋषि- कपिञ्जल। देवता- वयस्। छन्द- अनुष्टुप्।]

१९८५. असदन् गावः सदनेऽपप्तद् वसतिं वयः।
आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम्॥ १॥

The kine have sat in their seat; the bird has flown to its nest; the mountains have stood in their site; I have made the (two) kidneys stand in their station.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Instead of the unsatisfactory and questionable **vṛkkau*, the comm. reads *vṛkau*, and understands it to mean "the he-wolf and the she-wolf"; they are to be made to stay in an enemy's house. He also reads in c *ā sthāne*, regarding *ā* as prefix to *asthuḥ*. SPP. combines again (cf. 95.3 d) in his text, with the majority of his authorities, *asthuḥ sth-*. *Atiṣṭhipan* at the end in our text is a misprint for *-pam*. Ppp. appears to read *avīvamam* instead. The second half-verse is nearly identical with vi.77.1 c, d. [Bp. has *vṛkvau*; O., *vṛkvāv*; E. and SPP's D., *vṛkāv* : this last is, to be sure, not *vṛkau* 'wolves.' But has not the phraseology of vs. 2 of the preceding hymn (*atiṣṭhipaṁ vṛkau*) something to do with the placing of this one here?]

102 (97). Accompanying an offering

[Partly prose, 5-8.] Found also in Paipp. xx. Accompanies in Kauś. (6.3), in the *parvan* sacrifice, the offering of the so-called *saṁsthitahomas*; vs. 8 is then (6.4) specified, with the direction *ity uttamaṁ caturgṛhītena*. Verse 2 is further found in the *upanayana* ceremony (55.20), with vi.53.3, accompanying the release of a cow (the comm. says, with different reading and division, accompanying a contemplation of the water-pot). In Vait. (4.13), vss. 3-8 go with final offerings in the *parvan* sacrifice. [The decad division cuts the hymn between vss. 2 and 3 : cf. p. 389.] *[The text reads *anena yajñasampūrṇekāmo yajñe patim iṣṭvā 'prārthayat!*]

[१०२ - यज्ञ सूक्त (९७)]

[ऋषि- अथर्वा। देवता- इन्द्राग्नी। छन्द- त्रिष्टुप्, ५ त्रिपदार्ची भुरिक् गायत्री, ६ त्रिपदा प्राजापत्या बृहती, ७ त्रिपदा साम्नी भुरिक् जगती, ८ उपरिष्टाद् बृहती।]

१९८६. यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वन्नवृणीमहीह।
ध्रुवमयो ध्रुवमुता शविष्ठ प्रविद्वान् यज्ञमुप याहि सोमम्॥ १॥

Since today, as this sacrifice goes forward, we chose you here, O knowing *hotar*, may you go fixedly, and, O mightiest one, do you, foreknowing, go to the fixed sacrifice, the soma.

The translation follows our text, but this is, as the parallel texts plainly show, much corrupted in c. The verse is RV.iii.29.16, found also in VS. (viii.20), TS. (i. 4.44^2), MS. (i.3.3^8). In a, VS. begins *vayaṇ hi tvā*; in b, RV. reads *cikitvo 'vṛṇ-*, while the other texts have *agne hotāram avṛṇ-*. In c, RV. reads *ayās* and *utā 'śamiṣṭhās*; VS. has the same, and also *ṛdhak* both times for *dhruvam*. TS.MS. have *ṛdhak*, but *ayāṭ* between, and MS. *-miṣṭa*, while TS. has *-miṣṭhās*. In d, RV. begins *prajānan vidvāṅ up-*, VS.TS. begin *prajānan yaj-*, and have *vidvān* (for *somam*) at the end; and MS. reads, for d, *vidvān prajānann upa yāhi yajñam*. The comm.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

apparently has *ayas* in c, but he explains it as = *ayākṣīs* = *yaja* (quoting the TS. version of the pāda), as if it were *ayās*; certainly, when it is reduced to *ayas*, all recognition of its connection with *yaj* must be lost. The comm. also reads *utā 'śamiṣṭhās*, with the other texts. Ppp. has *ayas*, in c, but otherwise agrees with RV.

१९८७. सम्मिन्द्र नो मनसा नेषु गोभिः सं सूरिभिर्हरिवन्त्सं स्वस्त्या।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमतौ यज्ञियानाम्॥ २॥

Lead us together, O Indra, with mind, with kine, together with patrons, you of the bay horses, together with well-being, together with what of the prayers (*brahman*) is pleasing (*-hita*) to the gods, together with the favour of the worshipful gods.

The verse is RV.v.42.4, and also occurs in VS. (viii.15), TS. (i.4.44[1]), TB. (ii.8.2[6]), and MS. (i. 3.3[8]). All save MS. read *ṇo* after *indra* in a (also the comm., and one of SPP's mss.), and all (also Ppp.) *neṣi* for *neṣa*; in b, RV.MS. (also the comm.) have *harivas*, the others *maghavan* instead, and RV. at end *svasti*; in c, all (with Ppp.) *brahmaṇā*, and all save RV. *devakṛtam* (so Ppp. also) after it; in d, RV.TS.TB. (also Ppp.) have the more proper *sumatyā* (*-tau* involves an anacoluthon which is disregarded in the translation). SPP. follows the comm. and a single one of his mss. in reading (with the other texts) *brahmaṇā* in c.

१९८८. यानावह उशतो देव देवांस्तान् प्रेरय स्वे अग्ने सधस्थे।
जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि॥ ३॥

The eager gods, O god, that you did bring - them, O Agni, send forward in [your] own station (*sadhastha*), having eaten, having drunk sweet things, assign to this man good things, you good ones (*vasu*).

This and the following verse are given together in VS. (viii.18, 19), TS. (i.4.44[2-3]), MS. (i.3.3[8]), but in different order and combination : namely, in VS., our 4 before 3, * and in the others our 4 a, b and 3 c, d as one verse, and our 3 a, b and 4 c, d as a following one. In our 3 a VS. begins with *yāṅ āv-*, and TS. ends with *devān* (*t-*); in c, all end with *-saś ca viśve*, and after it VS. has *asme*, and TS.MS. *'sme*. Ppp. reads, in b, *preraya punar agne sve sadhathe*. The fourth pāda is deficient. *[More precisely, our 4 a-c with 3 d before our 3 a-c with 4 d].

१९८९. सुगा वो देवाः सदना अकर्म य आजग्म सवने मा जुषाणाः।
वहमाना भरमाणाः स्वा वसूनि वसु धर्म दिवमा रोहतानु॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We have made for you easily accessible seats, O gods, you that have come enjoying me at the libation; carrying, bearing [your] own good things, ascend you to heaven after the good hot drink (?).

TS. (as above) reads at the beginning *svagā*, and later in a *sadanam*, MS. *sadanā kṛṇomi*; in b, VS.MS. have *-gme'daṁ savanaṁ juṣ-*, TS. *savane'daṁ j-*; Ppp. also has *kṛṇomi*, followed by the unintelligible *yā caṣ ṭe'daṁ savane juṣāṇāḥ*; the AV. text (p. *savane : mā*) is apparently a corruption of *savane'mā*, which the comm. reads. In c, VS. inverts the order of the two participles, and all read *haviṁṣi* for *svā vasūni*; in d, VS.MS. have *asum* for *vasum*, and VS. *svar* for *divam*, and all *tiṣṭhata* for *rohata*. Ppp. gives, for c, d, *v.bh.dudhās tvaṁ gharmaṁ tam u tiṣṭhatā'nu*. All the AV. *pada*-mss. (except a single one of SPP's) read *vahamānā : bharamāṇā*, without final *visarga*, and all the *saṁhitā*-mss. (except our P.p.m.) have *-ṇāḥ svā* (which the comm. also reads), and SPP. adds the *visarga* to both p'ples in his *pada*-text. The *pada* reading in a is *sadanā : akarma* (our Bp. *-nāḥ* s.m.), and the irregular hiatus must be regarded as falling under Prāt.iii.34, although the passage is not quoted by the commentary to that rule; SPP. takes no notice of the anomaly. The comm. explains *gharmam* in d by *ādityam*. The Anukr. passes without the redundancy of c, due to the apparently intruded *svā*.

१९९०. यज्ञं यज्ञं गच्छ यज्ञपतिं गच्छ।
स्वां योनिं गच्छ स्वाहा॥५॥

O sacrifice, go to the sacrifice; go to the lord of sacrifice; go to [your] own source (*yoni*) : hail!

[Prose.] The same formula is found, without variant, as VS.viii.22 a, and in TS.i.4.44[3]* and MS.i.3.3[8]. The *saṁhitā*-mss. add a stroke of punctuation before *svāṁ* which is wanting in the other texts, and which our edition also omits; SPP. retains it. The comm. explains Viṣṇu as intended by *yajñam*. *[Also vi.6.2[2].]

१९९१. एष ते यज्ञो यज्ञपते सहसूक्तवाकः।
सुवीर्यः स्वाहा॥६॥

This [is] your sacrifice, O lord of sacrifice, accompanied with song-utterance, of excellent heroism : hail !

[Prose.] Again the AV. mss. add a punctuation-mark before *suvīryaḥ*,* omitted in our text, but given by SPP.; the other texts (VS.viii.22 b; TS.MS. as above) do not have it. TS. differs only by reading *suvīraḥ*; MS. does the same and omits *svāhā* (adding instead *tena sam bhava bhrājaṁ gacha*); VS. ends with *sarvavīras taj juṣaṣva svāhā*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. has a yet more different version : *eṣa te yajño yajamānas svāhā sūktanamovākas suvīrās svāhā.* *[To avoid taking the word as an adjective, BR.s.v., would read with TS. *suvīraḥ*.]

१९९२. वषड्हुतेभ्यो वषडहुतेभ्यः।
देवा गातुविदो गातुं वित्त्वा गातुमित॥७॥

Vashaṭ to those offered to; *vashaṭ* to those not offered to; you way-(*gātu-*) finding gods, having found the way, go you on the way.

[Prose.] The second part of the formula is found without a variant in VS.viii.21 et al. TS.i.4.44[3] et al., MS.i.3.3[8]. Ppp. reads *svāhūtebhyo vaṣ aḍhūtebhyaḥ*.

१९९३. मनसस्पत इमं नो दिवि देवेषु यज्ञम्।
स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे स्वाहा वाते धां स्वाहा॥८॥

O lord of mind ! [put] this offering of ours in heaven among the gods; hail! in heaven - hail! on earth - hail! in atmosphere - hail! in wind may I put [it]; hail!.

[Prose.] In VS.TS.MS. (as above) a corresponding formula immediately follows our 7 b; but it is briefer : thus, VS. *manasas pata imaṁ deva yajñaṁ svāhā vāte dhāḥ*; TS. *m.p.i. no deva deveṣu yajñaṁ svāhā vāci svāhā vāte dhāḥ*; MS. *m.p. sudhātv imaṁ yajñaṁ divi deveṣu vāte dhāḥ svāhā*. Ppp., again, *m.p. imaṁ deva yajñaṁ svāhā : vāce svāhā vācaye dhās svāhā*. The Anukr. apparently scans this bit of prose as 8 + 7 : 9 + 12 = 36.

103 (98). With an oblation to Indra

Found also in Paipp. xx. In Kauś. (6.7), the verse accompanies, at the *parvan* sacrifice, the distribution of *barhis* to each divinity; and again (88.6), in the *piṇḍa-pitṛyajña*, the sprinkling of rice-grains joined with *darbha*. In Vait. (4.6), it goes with the casting of the *prastara* into the fire in the *parvan* sacrifice.

[१०३ - हवि सूक्त (९८)]

[ऋषि- अथर्वा। देवता- इन्द्र, विश्वेदेवा। छन्द- विराट् त्रिष्टुप्।]

१९९४. सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः।
सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *barhis* is all (*sam*) anointed with oblation, with ghī, all by the good Indra, all by the Maruts; [it is] all anointed by the gods, by the all-gods; let the oblation go to Indra : hail !

A corresponding but quite different verse is found as VS.ii.22 (immediately following a repetition of the VS. version of our 97.7, 8) : it reads *aṅktām* instead of *aktam* in a and c, has *ādityair vasubhis* for *indreṇa vasunā* in b, *indras* for *devais* in c, and, for d, *divyaṁ nabho gachatu yat svāhā*. Ppp. also has (better) *vasubhis* for *vasunā* in b, and *devebhis* in c, rectifying its meter. The comm. reads *barhis* for *havis* in d. The verse lacks three syllables in its second half.

104 (99). When bestrewing the vedi

Wanting in Paipp. Is in Kauś. (2.20) the priest's direction for strewing the *barhis*; and the same in Vait. (2.7) : both in the *parvan* sacrifice.

[१०४ - वेदी सूक्त (९९)]

[ऋषि- अथर्वा। देवता- वेदी। छन्द- भुरिक् त्रिष्टुप्।]

१९९५. परि॑ स्तृणीहि॒ परि॑ धेहि॒ वेदिं॒ मा जा॒मिं मो॑षीरमु॒या शया॑नाम्।
होतृ॒षद॑नं हरि॒तं हिर॒ण्ययं॑ नि॒ष्का ए॒ते यज॑मानस्य लो॒के॥ १॥

Strew you around, enclose the sacrificial hearth (*vedi*); do not rob the sister lying down yonder; the *hotar's* seat [is] yellow, golden; those [are] jewels (*niṣka*) in the sacrificer's world.

The comm. regards the bunch of *darbha* grass as addressed. Ludwig conjectures the 'sister' to be the *uttaravedi*; and Henry also understands the same; it is perhaps rather the grass that lies about; the comm. gives several diverse guesses. A corresponding verse is found in TB.iii.7.5[13] and Āp. iii.13.5 : they read *abhi* for *pari* at beginning of a; *jāmim mā hiṅsīr amuyā śayānā* for b; *-danā haritāḥ suvarṇāḥ* in c, and, in d, *ime* for *ete* and *bradhne* for *loke*.

105 (100). Against bad dreams

Found also in Paipp. xx. Used by Kauś. (46.11) in a rite against bad dreaming, and reckoned (note to 46.9) to the *duḥsvapnanāśana gaṇa*.

[१०५ - दुःस्वप्ननाशन सूक्त (१००)]

[ऋषि- यम। देवता- दुःष्वप्न नाशन। छन्द- अनुष्टुप्।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१९९६. पर्यावर्तेदुष्वप्न्यात् पापात् स्वप्न्याद्भूत्याः।
ब्रह्माहमन्तरं कृण्वे परा स्वप्नमुखाः शुचः॥ १॥

I turn away from evil-dreaming, from bad dreaming, from ill-success (*abhūti*); I make *brahman* my inner [defense]; [I put] away the pains having the aspect of dreams.

The comm. (also Ppp.) reads *svapnāt* in b. A corresponding verse is found in KŚS. xxv. 11.20 : for b it has *pāpaḥ svapnād abhūtyai*; it reads *karave* for *kṛṇve* in c, and, for d, *paraḥ svapnamukhā kṛdhi*. Ppp. ends with *-mukhā suva*. Near half of SPP's authorities have *parāḥ* in d. The comm. explains *svapnamukhās* by *svapnadvārikāḥ* [Griffith says : "*I turn away* : and lie on my other side" - to prevent the recurrence of nightmare. As to c, cf. i.19.4 and v.8.6.]

106 (101). As to food enjoyed in a dream

Found also in Paipp. xx. Used by Kauś. (46.12) in a rite against ill effect from food eaten in dreams, and reckoned (note to 46.9) to the *duḥsvapnanāśana gaṇa*.

[१०६ - दुःस्वप्ननाशन सूक्त (१०१)]

[ऋषि- यम। देवता- दुःष्वप्ननाशन। छन्द-अनुष्टुप्।]

१९९७. यत् स्वप्ने अन्नमश्नामि न प्रातरधिगम्यते।
सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा॥ १॥

What food I eat in dream, [and that] is not found in the morning - be all that propitious to me, for that is not see by day.

The comm. appears to regard *nahi* in c as two independent words. A corresponding verse is found in ĀpŚS.x.13.11 and HGS.i.17.4; reading thus : *yad annam adyate naktam* (H. *sāyam*) *na tat prātaḥ kṣudho 'vati* (H. *av. kṣ.*) : *sarvaṁ tad asmān mā hiṁsīr* (H. *-sīn*) *nahi tad dadṛśe divā* (H. *divā dadṛśe divaḥ*). Ppp. has *nas* instead of *me* in c. [See p. 1045.]

107 (102). Accompanying self-relief

Wanting in Paipp. Kauś. (52.15) prescribes it in a rite for welfare, "with action as given in the verse" (*iti mantroktam*).

[१०७ - आत्मन-अहिंसन सूक्त (१०२)]

[ऋषि- प्रजापति। देवता- द्यावापृथिवी, अन्तरिक्ष, मृत्यु। छन्द- विराट् पुरस्तात् बृहती।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

१९९८. नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे।
मेक्षाम्यूर्ध्वस्तिष्ठन् मा मा हिंसिषुरीश्वराः॥ १॥

Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the lords (*īśvara*) harm me.

All the authorities read *mekṣāmi* in c, and SPP. retains it in his text, although it is a wholly impossible form, and the misreading of *ṣ* for *ṣy* is an easy and familiar one; even the meter demands *me-kṣi-* [rather *ūrdhuas*?]. The comm. has instead *mai 'ṣyāmi*, explaining it as = *mā gamiṣ yāmi!* Virtually all the authorities, too, leave *tiṣṭhan* unaccented (two out of fourteen of SPP's and our R.s.m. *tiṣṭhan*); this both editions emend. [The Anukr. seems to scan as 11 + 8 : 7+ 8 = 34.]

[The squatting posture in making water is, I believe, general with the natives of India to this day. So Hesiod, *Works and Days,* 727 : Cf. xiii.1.56 and my note.]

Here ends the ninth *anuvāka*, of 12 hymns and 21 verses : the old Anukr. says *navamo dvādaśa* and *ekaviṅśa*.

108 (103). For betterment

Found also in Paipp. xx. Used by Kauś. (59.19) with hymn 17 etc. (see under 17).

[१०८ - क्षत्रिय सूक्त (१०३)]

[ऋषि- प्रजापति। देवता- ब्रह्मात्मा। छन्द- त्रिष्टुप्।]

१९९९. को अस्या नो द्रुहोऽवद्यवत्या उन्नैष्यति क्षत्रियो वस्य इच्छन्।
को यज्ञकामः क उ पूर्तिकामः को देवेषु वनुते दीर्घमायुः॥ १॥

What Kshatriya, seeking betterment, shall lead us up out of this reproachful hate - who that desires sacrifice, or who that desires bestowal ? who wins long life-time among the gods?

This is apparently the appeal of a Brahman seeking employment (so Ludwig also). The comm. (also Ppp.) reads *vanate* in d; he gives alternative conjectural explanations, and tries, of course, on account of the repeated *ka*, to bring the verse into connection with Prajāpati (Ka). Ppp. further has *no 'syā* in a, and *kaṣ pūr. ko yaj.* in c.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

109 (104). Concerning Atharvan's cow

Found also in Paipp. xx. Used by Kauś. (66.17) in a *savayajña*, having as *sava* a cultivated field (*urvarākhye savayajñe*, comm.).

[१०९ - गौ सूक्त (१०४)]

[ऋषि- प्रजापति। देवता- ब्रह्मात्मा। छन्द- त्रिष्टुप्।]

२०००.कः पृश्निं धेनुं वरुणेन दत्तामथर्वणे सुदुघां नित्यवत्साम्।
बृहस्पतिना सख्यं जुषाणो यथावशं तन्वः कल्पयाति॥ १॥

Who, enjoying companionship with Bṛhaspati, shall shape [its] body at his will - the spotted milch-cow, well-milking, with constant calf, given by Varuṇa to Atharvan?

The translation implies in **d** *tanvam* as read by Ppp.; compare RV.x.15.14 d (AV. xviii.3.59 reads *tanvas*, but with much better reason than here), also iii.48.4 **b** and vii.101.3 **b**. The comm. refers to v.11 as explaining the cow referred to. Some of the mss. (including our Bp.E.O.K.) accent *sakhyam* in c, and SPP. adopts it in his text; ours has the correct *sakhyam*. Ppp. begins with *kaṁ*, and has in b, for *nityavatsām, dhenum etām*, and in c *tāṁ bṛhaspatyā sakhyā*.

110 (105). An exhortation to holy life

Found also in Paipp. xx. Quoted by Kauś. (55.16) in the *upanayana* ceremony, as the teacher takes the pupil by the arm and sets him facing eastward; and the second half-verse later in the same (56.16), as he makes the pupil turn so as to face him.

[११० - दिव्यवचन सूक्त (१०५)]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- अनुष्टुप्।]

२००१. अपक्रामन् पौरुषेयाद् वृणानो दैव्यं वचः।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह॥ १॥

Striding away from what is of men, choosing the words (*vacas*) of the gods, turn you to guidances, together with all [your] companions.

Ppp. reads *saha* for *vacas* in b, and, for d, *devo devānāṁ sakhyā juṣāṇaḥ*. The comm. paraphrases *praṇītīs* by *prakṛṣṭanayanādivedabrahmacaryaniyatīḥ*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

111 (106). Depreciation for offenses

Found also in Paipp. xx. Applied by Kauś. (6.2), in the *parvan* sacrifice, with offerings in expiation of any thing spilt or overlooked in the ceremony; and later (46.24), when a direction at the sacrifice has not been fully executed. Used also for a similar purpose in Vait. in the *agniṣṭ oma* (12.5), and again later (16.8).

[१११ - अमृतत्व सूक्त (१०६)]

[ऋषि- अथर्वा। देवता- जातवेदा, वरुण। छन्द- बृहतीगर्भा त्रिष्टुप्।]

२००२.यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः।
ततः पाहि त्वं नः प्रचेतः शुभे सखिभ्यो अमृतत्वमस्तु नः॥ १॥

If (*yat*) in forgetfulness we have done ought, O Agni, have offended, O Jātavedas, in our behavior (*caraṇa*), from that do you protect us, O fore-thoughtful one; to beauty be there immortality for us [your] companions.

The sense of the last pāda is obscure and doubtful. The comm. takes *śubhe* as loc., = *śobhane sāṅge karmaṇi*. Ppp. reads *tasmāt* for *tatas* in c, and *śukhe* in d. The second half-verse is more irregular than the Anukr. admits.

112 (107). To relieve a stinging pain

Wanting in Paipp. Used by Kauś. (31.27) with vi.105, in a remedial rite against cold and catarrh.

[११२ - संतरण सूक्त (१०७)]

[ऋषि- भृगु। देवता-सूर्य अथवा आपः। छन्द- अनुष्टुप्।]

२००३.अवं दिवस्तारयन्ति सप्त सूर्यस्य रश्मयः।
आपः समुद्रिया धारास्तास्ते शल्यमसिस्रसन्॥ १॥

Down from the sky the seven rays of the sun make pass the waters, streams of ocean;[1] these have made fall your sting (*śalya*).

The comm. regards *śalya* as used figuratively of a stinging disease : *śalyavat pīḍākāriṇaṁ kāsaśleṣmādirogam*. The seven rays are to him the seven forms of the sun, as given in TA.i.7.1.

---

1. See Nirukta 2.10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

113 (108). Against enemies : to Agni

Wanting in Paipp. Used by Kauś. (48.37) in a witchcraft rite with hymns 31, 34 and 59 (see under 31); and both verses separately are reckoned to the *duḥsvapnanāśana gaṇa* (note to 46.9).

[११३ - शत्रुनाशन सूक्त (१०८)]

[ऋषि- भृगु। देवता-अग्नि। छन्द- बृहतीगर्भा त्रिष्टुप्, २ त्रिष्टुप्।]

२००४.यो नस्तायद् दिप्सति यो न आविः स्वो विद्वानरणो वा नो अग्ने।
प्रतीच्येत्वरणी दुत्वती तान् मैषामग्ने वास्तु भून्यो अपत्यम्॥ १॥

Whoever seeks to harm us in secret, whoever us openly - us, O Agni, one of our people, knowingly, or a stranger - to meet them let the toothed *aranī* go; let there be of them no abode (*vāstu*), O Agni, nor offspring.

The comm. explains *araṇī* as *ārtikāriṇī rākṣasī* 'a pain-causing she-demon'; by its form it should be a fem. to *araṇa* 'strange.' Again (as at iv.16.1) SPP. unaccountably reads (with the comm., who explains it as an *antarhitanāman*) in a *nas tāyat* (instead of *na stāyat*), and in *pada*-text *tāyat*, although every known *pada*-ms. [begins the word with *s*- and] *stāyat* alone has etymological justification. Some of the *saṁhitā*-mss. (including our W.I.) read *āvi sv*- in a-b. The mss. also vary between *tān* and *tām* (our Bp. and all our *saṁhitā*-mss. have the latter; both editions give the former). [One does not easily see how the Anukr. justifies its definition.]

२००५.यो नः सुप्ताञ्जाग्रतो वाभिदासात् तिष्ठतो वा चरतो जातवेदः।
वैश्वानरेण सयुजा सजोषास्तान् प्रतीचो निर्दह जातवेदः॥ २॥

Whoever shall assail us asleep or waking, standing or moving, O Jātavedas, in accord with Vaiśvānara as ally, do you meet and burn them out, O Jātavedas.

All SPP's *pada*-mss., and one of ours (D.), read *suptām* in a, by a frequent error. Ludwig suggests *vaivasvatena* for *vaiśvānareṇa* in c; it would certainly be an improvement to the sense.

114 (109). [For success with the dice]

Found also in Paipp. iv. (in the verse-order 6, 1, 2, 5, 3, 7, 4). Used by Kauś. (41.13), with hymn 50 etc., in a rite for success in gambling : see under 50; and by Vait. (6.10), in the *agnyādheya* ceremony, when the sacrificer hands the *adhvaryu* the anointed dice, for wining at play the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

somakrayaṇī cow. [The decad division cuts the hymn between vss. 3 and 4 : cf. p. 389.] *[Note that iv.38 is for luck in gambling and is ascribed to the same rishi. Cf. introduction to iv.38 and 40.]

[११४ - राष्ट्रभृत सूक्त (१०९)]

[ऋषि- बादरायणि। देवता- अग्नि। छन्द- त्रिष्टुप्,
१ विराट् पुरस्ताद् बृहती; ४, ७ अनुष्टुप्।]

२००६.इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी।
घृतेन कलिं शिक्षामि स नो मृडातीदृशे॥ १॥

This homage to the formidable brown one, who among the dice is self-controller; with ghī do I aid (?) Kali; may he be gracious to us in such plight.

[In a, Henry would suppress either idam or else namo.] Ppp. combines yo 'kṣeṣu in b, and reads kalyam in c. The comm. explains *babhrave* as *babhruvarṇāyai 'tatsaṁjñakāya dyūtajayakāriṇe devāya*; of Kali he says *parājayahetuḥ pañcasaṁkhyāyukto 'kṣaviṣayo 'yaḥ kalir ity ucyate*, and quotes TB.i.5.11[1]; *śikṣāmi* is either *tāḍayāmi* or *samarthaṁ kartum icchāmi*.

२००७.घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च।
यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या॥ २॥

Do you, O Agni, carry ghī for the Apsarases, dust for the dice, gravel and waters; enjoying in their respective shares the oblation-giving, the gods revel in both kinds of oblations.

Ppp. puts *agne* after *ghṛtam* in a [a great improvement of the meter], reads *nakhebhyas* in b, makes c refer to Agni by giving *yathābhāgas* and *juṣāṇas*, and has *madantu* in d. Some of the mss. (including our D.K.) also read *madantu*, and it gives the preferable sense; but both editions have *-ti*, as being better supported. Half SPP's mss., and at least one (D.) of ours, give *pāṅśūn* in b. The comm. boldly declares *akṣebhyas* in b to mean *pratikitavebhyas* : they are to have dust etc. flung at them, that they may be beaten.

२००८.अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च।
ता मे हस्तौ सं सृजन्तु घृतेन सपत्नं मे कितवं रन्धयन्तु॥ ३॥

The Apsarases revel a joint reveling, between the oblation-holder (*havirdhāna*) and the sun; let them unite my hands with ghī; let them make the rival gambler subject to me.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. begins *yā 'ps-*, puts *antarā* first in b, reads in c *tā nau* [intending *no*?] *hastaṁ kṛtena* (this is a great improvement) *saṁ sṛ-*, and has *naṣ kit-* in d. The comm. understands *havirdhāna* in b to signify the earth. The first half-verse is identical with xiv.2.34 a, b.

२००९. आदिन्नवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर।
वृक्षमिवाशन्या जहि यो अस्मान् प्रतिदीव्यति॥४॥

Ill luck (?) to the opposing player; do you shed upon us with ghī; smite you him who plays against us as a tree with a thunderbolt.

Compare above, 50.1. The obscure word at the beginning is divided *ādi navam* by the *pada*-mss.; SPP., however, alters his *pada*-text to *ādinavam*, simply to agree with the comm's grammatical explanation! as if that were of the smallest authority or value; and here it is even worse than usual; the comm. makes the word a verb-form from root *dīv* + *ā*, and glosses it with *ādīvyāmy akṣair ādīvanaṁ * karomi!* Ppp. treats the verse as a cited one; but it has not been found elsewhere in its text. *[In the Corrections to vol. ii., p. 535[5], SPP. suggests *ādevanam*.]

२०१०. यो नौ द्युवे धनमिदं चकार यो अक्षाणां ग्लहनं शेषणं च।
स नौ देवो हविरिदं जुषाणो गन्धर्वेभिः सधमादं मदेम॥५॥

He who made this riches for our playing, who the taking (?) and leaving of the dice - that god, enjoying this libation of ours - may we revel a joint reveling with the Gandharvas.

The Ppp. version is quite different : *yo no devo dhanam idaṁ dideśa yo 'kṣāṇāṁ grahaṇaṁ śaṣaṇaṁ ca : sa no 'vatu havir* etc.; also *gandharvais sadh-* in d. The comm. explains *glahanam* and *śeṣaṇam* respectively by *grahaṇaṁ svakīyair akṣair jitvā svīkaraṇam*, and *svīyānām akṣāṇāṁ jayāhvasthāne* (one ms. *-yāṁhva-*) *'vaśeṣaṇam*.

२०११. संवसव इति वो नामधेयमुग्रंपश्या राष्ट्रभृतो ह्यक्षाः।
तेभ्यो व इन्दवो हविषा विधेम वयं स्याम पतयो रयीणाम्॥६॥

Having good things in common (?*saṁvasu*) -that in your appellation; for stern-looking, realm-bearing [are] the dice; you as such, O drops, would we worship with oblation; may we be lords of wealth.

Ppp. begins in c with *tasmai ta indro hav-*. Emendation in b to *akṣāḥ* (voc.) would be a welcome improvement; Henry so translates. The minor Pet. Lex. conjectures that *indavas* in c means 'the marks or pips on the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dice' : perhaps rather applied figuratively to the dice themselves*; the comm. renders by *somavantaḥ somopalakṣitahaviryuktāḥ*,† as adj. qualifying *vayam*. The comm. is uncertain whether the Gandharvas or the dice are addressed in a; in b he understands the two epithets to be gen. sing., *ugrampaśyā* being for *-śyāyās!* and he refers to and quotes TA.ii.4.1, where they are found as singular, instead of our own text vi.118.2. The third pāda is *jagatī* [only by count]. *[The major Lex. takes it as 'dice.' - W. put a sign opposite *indavo* as if he meant to make a text-critical remark about it. His Collation-book notes no variant ms. reading; but SPP. reports *idaṁ vaḥ* and *indavaḥ*; none give *indavaḥ*.]† [As if it were *indavaḥ* = *indumantaḥ*.]

२०१२. देवान् यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम।
अक्षान् यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे॥७॥

If (*yat*) a suppliant I call on the gods, if we have dwelt in Vedic studentship, if I take up the brown dice - let them be gracious to us in such plight.

Ppp. begins with *yad devān*, and reads *ūvima* in b. One would like to emend to *ālebhe* in c.

115 (110). To Indra and Agni : for help

Found also in Paipp. xx., vs. 3 not with vss. 1, 2. Kauś. (15.11) employs the hymn (the comm. says, vss. 1 and 2), with vii. 3 etc., in battle incantations : see under 3; further (59.20), for the satisfaction of various desires, with worship of the deities mentioned in the verses. Vait. (8.6) has it (vss. 1, 2?) with an oblation to Indra and Agni, in the *āgrayaṇa iṣṭi*; and vs. 3 (3.17), in the *parvan* sacrifice, as the priests receive and partake of their *iḍā*-portion.

[११५- शत्रुनाशन सूक्त (११०)]

[ऋषि- भृगु। देवता- इन्द्राग्नी। छन्द- गायत्री, २ त्रिष्टुप्, ३ अनुष्टुप्।]

२०१३. अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति।
उभा हि वृत्रहन्तमा॥१॥

O Agni, together with Indra, you slay the Vṛtras irresistibly for your worshiper (*dāśvāṅs*); for you are both best Vṛtra-slayers.

The translation implies emendation of *hatas* in b to *hathas*, which the construction clearly demands, and which is read by the comm., as also, in a corresponding verse, by TB. (ii.4.5[7] : this has also *medinā* for *dāśuṣe* in a, and *yuvam* for *ubhā* in c). Both editions give *hatas*, with all the mss. Ppp. is defaced, but seems to read *atho* for *hato*, and for c *ugrāya*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vṛtrahantamām. [Render rather, 'you slay the adversaries....adversary-slayers'? cf. iv.32.7, note.] [MS. has *agnā indraś ca dāśuṣo* just after its version of our vs. 2.]

२०१४. याभ्यामजयन्त्स्वः१रग्र एव यावातस्थतुर्भुवनानि विश्वा।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम्॥ २॥

By whom in the very beginning they won the heaven (*svar*), who stood to all existence, the two men-helpers (?), bulls, thunderbolt armed - Agni, Indra, Vṛtra-slayers, do I invoke.

Found also in TB. (ii.4.5[7]) and MS. (iv.12.6); TB. puts in a *suvar* before *ajayan*, much improving the meter; MS. does the same, but corrupts to *ajanan*; in b, TB. has *bhuvanasya madhye*; in c, both accent *pra carṣaṇī*, and TB. *vṛṣaṇā* (as voc.)*; in d, MS. ends with *-haṇaṁ huvema*, while TB. has *agnī indrā vṛtrahaṇā hᵘve vām*. Ppp. has at the beginning *yābhyāṁ svar itayaty agre* (*eva* wanting), and *huvāma* at the end. The 'they' of a, according to the comm., are the gods. For *pracarṣaṇī* is given a conjectural rendering though the word is doubtless a corruption; the Pet. Lex. had conjectured an emendation to *pra carṣaṇī* [comparing RV.i.109.5]; the comm. gives it an alternative explanation : either *prakarṣeṇa draṣṭārau*, or *prakṛṣṭā manuṣyā yayor yaṣṭṛtvena santi*. [As to *vṛtra-*, see note to vs. 1.] *[And MS. reads *vajrabāhum*.]

२०१५. उप त्वा देवो अग्रभीच्चमसेन बृहस्पतिः।
इन्द्र गीर्भिर्न आ विश यजमानाय सुन्वते॥ ३॥

Divine Bṛhaspati had served (?*upa-grah*) you with a bowl; O Indra, enter into us with songs - for the sacrificer, the soma-presser.

In a, *upa-grah* is rendered as if equivalent to *upa-hṛ*; the comm. takes it thus : *anyatra yathā na gacchasi tathā svādhīnaṁ kṛtavān*. The comm. regards Indra as addressed in a, b, but it is rather the drink itself, as received in the bowl : so in Vait. iii.17. One might conjecture *indo* for *indra* in c (our P.O. *indram*), but *indra* is cited in Vait. (ib.); [Garbe overlooked the fact that the second half of this vs. was intended]. Ppp. adds to the somewhat meaningless d as fifth pāda : *sarvaṁ taṁ rīradhāsi naḥ* : compare the Ppp. version of vi.54.3. [Ppp. reads in a *upai'naṁ devās*.]

116 (111). To a soma-vessel

Found also in Paipp. xx. For uses, see below.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[११६ - सोम-पात्र सूक्त (१११)]

[ऋषि- ब्रह्मा। देवता- वृषभ। छन्द- पराबृहती त्रिष्टुप्।]

२०१६. इन्द्रस्य कुक्षिरसि सोमधान आत्मा देवानामुत मानुषाणाम्।
इह प्रजा जनय यास्त आसु या अन्यत्रेह तास्ते रमन्ताम्॥ १॥

Indra's paunch are you, Soma-holding, soul of gods and of human beings; here do you generate offspring that [are] yours in them (f.); let those that [are] elsewhere rest here for you.

Ppp. combines *-dhānā''tmā*, and reads in b (after *devānām*) *asya viśvarūpaḥ*, and at the end *tās te svadhito gṛṇantu*. The comm. regards the verse as addressed either to a bull let loose (as quoted in Kauś. 24.19) or to the *pūtabhṛt* soma-vessel (as quoted inVait.17.9). In c, *āsu* is obscure, and is perhaps to be emended to *āsus*; the comm. explains it as either = *purovartinīṣu goṣu* or *yajamānādirūpāsu vikṣu*. The verse is further reckoned [note to Kauś. 19.1] to the *puṣtika mantras*. It is a pure *triṣṭubh*, without *bṛhatī* element; but the *pada*-mss. make the third pāda end with *yā*. [With a, cf. RV.iii.36.8 a.]

117 (112). For release from guilt and distress

Wanting in Paipp. Used in Kauś. (32.3) in a remedial rite, with vii.29 etc. : see under 29; it is also reckoned to the *aṅholiṅga gaṇa* (note to 32.27). The comm. regards it as quoted by Kauś. (78.10); but doubtless the verse there intended is the equivalent xiv.2.45.

[११७ - पापनाशन सूक्त (११२)]

[ऋषि- वरुण। देवता- आपः, वरुण। छन्द- भुरिक् अनुष्टुप्, २ अनुष्टुप्।]

२०१७. शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः॥ १॥

Beautiful (*śumbhanī*) [are] heaven and earth, pleasant near by, of great vows; seven divine waters have flowed; let them free us from distress.

The epithets in the first half-verse are found only here,* and are obscure; for *antisumne* the comm. substitutes *antaḥsvapne*; *śumbhanī*† he renders by *śobhākāriṇyau*, and *mahivrate* by *mahat karma yayoḥ*. Henry would rectify the meter of c by reading *ā* for *āpas*. The verse is repeated below as xiv.2.45. *[*Mahivrata* occurs elsewhere.]† [BR. conjecture *śundhanī* : cf. note to vi.115.3.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०१८. मुञ्चन्तु मा शपथ्या३दथो वरुण्या३ दुत।
अथो यमस्य पड्वीशाद् विश्वस्माद् देवकिल्बिषात्॥ २॥

Let them free me from which comes from a curse, then also from that which is of Varuṇa, them from Yama's fetter, from all offense against the gods.

This verse is a repetition of vi.96.2.

118 (113). Against a (woman) rival : with a plant

Found also in Paipp. xx. Used by Kauś. (36.38), in one of the rites concerning women, against a wife's lover, with a plant called *bāṇāparṇī* 'arrow-feather' (Dārila, [*śirapuṅkhā* : for which Bl. conjectures] *śarapuṅkhaā*, which is *Thephrosia purpurea* [Roth], though *T. spinosa* is the spinous species).

[११८ -शत्रुनाशन सूक्त (११३)]

[ऋषि- भार्गव। देवता– तृष्टिका। छन्द- विराट् अनुष्टुप्, २ शंकुमती चतुष्पदा भुरिक् उष्णिक्।]

२०१९. तृष्टिके तृष्टवन्दन उदुमूं छिन्धि तृष्टिके।
यथा कृतद्विष्टासोऽमुष्मै शेप्यावते॥ १॥

O rough one ! you of rough creepers ! cut up yon woman, O rough one ! that you may be hateful (?) to yon man of virile power.

Ppp. reads *triṣṭ-* everywhere, and *triṣṭinandanā;* and its second half-verse is : *adhāgṛdṛṣṭayadyamas tam asmai śepyāvatah*. The comm. gives, as one of his suggested synonyms for *tṛṣṭikā dāhajanikā* or *bāṇāparṇyākhyauṣadhi; vandanas* [cf. below, 115.2] are, according to him, *latānāṁ vṛkṣāṇāṁ co'pari prarūḍhās tadīyaśākhām āveṣṭamānā vibhinnaparṇalatāviśeṣāḥ. Kṛtadviṣṭā* in c is literally 'having done what is hated' (*dveṣakāriṇī,* comm.). The second half-verse is plainly addressed to the rival. There is considerable discordance among the mss. in regard to the concluding word, *śeyyā-, śeṣyā-, śaṣyā-* being the variants, but evidently only inaccuracies of copyists; the comm. explains the word as = *prajananasāmarthyavate*. The verse is a good *anuṣṭubh*, not *virāj*.

२०२०. तृष्टासि तृष्टिका विषा विषातक्यसि।
परिवृक्ता यथासस्यृषभस्य वशेव॥ २॥

Rough are you, a rough one; poisonous, a poisonous one are you; that you may be avoided, as a barren cow (?*vaśā*) of a bull.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first part in Ppp. reads : *triṣṭā'si triṣṭakā'si vṛṣā vṛṣātakṛ asi*. The comm. tries to find root *tañc* + *ā* in *viṣātakī* (= *viṣam ātaṅkayatī*); *vaśā* he paraphrases with *vandhyā gauḥ*. The verse is rather *kakummatī* than *śaṅkumatī*. [It becomes a perfectly regular *anuṣṭubh* if we add at the end of a (with Ppp.) an *asi*.]

119 (114). Against enemies

The first verse is found also in Paipp. xx. Used by Kauś. (36.39 : doubtless only vs. 1) in connection with the preceding hymn, at the end of the women's rites; vs. 2, on the other hand, appears in a healing rite (31.4) against demons, with vi. 34.

[११९ - शत्रुनाशन सूक्त (११४)]

[ऋषि- भार्गव। देवता-अग्नीषोमा। छन्द- अनुष्टुप्।]

२०२१. आ तॅ ददे वक्षणाभ्य आ तेऽहं हृदयाद् ददे।
आ ते मुखस्य संकाशात् सर्वं ते वर्च आ ददे॥ १॥

I take from your entrails (*vakṣaṇā*), I take from your heart, from the aspect of your face, I take all your splendor.

Ppp. has, for b, *ā dade hṛdayād adhi*, and, for the second half-verse, *ā te mukhasya yad varca āśaṁ mā abhyatṛpsasi*. The comm. says *ūrusaṁdhir vaṅkṣaṇa ity ucyate;* or, alternatively, the *vakṣaṇās* are *kaṭ ivikaṭyūrupādāḥ*. This verse appears to belong properly with hymn 113, as vs. 2 with 115.

२०२२. प्रेतो यंतु व्याध्यः प्रानुध्याः प्रो अशंस्तयः।
अग्नी रक्षस्विनीर्हंतु सोमो हन्तु दुरस्यतीः॥ २॥

Forth from here let anxieties go, forth regrets (*? anudhyā*), and forth imprecations; let Agni smite the she-demoniacs; let Soma smite the abusers (f.).

[In the edition, the final *r*-sign of *rakṣasvinīr* has slipped to the left from its place over the syllable *ha*-. The vs. seems to belong to h. 115 : see note to the preceding vs.]

120 (115). Against ill luck

The first two verses are found also in Paipp. xx. It is used by Kauś. (18.16-18) in rites against *nirṛti* ('perdition'), with the driving off of a crow to whose leg certain things have been fastened, and with casting into the water certain wraps or garments. The comm. quotes it also from the Śāntikalpa (6.16) in expiatory rites.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[१२० - पापलक्षणनाशन सूक्त (११५)]

[ऋषि- अथर्वाङ्गिरा। देवता- सविता, जातवेदा। छन्द- अनुष्टुप्, २-३ त्रिष्टुप्।]

२०२३.प्र पतः पापि लक्ष्मि नश्येतः प्रामुतः पत।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि॥ १॥

Fly forth from here, O evil sign (*lakṣmī*); disappear from here; fly forth from yonder; with a hook of metal (*ayasmaya*) we attach you to him that hates [us].

Ppp. reads in a *pāpa-* for *pāpi*, and, for d, *ya dviṣmas tasmin tvā sajjāmaḥ*. The comm. has at the end *sacāmasi*. He paraphrases *pāpi lakṣmi* by *pāparūpiṇy alakṣmi*; it might be rendered also by 'luck' or 'fortune'; the expression is found also in MB. i. 4.1, 5.

२०२४.या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्देनेव वृक्षम्।
अन्यत्रास्मत् सवितस्तामितो धा हिरण्यहस्तो वसु नो रराणः॥ २॥

The unenjoyable flying sign that has mounted me, as a creeper a tree - that, O Savitā, may you put hence elsewhere than on us, being golden-handed, granting good to us.

Ppp. offers no variants. SPP. reports his *pada*-mss. as reading in a *pataya : lū* or *pataya : lūḥ*, which is very strange, as ours have the true reading, *patayālūḥ*. All the *pada*-mss. give in b *vandanaḥ iva*, and Prāt. ii.56 expressly recognises this and prescribes the irregular combination to *vandane 'va*; but SPP., on the sole authority of the commentator, alters his *pada*-text to *vandanā iva!* The comm. explains *vandanā* simply as *latāviśeṣa*, and refers back to 113.1 as another instance of the use of the word; *patayālūs* he paraphrases with *pātayitrī daurgatyakāriṇī*.

२०२५.एकशतं लक्ष्म्यो३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः।
तासां पापिष्ठा निरितः प्र हिण्मः शिवा अस्मभ्यं जातवेदो नि यच्छ॥ ३॥

A hundred and one [are] the signs of a mortal, born from his birth together with his body; the worst of these we send forth out from here; to us, O Jātavedas, confirm propitious ones.

The Anukr. appears to allow the contraction *śivā 'sm-* in d. [As to "101," see iii.11.5 note.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०२६.एता एना व्याकरं खिले गा विष्ठिता इव।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम्॥४॥

These same have I separated, like kine scattered on a barren (*khila*); let the good (*puṇya*) signs stay; those that are evil have I made disappear.

The *pada*-mss. read in a *enāḥ;* probably it is rather *enā* 'thus.' The comm. reads blunderingly at the end *anīnaśan*, and understands *tās* as its subject, as if the form were not causative.* He glosses *khila* by *vraja*. The *pada*-reading *visthitāḥ iva* in b is according to Prāt.iv.77. [In a good pasture, the cows would keep close together; on a barren, they would naturally scatter. Quite otherwise Pischel, *Ved. Stud.* ii.205.] [ApŚS.iv.15.4 may be compared.] [The Anukr. does not note that c is catalectic.] *[Alternatively, however, he does take it as a causative.]

121 (116). Against intermittent fever

This and the two following hymns are not found in Paipp. This appears in Kauś. (32.17 : Keś. adds, with hymn 117) in a remedial rite against fever, with aid of a frog as in hymn 95; and it is reckoned (note to 26.1) to the *takmanāśana gaṇa*.

[१२१ - ज्वरनाशन सूक्त (११६)]

[ऋषि- अथर्वाङ्गिरा। देवता- चन्द्रमा। छन्द- परोष्णिक्, २ एकावसाना द्विपदा आर्ची अनुष्टुप्।]

२०२७.नमो रूराय च्यवनाय नोदनाय धृष्णवे।
नमः शीताय पूर्वकामकृत्वने॥१॥

Homage to the hot, stirring, pushing, bold one; homage to the cold, former-desire-performing one.

The last epithet is extremely obscure and probably corrupt; the comm. makes *kṛtvan* from the root *kṛt*, and explains it as "cutting up or deferring the fruition of previous wishes"; Henry says "doing its will of old." Again SPP. changes the *codanāya* of five-sixths of his authorities and all of ours to *nodanāya*, because the comm. has the latter. The verse (9 + 7 : 12 = 28) is no *uṣṇih* except in the sum of syllables.

२०२८.यो अन्येद्युरुभयद्युरभ्येति मण्डूकमभ्ये त्वव्रतः॥२॥

He that attacks (*abhi-i*) every other day, on both [intermediate] days, let him, baffled (*avrata*), attack this frog.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. reads *ubhayedyus*. The verse, though really metrical (11 + 12) is treated by the Anukr. as prose (24 syllables).

122 (117). Invitation to Indra

Wanting in Paipp. Used by Kauś. (59.14), with hymns 85 and 86, in a rite for welfare; and it is, with 118, reckoned (note to 25.36) to the *svastyayana gaṇa*; while a schol. (note to 137.4) adds it and 118 in the introduction to the *ājyatantra*; that another uses it with 116 was noted under that hymn. And Vait. (23.9) repeats it in the *agniṣṭoma* with the offering of the *hāriyojanagraha*.

[१२२ - शत्रुनिवारण सूक्त (११७)]

[ऋषि- अथर्वाङ्गिरा। देवता- इन्द्र। छन्द- पथ्याबृहती।]

२०२९.आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः।
मा त्वा के चिद् वि यमन् विं न पाशिनोऽति धन्वेव ताँ इहि॥ १॥

Come, O Indra, with pleasant peacock-haired bays; let not any hold you away, as snarers a bird; go over them as [over] a waste.

The verse is RV.iii.45.1, found also as SV.i.246 et al., VS.xx.53, TA.i.12.2. Our (and SPP's) reading *yāhi* in b agrees with all these, but is against our mss. and all but two of SPP's; they leave the word unaccented. RV.VS. in c have *ni,* which is plainly the better reading, instead of *vi*; SV. has the corruption *ni yemur in na*, and TA., yet worse, *nyemur in na*. [TA. has at the end, corruptly, *nidhanveva tāṅ imi*.]

123 (118). When arming a warrior

Wanting in Paipp. Used in Kauś. (16.7) in one of the battle rites, for terrifying a hostile army, with arming a king or kshatriya; for its connection with hymn 117, see under that hymn; and some mss. read it in 39.28, in a rite against witchcraft (probably wrongly, as the comm. knows no such use). Vait. has it (34.12) in the *sattra* sacrifice, with arming a king.

[१२३ - वर्मधारण सूक्त (११८)]

[ऋषि- अथर्वाङ्गिरा। देवता- चन्द्रमा, वरुण, देवगण। छन्द- त्रिष्टुप्।]

२०३०.मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम्।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु॥ १॥

I cover your vitals with armour; let king Soma dress you over with the immortal (*amṛta*); let Varuṇa make for you [room] wider than wide; after you conquering let the gods revel.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is also RV.vi.75.18, found further as SV.ii.1220, VS.xvii.49, all these without variation from our text; but TS. (in iv.6.4[5]) has *varmabhis* in a, *abhi* (for *anu*) in b, *varivas te astu* for *varuṇas te kṛṇotu* [improving the meter] in c, and, for d, *j. tvām anu madantu devāḥ*. The third pāda has a redundant syllable.

The last or tenth *anuvāka*, of 16 hymns and 32 verses, ends here; and the quoted Anukr. says [*tṛtīyā*]*'ntyau ṣoḍaśa* [cf. p. 413 end], and *paro dvātriṅśaka ucyate*.

Two of our mss. sum up the book as of 118 hymns, others note only the number of *vargas* or decads; none say 123.

Here ends also the seventeenth *prapāṭhaka*.

॥इति सप्तमं काण्डं समाप्तम्॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथाष्टमं काण्डम्॥

Book VIII

[The second grand division of the Atharvan collection comprehends books viii.-xii. It consists wholly of hymns of more than twenty verses, and contains all the hymns of the that length except such as for especial reasons were placed in the later books. Leaving out of account the later books, there are forty-five such hymns; and these have been divided into five books, of which the first four, books viii., ix., x., and xi., have ten hymns each, while the remaining five hymns make up the twelfth book. Disregarding ix. 6 and xi. 3 (*paryāya-hymans*), it may be noted that books viii.-xi. contain all the hymns of from twenty to fifty verses to be found in the first two grand divisions, and that book xii. contains all of more than that number in the same division. ``Of any other principle of arrangement dependent on the length of the different hymns, no trace is to be observed,'' says Whitney. For the divisions of book viii., see below. The whole book has been translated by Victor Henry, *Les livres VIII et IX de l' Atharva-veda traduits et commentes,* Paris, 1894. The commentary (``of Sāyaṇa``) breaks off at the end of hymns 6 and we have no more of it till the beginning of book xi. But in lieu of the missing introductions. Shankar Pandurang Pandit gives introduction of his own, modelled on those of the *bhāṣya,* and drawn from the same sources, the Kauśika, the Keśavī, etc.]

[The Major Anukramaṇī at the beginning of § 2 of its treatment of book viii., says that, ``up-to the end of book xi., the *artha-sūktas* constitute *the* norm and the *paryāyas,* beginning with *virāḍ vā* (viii. 10.1), the exception`: *yāvad ekādaśakāṇḍāntam arthasūkta-prakṛtis, tāvad vihāya paryān virāḍvā iti.* And in fact, all through books viii.-xii., and even to the end of book xviii., every *arthasūkta* is by one ms. or another designated as an *arthasūkta* (xviii. 2 is an exception, solitary and doubtless casual).– In this place it may be well to enumerate the *paryāya*-hymns (including those also of the next division) and to print an account of the way in which the mss. present them. The account (barring slight changes) is by Mr. Whintney, and is written on a loose slip of paper found in his Collation-book at viii.to. 1]

[The **paryāya-hymns** are eight in number and are scattered over seven different books Specifically, and with the number of *paryāyas* in each, they are as follows: viii. to. (with 6 *paryāyas*); ix. 6 (with 6); ix. 7 (with 1); xi.3 (with 3); xii. 5 (with 7); xiii. 4 (with 6); book xv. (18 *paryāyas*); book xvi. (9 *paryāyas*).]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They are called *paryāya-sūktas* in distinction from among which they occur and which are named *artha-sūktas*. The separate portions of which they are composed are called each a *paryāya* [or also *paryāyas-sūkta*]. Each {the *paryāya* taken seperately} is in the mss. numbered as to its verses seperately; but they {the *paryās* of a given group taken together} so evidently constitute each a whole, as shown by the sense and likewise by the manner in which the Anukramaṇīs treat them, that we [R, ans W.] regarded it as beyond question that they should be numbered continuously, to save a citation by more than three numbers. [In this connection should be consulted SPP's ''Critical Notice,'' prefixed to vol. I., p. 19 ff.] [See pages cxxii-vii of the original edition].

Each *paryāya* has its own summing up at the end; if a numbered division corresponding to an *ṛe* is composed of more than one divided portion, it is called a *gaṇa*. and its subdivisions *avasāna-rcas* or *gaṇā 'vasāna-rcas*. Thus the first division [of viii. to] is summed up as follows: *paryāyaḥ*, 1, *gaṇā* 6, *gaṇdvasānarcaḥ* 13; and it is by the latter number that the Anukr, treats it. Similarly the third *paryāa* [of vii. to] is summed up as *paryāa-sūktam* 1, *gaṇāḥ* 4, *gaṇdvasāarcaḥ* 8. (Cf. the summation at the end of vii, to.]

In xii. 5 the divisions are called *vacanai* or *vacand 'vadna-rcas*. In *parydyas* 5 and 6 or xiii of xiii, 4 a distinction is made between *avasānarcaḥ* and *gaṇavasānarcaḥ* those which have the refrain receiving the latter designation.

The divisions of books xv., and xvi. are likewise *paryāas*, and their subdivsions are styled *avasānarcaḥ* or *gaṇvasānarcaḥ* in the same manner.

[The *anuvāka*-division of each of the ten-hymned books vii.-xi. is into five *annuvākas* of two hymns each; and that of book xii. (consisting of five long hymns) is also into five *anuvākas*, but these are of one hymns each, sq. that here the *annuvāka*-division and the hymns-division coincide. The comm. divides the *anuvākas* into hymns a manner nearly like that described for book vii. (see p. 388): that is, his ''hymns'' are mechanical decads of verses, with an overplus or shortage in the last ''decad'' when the total for the *hymn* (not–as in the book vii.– for the *anuvākas*) is not an exact multiple of ten,

1. For some one's continued life

[Hymns 1 and 2 together are used with others in kauṣ. in the *upanayana* (55.17) with touching the student's naval, and again with others in rites for long life (58.3,11). The comm. cites them from Nakṣ. K.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23 in a *mahāśānti*. They are reckoned by kauṣ. to the *āyuṣya gaṇa* (note to 54.11). For vs. Io, see below.]

[१- दीर्घायुप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- आयु। छन्द- १ पुरोबृहती त्रिष्टुप्, २-३, १७-२१ अनुष्टुप्, ४, ९, १५-१६ प्रस्तार पंक्ति, ५-६, १०-११ त्रिष्टुप्, ७ त्रिपदा विराट् गायत्री, ८ विराट् पथ्याबृहती, १२ त्र्यवसाना पञ्चपदा जगती, १३ त्रिपदा भुरिक् महाबृहती, १४ एकावसाना द्विपदा साम्नी भुरिक् बृहती।]

२०३१. अन्तकाय मृत्यवे नमः प्राणा अपानाः इह ते रमन्ताम्।
इहायमस्तु पुरुषः सहासुना सूर्यस्य भागे अमृतस्य लोके॥ १॥

To the ender Death [be] homage. Let your breaths, expirations, rest here. Let this man be here with his life *(asu)*, in the portion of the sun, in the world of the immortal.[1]

Ppp. puts our second pāda last.

२०३२. उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान्।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये॥ २॥

Up has Bhaga[2] taken him, up Soma rich in shoots [has taken] him, up the heavenly Maruts [have taken] him, up have Indra-and-Agni, for his welfare.

Or *aṅśumān* mean 'rich in rays,' Soma having its secondary sense of 'moon`: both were probably in the author's mind.

२०३३. इह तेऽसुरिह प्राण इहायुरिह ते मनः।
उत् त्वा निर्ऋत्याः पाशेभ्यो दैव्या वाचा भरामसि॥ ३॥

Here [be] your life, here breath, here life-time, here your mind; we nurture you up from the fetters of perdition with divine speech.

२०३४. उत् क्रामातः पुरुष मावं पत्था मृत्योः पड्वीशमवमुञ्चमानः।
मा च्छित्था अस्माल्लोकादग्नेः सूर्यस्य संदृशः॥ ४॥

Step up from here, O man, fall not down, loosening down the fetter *(paḍvīśa)* of death; be not severed from this world, from the

1. अमृतस्य लोके। अमृतशब्देनात्र पौत्रादिरूपेणावस्थानम् अभिधीयते मनुष्यैराशास्यमानत्वात्। 'प्रजाम् अनु प्रजायसे तदु ते मर्त्यामृतम्'। (तै० ब्रा० १.५.५.६)।
2. भगो नाम आदित्यमूर्तिविशेषः। 'अंशश्च भगश्च' (तै० आ० १.१३.३.)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sight (*saṁdṛś*) of fire, of the sun.

The mss., as usual, vary between *paḍvīśam* and *paḍb-*, and SPP. adopts the former; the comm. has the latter.

२०३५.तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः।
सूर्यस्ते तन्वे३ शं तपाति त्वां मृत्युर्दयतां मा प्र मेष्ठाः॥५॥

Let the wind, Mātariśvan, be cleansing for you; for you let the waters rain immortal things; may the sun burn weal for your body; let death compassionate you; do not you perish.

Pavatām 'be cleansing' might properly enough be rendered simply 'blow.'

२०३६.उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि।
आ हि रोहेममृतं सुखं रथमथ जिर्विर्विदथमा वदासि॥६॥

Up-going [be] your, O man, not down-going; lenfth of life *(jīvātu)*, ability, I make for you; do you ascend this immortal easy-running chariot, then shalt you in advanced age (*?jirvi*)[1] speak to the council (*vidatha*).

Both here and at xiv.I,21,our mss. on the whole read decidedly *jirvis* (only p.m. have *jivris*, Bp. jivis, here), and SPP. reports all his authorities without exception as giving it, so that it is without question the true AV. reading (as against RV.jivri); the comm. reads *ajirvis*, and glosses it with *ajīrṇas*, and Ludwig renders 'lebenbskrāftig.'

२०३७.मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः प्र मदो मानु गाः पितॄन्।
विश्वे देवा अभि रक्षन्तु त्वेह॥७॥

Let not your mind go thither; let it not be lost (*trio-bhū*); do not neglect (*pra-mad)* the living, go not after the Fathers; let all the gods defend you here.

२०३८.मा गतानामा दीधीथा ये नयन्ति परावतम्।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे॥८॥

Do not regard (*ā-dhī*) the departed, who lead [one] to the distance; ascend out of darkness, come to light; we take hold on your hands.

---

1. अजिर्विः अजीर्णः सन्। जॄष् वयोहानौ।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. begins c with ud ā roha, which makes the pāda a good *tristubh*; the omission of *e 'hi* would rectify it to an *anuṣṭubh*. The comm omits *e 'hi*. Ppp. also reads *hastam* in d. [With b, cf.v.30.12 b.]

२०३९. श्यामश्च॑ त्वा॒ मा श॒वलश्च॒ प्रेषि॑तौ य॒मस्य॒ यौ प॑थि॒रक्षी॒ श्वानौ॑।
अ॒र्वाङेहि॒ मा वि दी॑ध्यो॒ मात्र॑ तिष्ठ॒: परा॑ङ्मनाः॥ ९॥

Let not the dark and the brindled one, sent forth, [seize] you, that are Yama`a dogs, road-defenders; come you hitherward; do not hesitate; stand not there with mind averted.

Ppp. reads *mā* for *mā vi* in c. The comm. omits *preṣtau* in a; he [twice] suplies *bādhatām* as the missing verb in a.

२०४०. मैतं प॑न्थामनु॑ गा भी॒म ए॒ष येन॒ पूर्वं॑ नेयथ॒ तं ब्र॑वीमि।
तमं॑ ए॒तत् पु॑रुष॒ मा प्र प॑त्था भ॒यं प॒रस्ता॒दभ॑यं ते अ॒र्वाक्॥ १०॥

Do not follow that road; that is a frightful one–the one you have not gone before, that I speak of; to that darkness, O man, do not go forth; [there is] fear in the distance, safety for you hitherward.

[Kauś. reckons the vs to the *abhaya gana*, note to 16.8] Ppp. mutilates *tamas* in c to *tam*. The comm. reads *purastāt* in d. [For *iyatha*, see *Gram.* § 80I d.]

२०४१. रक्ष॑न्तु त्वाग्नयो॒ ये अ॒प्स्व॑१न्ता रक्ष॑तु त्वा मनु॒ष्या॒३॑ यमि॒न्धते॑।
वै॒श्वा॒न॒रो र॑क्षतु जा॒तवे॑दा दि॒व्यस्त्वा॒ मा प्र धा॑ग् वि॒द्युता॑ स॒ह॥ ११॥

Let the fires that are within the waters defend you; let that defend you which human begins kindle; let Vaiśvānara, jātavedas defend [you] let not [the fire] of heaven consume you along with the lightning.

Our text should read in d *mā pra djāk*; the omission of *pra* is an error of the press. Ppp reads *mā pra dahāt*.

२०४२. मा त्वा॑ क्र॒व्यादु॒भि मं॑स्ता॒रात् सं॑कसु॒काच्चर॑।
रक्ष॑तु त्वा॒ द्यौ रक्ष॑तु पृथि॒वी सूर्यश्च॒ त्वा॒ रक्ष॑तां च॒न्द्रमाश्च॑।
अ॒न्तरि॑क्षं रक्षतु देवहे॒त्याः॥ १२॥

Let not the flesh–eating [fire] plot against you; move far from the destorying (*saṁkasuka*) one; let heaven defend, let. earth defend you; let both sun and moon defend you; let the atmosphere defend from the gods' missile.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Most the mss. (not our Bp.P.M.I.) read rakaṣtām in d, accent which S.P.P accordingly (following all his authorities) reatains though the accent is not defensible. [I can find no note to the effect that P.M.I leave rakṣ atām unacented.] Ppp. puts pādas a, b after c, d. The comm. reads saṁkusukāt in b.

२०४३. बोधश्च॑ त्वा प्रतीबो॒धश्च॑ रक्षतामस्व॒प्नश्च॑ त्वानवद्रा॒णश्च॑ रक्षताम्।
गोपा॒यंश्च॑ त्वा॒ जागृ॑विश्च रक्षताम्॥ १३॥

Let both the knower and the attender defend you: let both the sleepless one and the unslumbering one defend you; let both the guardian and the wakeful one protect you.

In bodha and partībodha, in a the radical sense is perhap more that of 'wake'. The comm. understands six rishis bearing these several appellations to be intended. [Cf. the closely related v.30.io, above; also MGS. ii 15. 1 a,b,c,d, and the index to their *pratikas.*] A similair formula is found also in K. xxxvii. io; compare further PGS. iii. 4.17. Ppp. reads *anavadrānic ca* in b. [In b, the first *ca* might be droppred, without hurting the meter.]

२०४४. ते त्वा॑ रक्षन्तु॒ ते त्वा॑ गोपायन्तु॒ तेभ्यो॒ नम॒स्तेभ्य॒: स्वाहा॑॥ १४॥

Let these defend you; let these guard you; to these [be] homage! to these hail!

After *gopāyantu*, Ppp. inserts *te tvāṁ hasassāyatu.*

२०४५. जी॒वेभ्य॑स्त्वा स॒मुद्रे॑ वा॒युरिन्द्रो॑ धा॒ता द॑धातु सवि॒ता त्राय॑माणः।
मा त्वा॑ प्रा॒णो बल॑ हासी॒दसु॑ं ते॑ऽनु॑ ह्वयामसि॥ १५॥

Let Vāyu, Indra, Dhātā, the preserving Savitā, assign you to converse with the living; let not breath, strength, leave you; we call after your life.

The *pada*-text has *samoude* in a, and the translation follows this (cf *vyousi* from root *vas*), as being on the whole probably the understanding of the text-makers; if they had seen in the word anything of the root *mud*, they would have divide sarmude yet it is very likely that it is a corruption for sammude; the comm, glosses it with *sammoide,* as if the reading were *sammodāya.* No variant from Ppp. is noted.

The comm. divides our 15-17 into long verses ending 15 with *katha syāh.* His intention seems to be make just twenty verses of the hymns.

२०४६. मा त्वा॑ जु॒म्भः संह॑नु॒र्मा तमो॑ विदु॒न्मा जि॒ह्वा ब॒र्हिः प्र॑मु॒यु॒: क॒था स्या॑:।
उत् त्वा॑दि॒त्या व॑सवो भरन्तू॒दिन्द्रा॒ग्नी स्व॒स्तये॑॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let not the jaw-snapping (?) grinder (*jambhā*), let not the darkness find you; let not the tongue-wrencher (?); how shouldst you be one that perisheth? up let the Ādityas, the Vasus bear you, up let Indra-and-Agni, for your welfare.

The translation implies a bold emendation of the unintelligible *jihva a barhis to jihvâbarhas,* formed like *muṣkābarhas [at ill.9. 2];* Ludwig has a kindred conjecture, *ā barhīs (aor.).* The comm. think of a demon's tongue stretched to the size of a *barhis.* The rendering of *saṁhanu* agree with that of the Petersburg Lexicon, and with the comm's first gloss, *saṁhatadanta;* he adds as an alternative *saṁhatahanur jambho 'sthūladantah. [*But cf. v.28. 13 and note] Ppp. reads, for b, *mā jihva-caryah prasuyuṣ kathāsya.*

२०४७.उत् त्वा द्यौरुत् पृथिव्युत् प्रजापतिरग्रभीत्।
उत् त्वा मृत्योरोषधयः सोमराज्ञीरपीपरन्॥ १७॥

Up has heaven, up has earth, up has Prajāpati caught you; up out of death have the herbs, with Soma for their king made you pass.

put after vs. 20 in Ppp, as noted above.

२०४८.अयं देवा इहैवास्त्वयं मामुत्र गादितः।
इमं सहस्रवीर्येण मृत्योरुत् पारयामसि॥ १८॥

Be this man just here, O gods; let him not go yonder from hence; him by what is of thousand-fold might do we make pass up out of death.

२०४९.उत् त्वा मृत्योरपीपरं सं धमन्तु वयोधसः।
मा त्वा व्यस्तकेश्यो३ मा त्वाघरुदो रुदन्॥ १९॥

I have made you pass up out of death; let the vigor-givers blow together; let not the women of disheveled locks, let not the evil-wailers,wail for you.

The 'evil-wailers' perhaps professional lamenters of death or other misfortune, appear again at xi.2.11. The comm.,in a has *apīparan*, which SPP.,without suffcient reason, is inclined to regard as the original reading. For the fuller use of 'blow together,' see 2.4 below [For *agha-rud, see* Bloomfield, AJP. xi. 339; Caland, *Todtengebrauche,* Note 106 *. See also his note 517.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०५०.आहार्षमविदं त्वा पुनरागाः पुनर्णवः।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम्॥ २०॥

I have taken, I have found you; you have come back renewed; whole-limbed one! I have found your whole sight, and your whole life-time.

The verse is RV. x. 161. 5, which has another *tvā after ā' hārṣam in* a,and the voc. *punarnava* [with unlingualized *n*] at end of b,with both of which variants the comm. agrees, while Ppp. also gives the former. [For the lingualized *ṇ* see Prāt. iii. 82]

२०५१. व्यवात् ते ज्योतिरभूदप त्वत् तमो अक्रमीत्।
अप त्वन्मृत्युं निर्ऋतिमप यक्ष्मं नि दध्मसि॥ २१॥

It has shone out for you; it has become light; darkness has departed from you; away from you we set down death [and] perdition, away the *yakṣma.*

The comm. also recognizes *vy avāt* as comming from root *vas* 'shine`, glossing it with *vyaucchat: compare tasmai vyauchat* PB. xvi. 1. 1.[For the form, cf.*Gram. § 890 a and §167.*]

[*The first artha-sūkta,* so called (see above, p. 472, top), ends here. The quoted Anukr. Says *ekaviṅśkam ihā`' dyam ucyate.* It adds, further, *sūktaṣaṣ ca gaṇanā pravartate.*] [See p. cxl]

2. To prolong some one`s life.

Found also in Paipp. *xvi.* , all but the last verse, and with 9 before 8. *[Verse 13 appears to be the one upon the strength of which the Anukr, declares the hymn to be *traiṣṭubham* (its remaining 27 vss. being exceptions !); and even this is no real *triṣṭubh.* It counts indeed 44 (8 + 12 : 12 + 12) and might be called *purastāj jyotiṣmati.*]

[Vait. uses only vs. 16 : see under 16.-The uses by Kauc, are many. For the uses of this hymn with h. I, see introd. to h. I. Further, in the name-giving ceremony, it is used (58.14) with pouring a continuous stream of water on the youth`s right hand; and this is followed (58.15) by the binding on of an amulet of deodar (see note to vs. 28 below); and the use of vs. 16 is especially prescribed (58.17 : the text of the sūtra in the comm. differs from that of Bl.) to accompny the putting a new garment upon him. Vss. 12-13 are prescribed (97.3) in case of family quarrels (see also note to vs. 9 below); vs. 14 (comm., 14-15) is used in the tonsure ceremony (54-17); and again vs. 14 comm., 14-15), on the child`s first going out of the house (58.18). Vs. 17 was previously prescrivedfor the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

same tonsure ceremony (53-19 : the comm. reads *kṣuram abhyukṣay triḥya triḥ pramārṣṭi)* on sprinkling and wiping the razor; and the same vs. is substituted for vi. 68.3 by the Daśa Karmāṇi in the same ceremony (53.17 note); furthermore, it is used at the beginning of the ceremony of the reception of the Vedic student (55.3). Vs. 18 (comm., 18-19) is used on the first feeding of the child (with rice and barley: 58. 19); and vss. 20 and 22 on his ''committal'' (58. 20, 21) respectively ''to day and night'' and ''to the seasons''-Bloomfield (note to 58. 17) cites a passage describing the four "committals": I. to heaven and earth, with vss. 14-15; 2. to rice and barley, with vss. 18-19; 3. to day and night, with vs. 20; 4. to the sea-sons, with vs. 22.– Finally, the comm. regards vs. 15 as intended, with v. 1.7 etc., at Kauc. 46. 1-3, in the rite against false accusation.]

[२-दीर्घायुप्राप्ति सूक्त]

[ऋषि- ब्रह्मा। देवता- आयु। छन्द-१-२, ७ भुरिक् त्रिष्टुप्, ३, २६ आस्तार पंक्ति, ४ प्रस्तार पंक्ति, ५, १०, १६, १८, २०, २३-२५, २७ अनुष्टुप्, ६, १५ पथ्यापंक्ति, ८ पुरस्ताद् ज्योतिष्मती जगती, ९ पञ्चपदा जगती, ११ विष्टार पंक्ति, १२, २२, २८ पुरस्तात् बृहती, १३ त्रिष्टुप्, १४ त्र्यवसाना षट्पदा जगती, १७ त्रिपदा अनुष्टुप्, १९ उपरिष्टाद् बृहती, २१ सतः पंक्ति।]

२०५२.आ रभस्वेमामृतस्य श्नुष्टिमच्छिद्यमाना जरदष्टिरस्तु ते।
असुं त आयुः पुनरा भरामि रजस्तमो मोप गा मा प्र मेष्ठाः॥ १॥

Take you hold on this bundle (?) of immortality; unsevered length of life be yours; I bring back your life, [your] life-time; go not to the welkin (*rājas*), to darkness; do not perish.

SPP. with all his authorities save one (which has *snū-*) reads *cnūṣṭim* in **a**, and this must doubtless be regarded as the true AV. text: compare iii. 17-2. The comm. glosses it here with *prasnuti* 'a dripping forth,' and then explains *amṛtasya śnuṣṭi* as the stream of water which, according to one direction in Kauś. (58. 14), is to be poured out while the humn is recited. He glosses *rajas* with *rāga*, and explains it and *tamas* as the two familiar *guṇas* so called: it is, indeed, a little startling to find the two names here side by side.

२०५३.जीवतां ज्योतिरभ्येह्यर्वाङ त्वा हरामि शतशारदाय।
अवमुञ्चन् मृत्युपाशानशस्तिं द्राघीय आयुः प्रतरं ते दधामि॥ २॥

Come you hitherward to the light of the living; I take you in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

order to life for a hundred autumns; loosening down the fetters of death, imprecation, I set for you further a longer life-time.

Some of SPP`s mss. accent falsely *abhyèhi* in **a**. Ppp. transposes the order of **c** and **d**, and reads *lokam* for *arvān* in **a**.

२०५४. वातात् ते प्राणमविदं सूर्याच्चक्षुरहं तव।
यत् ते मनस्त्वयि तद् धारयामि सं त्वित्स्वाङ्गैर्वदं जिह्वयालपन्॥३॥

From the win have I found your breath, from th sun I your sight; what is your mind, that I maintain in you; be in concord with your limbs; speak with your tongue, not babbling.

The comm. reads in **d** *viśvāngais* and *ālapan*.

२०५५. प्राणेन त्वा द्विपदां चतुष्पदामग्निमिव जातमभि सं धमामि।
नमस्ते मृत्यो चक्षुषे नमः प्राणाय तेऽकरम्॥४॥

I blow together upon you with the breath of bipeds [and] quadrupeds as upon [new-] born fire; homage, O death, to your sight, homage to your breath have I made.

२०५६. अयं जीवतु मा मृतेमं समीरयामसि।
कृणोम्यस्मै भेषजं मृत्यो मा पुरुषं वधीः॥५॥

Let this man live; let him not die; him we send together; I make a remedy for him; death, do not slay the man.

The majority of the mss. (including all ours save Bp. O.) leave *mṛtyo* in **d** accentless. [Both editions read *mṛtyo*.]

२०५७. जीवलां नघारिषां जीवन्तीमोषधीमहम्।
त्रायमाणां सहमानां सहस्वतीमिह हुवेऽस्मा अरिष्टतातये॥६॥

The lively, by-no-means-harming, living herb, the preserving, over-powering, powerful, do I call hither, for this man`s freedom from harm.

[Pādas **a** and **b** are repeated at viii. 7. 6.]. The accent of the two participles *jīvantīm* and *trāyamāṇām* seems to mark them as appellatives rather than proper participles. *Naghāriṣa*, like *naghmāra*, seems a fusion of the phrase *na ghā* (or *gha*) *riṣyati* etc.; the *pada*-mss. chance mosly to agree in the frequent error of reading *ṛ* for *ri* (*nagha+riṣām*; Bp. *-ṛṣām*); the comm. reads and explains *nagharuṣām*, taking *-gha* as representing

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

root *han : yasyāḥ kopo 'pi na ghātakaḥ;* he regards the plant intended as the *pāṭhā (Clypea hernandifolia).* Ppp. reads *naghārişam,* adds *arundhatīm* after *sahasvatīm* in **d**, and has *hvaye* for *huve.* The long *ṭ* in *oṣadhīm* is expressly taught by Prāt, iii. 6; *naghārişām* is mentioned in the introduction to the fourth chapter (add. note 4, at II. 7).

२०५८.अधि॑ ब्रूहि मा र॑भथाः सृजेमं तवै॒व सन्त्सर्व॑हाया इ॒हास्तु॑।
भवा॑शर्वौ मृ॒डतं॒ शर्म॑ यच्छतमप॒सिध्यं॑ दुरि॒तं ध॑त्त॒मायु॑:॥७॥

Bless you [him]; do not take hold; let him loose; even being your, let him be one of completed years (?) here; O Bhava and Śarva, be you gracious; yield protection; driving away difficulty, bestow you life-time.

The obscure *-hāyas* in **b** is translated here as if akin with *hāyana* [cf. vs. 8 **d**]; the comm. glosses *sarvahāyas* with *sarvagati;* the Petersburg Lexicons conjecture 'having complete liveliness or power,' For *sān,* the comm. reads *sam* [and joins it with *sṛja,* supplying *prāṇais*].

२०५९.अ॒स्मै मृ॑त्यो॒ अधि॑ ब्रूहीमं द॑यस्वोदि॒तो३॒॑यमे॑तु।
अरि॑ष्टः सर्वा॑ङ्गः सु॒श्रुज्ज॒रसा॑ श॒तहा॑यन आ॒त्मना॒ भुज॑मश्नुताम्॥८॥

Bless you this man, O death; pity him; let him go up from here; unharmed, whole-limbed, well-hearing, hundred-yeared by old age, let him attain enjoyment with himself.

Ppp. reads *him for 'yam* in **b**, and combines in **d-e** *-hāyanā``tm-.* The comm. paraphrases *ātmānā* in **d** with *ananyāpekṣaḥ san.* [Read as 8+11 : 8+8+8.]

२०६०.दे॒वानां॑ हे॒तिः परि॑ त्वा वृणक्तु पा॒रया॑मि त्वा॒ रज॑स॒ उत् त्वा॑ मृ॒त्योर॑पीपरम्
आ॒रादग्निं क्र॒व्याद॑ं नि॒रूह॑ं जी॒वात॑वे ते परि॒धिं द॑धामि॥९॥

Let the missile of the gods avoid three; I make you pass from the welkin (*rājas*); I have made you pass up out of death; removing afar the flesh-eating Agni, I set for you an enclosure in order to living.

The comm. reads in **c** *nirauham;* SPP. follows grammatical rule and reads *-haṅ jīv-* this time [cf. note to 1.19.4] because all his *saṁhitā*-mass. happen to agree in doing so; some of ours, however, do not. The comm. explains *rājasas* in **b** as *mūrchālakṣaṇād āvaraṇāt.* [At 97.6, Kauś. gives

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in full, for use in case of a family quarrel (cf. above, introd.), a verse whose first half agrees entirely with the second half of this.]

२०६१. यत् ते॑ नि॒यानं॑ रज॒सं मृत्यो॑ अनवध॒र्ष्य॒म्।
प॒थ इ॒मं तस्मा॒द् रक्ष॑न्तो॒ ब्रह्मा॑स्मै॒ वर्म॑ कृण्मसि॥ १०॥

The down-going in the welkin, not to be ventured down upon, which is your, O death–from that road defending this man, we make *brahman* a covering (*vārman*) for him.

The comm. reads in **b** *anavadhṛṣyam;* root *dhṛṣ* + *ava* is found only in these two derivatives. For *rajasām* [cf. *Gram.* § 1209 b] Ppp. has *rajasas;* the comm. simply paraphrases the former by *rajomayam.* One or two of the *pada*-mass (including our Bp.) leave *mṛtyo* unaccented in **b**; Ppp. elides '*nav-* after it; and, in **c**, combines *pathai' maṁ* (satisfying the meter).

२०६२. कृ॒णोमि॑ ते प्राणापा॒नौ ज॒रां मृ॒त्युं दी॒र्घमायुः॑ स्व॒स्ति।
वै॒व॒स्व॒तेन॒ प्रहि॑तान् यमदू॒तांश्चर॒तोऽप॑ सेधामि॒ सर्वा॑न्॥ ११॥

I make for you breath-and-expiration, old age as [mode of] death, long life-time, welfare; all the messengers of Yama, sent forth by Vivasvant`s son, moving about, I drive away.

Ppp. reads in **b** *jarāmṛtyum,* and, in **d**, *caratā``rān* (i.e. *carata ārād?*) *apa.*

२०६३. आ॒रादरा॑तिं॒ निर्ऋ॑तिं प॒रो ग्राहि॑ क्र॒व्याद॑ः पिशा॒चान्।
रक्षो॒ यत् सर्वं॑ दुर्भू॒तं तत् तम॑ इ॒वाप॑ हन्मसि॥ १२॥

Afar niggardliness, perdition, away seixure (*grāhi*), the flesh-eating piśācās, every demon that is of evil nature– that we smite away, as it were into darkness.

Or 'like darkness.' The comm. reads in **b** *purogrāhim,* and, in **d**, *eva* for *iva.* Ppp. has *tavai`va for tat tama iva.* 'Afar' and 'away' in a, b anticipate as it were the 'we smite away' of d.

२०६४. अ॒ग्नेष्टे॑ प्रा॒णम॒मृता॒दायु॑ष्मतो वन्वे जा॒तवे॑दसः।
यथा॒ न रिष्या॑ अ॒मृतः॑ स॒जूरस॒स्तत् ते॑ कृणोमि॒ तदु॑ ते॒
समृ॑ध्यताम्॥ १३॥

Thy breath I win from immortal Agni, from long-lived Jātavedas, that you may take it for no harm, may it be immortal in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

alliance [with him] : that I make for you; let that prove successful for you.

A number of the mss. (including our Bp.E.D.) read *ṛṣyās* in c. Ppp. has *vanave* for *vanve* in b, and *yatrā* at beginning of c.

२०६५.शिवे ते स्तां द्यावापृथिवी असंतापे अभिश्रियौ।
शं ते सूर्य आ तपतु शं वातो वातु ते हृदे।
शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः॥ १४॥

Let heaven-and-earth he propitious to you, not distressing, conferring fortune (? *abhiśrī*); let the sun burn weal to you; let the wind blow weal to your heart; let the heavenly waters, rich in fatness (*pāyas*), flow propitious upon you.

Ppp. combines *sūryā ''tapatu* in c, reads *kṣaranti* in e, and adds further at the end *śivās, te sant oṣadhīḥ*. The comm. gives *adhiśriyau* in b, glossing it with *prāptaśrīke śrīprade*.

२०६६.शिवास्ते सन्त्वोषधय उत् त्वाहार्षमधरस्या उत्तरां पृथिवीमभि।
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा॥ १५॥

Propitious to you be the herbs; I have caught you up from the lower to the upper earth; there let both the Ādityas, sun and moon defend you.

Ppp. reads *ā 'hārīṣam* in b, and *ati* for *abhi* in c, and combines *-masā ubhā* at the end.

२०६७.यत् ते वासः परिधानं यां नीविं कृणुषे त्वम्।
शिवं ते तन्वे३ तत् कृण्मः संस्पर्शेऽदृक्षणमस्तु ते॥ १६॥

What enveloping (*paridhāna*) garment you have, what inner wrap (*nīvi*) you make for yourself, that we make for yourself, that we make propitious to your body; be it not harsh to your touch.

SPP. reads, ''with all his authorities'' *ādrūkṣṇam* in d. Our mss. might doubtless all be understood in the same way, but some of them look more like *-ḍū-* or *-dū; -rū-*, which our text unfortuntely gives, is not found in any; neither *rūkṣṇa* nor *drūkṣṇa* appears to be met with elsewhere; the comm. glosses with *arūkṣam;* he also reads *aṣnute* for *astu te* at the end. Ppp. has '*dukṣaṇam*. (Vait. (10.6) employs the vs. in the *paśubandha* on draping the sacrificial post.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०६८. यत् क्षुरेण मर्चयता सुतेजसा वप्ता वपसि केशश्मश्रु।
शुभं मुखं मा न आयुः प्र मोषीः॥ १७॥

In that with a dangerous[1] (? *marcayant*) very sharp (*sutejas*) razor you, a hair-dresser, shear hair and beard, adorning the face, do not you steal away our life-time.

The translation given implies in c the reading *ṣūmbhan*, which, it can hardly be questioned, is the true one, although it is read by only one ms. (our W,) and by Ppp.; the rest of our mss. all have, and our edition with them, *ṣūmbhan*. SPP. accepts the unintelligible *ṣūmbham*, with the comm., and with, as he reports, the majority of his authorities, the rest reading, like ours, *ṣūmbhaṁ*; the comm. explains *ṣūmbham* with *dīptaṁ tejasvi* and has to supply after it *kuru* to make any sense. Ppp. further reads *-śmaśrū* in b, and *mai 'nam* for *mā nas* in c. According to the distinct direction of the Prāt. (ii. 76), we ought to read *āyuṣ prā* in d, and its authority is sufficient to establish that as the true text, against both the editions; half SPP's authorities give it, though only one of ours (R.); on such a point the mss. are often at odds, and their evidence of little weight. The verse occurs also in several Gṛhya-Sūtras, AGS. (i. 17. 16); PGS. (ii. 1. 19), and HGS. (i.9.16); all read *supeṣasā* in a; in b, HGS, has *vaptar*, PGS, *vapati, AGS, and PGS. keṣān;* in c, the two latter have *ṣunddhi ṣ iras*, HGS. *varcayā mukham;* in d, AGS. and PGS. give *asya* for *nas;* all have *āyuḥ pra.* [Found also MP. ii. 1.7:see also MGS. i. 21.7 and p. 153.] [Cf. Oldenberg, IFA vi. 184.]

२०६९. शिवौ ते स्तां व्रीहियवावबलासावदोमधौ।
एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः॥ १८॥

Propitious to you be rice and barley, free from *balāsa*, causing no burning (?); these drive off the *yakṣmā;* these free from distress.

Compare Grohmann in *Ind. Stud.* ix. 399. The comm. does not connect *abalāsau* with *balāsa,*but regards it as *a-bala-asa,* and glosses it with *śārīrabalasyā 'kṣeptārau. Adomadhāū* (cf. *adomadām,* vi. 63. 1, and note) is very obscure; Ppp. reads instead *adhomadhau;* the comm. *adomadhū,* glossing it with *upayogānantaram madhurau.* Ppp. reads *yatas* for *etau* in both c and d, and follows it in d by *muñcata mā 'ṇhasaḥ.*

२०७०. यदुष्णासि यत्पिबसि धान्यं कृष्याः पयः।
यदाद्यं१ यदनाद्यं सर्वं ते अन्नमविषं कृणोमि॥ १९॥

1. मर्चयता- व्यापारयता, वपसि- यद्यपि वपतिधातुर्बीजसंतानार्थस्तथापि केशसमभिव्याहारात् छेदने वर्तते। (सायण)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What you eat (*aś*), what you drink, of grain, milk of the plowing– what should be eaten, what should not be eaten–all food I make for you poisonless.

The comm. reads strangely *kṛchrāt* instead of *kṛṣyāḥ* in b.

२०७१. अह्ने च त्वा रात्र्ये चोभाभ्यां परि दद्मसि।
अरायेभ्यो जिघत्सुभ्यं इमं मे परि रक्षत॥ २०॥

Both to day and to night, to them both we commit you. Defend you this man for me from the *arāyas* that seek to devour [him].

Some of SPP's authorities, also the comm. and Ppp., read *dadhmasi* at end of b. Ppp. further has *rāyebhyas* at beginning of c, and *nas* (for *me*) in d. The comm. explains *arāyebhyas* as = *adhanebhyo dhanāpahartṛbhyo vā*.

२०७२. शतं तेऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्मः।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः॥ २१॥

A hundred, a myriad years, two periods (*yugā*), three, four, we make for you; let Indra-and-Agni, let all the gods, approve you, not showing enmity.

The second half-verse is i. 35.4 c. d. The 'periods' here are not at all likely to be those of the later chronology, though the comm. naturally thinks them so. [Alternatively, he makes *yuge* = 'generations.'] Ppp. has *santu* for *kṛṇmas* in b, and omits *te* in c. The *pada*-mass. read *te : anu* instead of *te : anu*: compare under i. 35.4. [We had a "*satahpaṅkti*" at vi. 20. 3.]

२०७३. शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि दद्मसि।
वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः॥ २२॥

To autumn, to winter, to spring, to summer, we commit you; [be] the rains pleasant to you, in which the herbs grow.

Ppp. has again *dadhmasi* in b.

२०७४. मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम्।
तस्मात् त्वां मृत्योर्गोपतेरुद्धरामि स मा बिभेः॥ २३॥

Death is master of bipeds; death is master of quadrupeds; from that death, lord of kine, I bear you up; [so] do you not be afraid.

Ppp. reads for d *ud dharāmi sa mā mṛta* [intending *mṛthās*?].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०७५. सोऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः।
न वै तत्र म्रियन्ते नो यन्त्यधमं तमः॥ २४॥

You, unharmed one, shalt not die; you shalt not die, be not afraid; [men] die not there, nor go to lowest darkness.

Ppp. gives in c *pra mīyante*–a better reading, as rectifying the meter. [Pāda b occurs as vs. 1 a of a *khila* to RV. i. 191, with the two clauses inverted.]

२०७६. सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः।
यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम्॥ २५॥

Every one, verily, lives there–ox, horse, man, beast–where this charm (*brahman*) is performed, a defense (*paridhi*)[1] to living.

The verse has a correspondent in TA. (vi. 11. 12), but with a different first pāda: TA. makes it *nā vāi tātra prā mīyate* (nearly) as our 24 c in Ppp.).

२०७७. परि त्वा पातु समानेभ्योऽभिचारात् सबन्धुभ्यः।
अमाग्निर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम्॥ २६॥

Let is protect you from your fellows, from witchcraft, from your kinsmen; be you undying, immortal, surviving; let not your life-breaths (*āsu*) leave your body.

Ppp. reads *sugantubhyas* at end of b.

२०७८. ये मृत्यव एकशतं या नाष्ट्रा अतितार्याः।
मुञ्चन्तु तस्मात् त्वां देवा अग्निर्वैश्वानरादधि॥ २७॥

The deaths that are a hundred and one, the perditions (*nāṣṭrā*) that are to be over-passed–from that let the gods free you, from Agni Vaiśvānara.

Ppp. reads in b *nāṣṭrātta* (*-tu*?) *jīvyāḥ*. [See note to iii. 11. 5 for "101 deaths."]

२०७९. अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम्॥ २८॥

Agni`s body are you, successful (*pārayiṣṇū*);; demon-slayer

1. See Nirukta 1.10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are you, rival-slayer, likewise expeller of disease, a remedy *pūtūdru* by name.

Pūtūdru is (OB) *Acacia catechu* or *Pinus deodora;* the comm. reads *pūtadru* and does not attempt [on p. 587] to identify it.* The mss. vary between *-ṇū* and *-ṇūs* at end of a; our edition reads *-ṇūs* (with our P.M.E.s.m.); SPP. adopts *-ṇū,* with the great majority of his authorities; the comm. has *-ṇus;* Ppp., as noticed above, lacks this verse. There is little to choose in point of acceptability between the two readings. *[As noted in the introd., the use of the hymn is followed in Kauś. 58. 15 by the binding on of *pūtu-dāru* (so Bl's text, with the variant *pūta-;* in citing the text, at p. 568, comm. has *pūti-).* This is explained by Daṣ. Kar. as an "amulet of deodar," *devadārumaṇi;* and so Dār. and Keś. to 8. 15, and comm. p. 567 end.]

[The first *anuvāka,* 2 hymns and 49 verses, ends here. The quoted Anukr. (cf. end of h. 1) says *ādyasahitam.*]

3. To Agni : against sorcerers and demons.

Found also in Paipp. xvi. (in the verse-order 1-4, 6, 5, 7-14, 18, 15, 17, 16, 19-22, 24, 26, 25, 23). The first 23 verses are (in slightly different order*) vss. 1-23 of RV. x. 87, and most of them are found in no other text. [Cf. Oldenberg, *Die Hymnen des RV.* i. 246.] *[Namely, with 4 after 6, with 17 and 18 inverted, and with 12 between 21 and 22.]

[Kauś. reckons the hymn to the *cātana* hynms (8-25). The comm. says (p. 587, l. 18 ff.) that the whole *anuvāka,* that is hymn 4 as well as 3, is to be used in a variety of practices, which he details. In the *vaṣaṣamana* ceremony (44. 16), after the victim's "breath has been stopped" with ii. 34. 5, the performer takes his place at her right and mutters this hymn. Vs. 22 (not 21) is identical with vii. 71. 1, which was prescribed at 2, 10 for use in the *parvan* sacrifices, to accompany the carrying of fire thrice about the offering. Moreover, verses of this hymn are used in four expiatory rites as follows: vss: 15-18 accompany an oblation (112. 1) made when the cows give bloody milk; vs. 26 is used with vi. 63. 4 if spontaneous combustion occurs (46. 23); and the same vs. is used (130. 3) when there appears a bright glow without any fire; and yet again (131. 3), when the fire puffs (*śvasati*). Finally, the same vs. is used by Vait. (6. 11) in the *agnyādheya* (with vi. 19. 2 etc.) with an offering to Agni śuci.]

[३- शत्रुनाशन सूक्त]

[ऋषि- चातन। देवता- अग्नि। छन्द- त्रिष्टुप्, ७, १२, १४-१५, १७, २१ भुरिक् त्रिष्टुप्, २२-२३ अनुष्टुप्, २५ पञ्चपदा बृहतीगर्भा जगती, २६ गायत्री।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०८०. र॒क्षो॒हणं॑ वा॒जिन॒मा जि॑घर्मि मि॒त्रं प्रथि॑ष्ठ॒मुप॑ यामि॒ शर्म॑।
शिशा॑नो अ॒ग्निः क्रतु॑भिः॒ समि॑द्धः॒ स नो॒ दिवा॒ स रि॒षः पा॑तु॒ नक्त॑म्॥ १॥

I pour ghī upon (*ā-ghṛ*[1]) the vigorous (*vājin*) demon-slayer; I go for broadest protection to the friend; Agni, sharpened, [is] kindled with acts of skill (*kratubhiḥ*); let him by day, let him by night, protect us from harm.

This verse is found further in TS. (i. 2. 14[6]); neither RV. nor TS. offers a variant reading.

२०८१. अयो॑दंष्ट्रो अ॒र्चिषा॑ यातु॒धाना॒नुप॑ स्पृश जातवेदः॒ समि॑द्धः।
आ जि॒ह्वया॒ मूर॑देवान् रभस्व क्र॒व्यादो॑ वृ॒ष्ट्वापि॑ धत्स्वा॒सन्॥ २॥

Do you, of iron tusks, O Jātavedas, kindled, touch the sorcerers with your flame (*arciṣ*); take hold of the false-worshipers with by your tongue; cutting off (?) the flesh-eaters, shut them in your mouth.

The comm. reads *dhṛṣṭvā* in d, paraphrasing it only with *dharṣitvā*.[2] RV. has *vṛktvā*, which is most probably to be referred to root *vṛj*. Ppp. has *datsvā* (for *dhatsva*).

२०८२. उ॒भोभ॑यावि॒न्नुप॑ धेहि॒ दंष्ट्रौ॑ हिं॒स्रः शिशा॒नोऽव॑रं॒ परं च।
उ॒तान्तरि॑क्षे॒ परि॑ याह्यग्ने॒ जम्भैः॒ सं धे॑ह्य॒भि या॑तु॒धाना॑न्॥ ३॥

Apply both your tusks, you that have them in both jaws (*ubhayāvin*), the lower one and the upper, being harmful, sharpened; also in the atmosphere go about, O Agni; put together your grinders upon the sorcerers.

RV. reads *dāṅṣṭrā* at end of a, and *rājan* for *agne* at end of c. Ppp. has *dehy* [in a, apparently] and *api* for *abhi* in d.

२०८३. अग्ने॒ त्वचं॑ यातु॒धान॑स्य भिन्धि हिं॒स्राशनि॒र्हर॑सा हन्त्वेनम्।
प्र पर्वा॑णि जातवेदः शृणीहि क्र॒व्यात् क्र॑वि॒ष्णुर्वि चि॑नोत्वेनम्॥ ४॥

O Agni, split the skin of the sorcerer; let the harmful

1. आ जिघर्मि – घृतं सर्वतः क्षारयामि। जुहोमीत्यर्थः।
2. क्रव्यादः मांसभक्षकान् धृष्ट्वा धर्षित्वा (सायण)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thunderbolt smite him with flame[1] ; crush his joints, O Jātavedas;[2] let the flesh eating, flesh-craving [one] divide him.

RV. (vs. 5; its vs. 4 is our 6) reads *vṛkṇām* for *enam* at the end. The comm. understands 'a wolf or the like' in d, and takes *vi-ci* as 'scatter about, dragging him to and fro to eat him.' It more probably refers to the flesh-eating Agni.

२०८४. यत्रेदानीं पश्यसि जातवेदुस्तिष्ठन्तमग्न उत वा चरन्तम्।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता विध्य शर्वा शिशानः॥५॥

Wherever now, O Jātavedas, you seest a sorcerer standing, O Agni, or also moving, also flying in the atmosphere, him [as] archer, pierce with a shaft, being sharpened.

RV. (vs. 6) has a quite different c, *yād vā ntārikṣe pathibhiḥ patantam*. Ppp. (vs. 6) reads in d *viddhi śarvā*. Many mss. (including our Bp. W.E.O.T.) have *sārvā* in d.

२०८५. यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः।
ताभिर्विध्य हृदये यातुधानान् प्रतीचो बाहून् प्रति भङ्ग्ध्येषाम्॥६॥

By sacrifices, O Agni, straightening (*sam-nam*) your arrows, by speech smearing their tips with thunderbolts–with them pierce in the heart the sorcerers; break back (*pratīcas*) their arms.

'By sacrifices,' 'by speech'–i.e. in virtue of our offerings and praise. RV. (vs. 4) offers no variant; Ppp. (vs. 5) reads *śalyam* in b.

२०८६. उतारब्धान्त्स्पृणुहि जातवेद उतारभाणाँ ऋष्टिभिर्यातुधानान्।
अग्ने पूर्वो नि जहि शोशुचान आमादः क्ष्विङ्कास्तमदन्त्वेनीः॥७॥

Both those that are seized do you win (*spṛ*), O Jātavedas, and also the sorcerers that have seized with spears; do you, O Agni, first, greatly gleaming, smite [him] down; let the variegated raw-flesh-eating *kṣviṅkās* eat him.

This verse differs somewhat, and inconsistently, from RV., which has *ālabdham* in a, and, without *utā, ālebhānāt...yātudhānāt* in b, giving the clear sense clear sense 'win away him that is seized from the sorcerer that has seized him,' and agreeing with the sing. *tām* in d. The AV. version yields no acceptable meaning; and most of the *saṁhitā*-mass. read

---

1. हरसा- तापेन। (सायण)
2. जातवेदः- जातधन-जातप्रज्ञ। (सायण)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ārabdhāṁ in a (including our P.M.W.I.: some of the others not noted), as if the word were after all a singular. The comm. reads *kṣvaṅkās* in d, and explains it simply as *pakṣiviśeṣāḥ*. He gives a most absurd version of a,b: 'protect (us) who have begun (to praise you) and (slay) with spears the sorcerers who have made a noise'! [comm.seems to read *rebhāṇān* and to take it from root *ribh :* cf. note to vs. 21.] Ppp. has our version of a, b, except that it reads *utā" lab- in* a, and omits *uta* in b [i.e.,if I understand R.,it apears to begin b with ārebhāṇāṅ].

२०८७.इ॒ह प्र ब्रू॑हि य॒तम॒: सो अ॑ग्ने यातु॒धानो॒ य इ॒दं कृ॒णोति॑।
तमा र॑भस्व स॒मिधा॑ यविष्ठ नृ॒चक्ष॑स॒श्चक्षु॑षे रन्धयैनम्॥८॥

Proclaim you here which that [is], O Agni–the sorcerer that is doing this; him take hold of with the fuel, O youngest [god]; subject him to the eye of the men-watcher.

RV. inserts another *yas* at beginning of b,and Ppp. has the same. The comm. reads *kṛṇoṣi (*explaining it [alternatively] as *=kṛṇoti)* at end of b, and *yaviṣṭhya* at end of c. [Better, perhaps, in a, 'proclaim which one he [is]' etc.]

२०८८.ती॒क्ष्णेना॑ग्ने॒ चक्षु॑षा रक्ष य॒ज्ञं प्राञ्चं॒ वसु॑भ्य॒: प्र ण॑य प्रचेत:।
हिं॒स्रं रक्षा॑स्य॒भि शोशु॑चानं॒ मा त्वा॑ दभन् यातु॒धाना॑ नृचक्ष:॥९॥

With sharp eye, O Agni, defend you the sacrifice; conduct it for-ward to Vasus,[1] O forethoughtful one, you that art harmful, greatly gleaming against the demons, let not the sorcerers injure, O men-watcher.

Ppp reads *hiṅsrā* at beginning of c. The comm. appears to regard *abhiśoṣucānam* as a compound.

२०८९.नृ॒चक्षा॒ रक्ष॒: परि॑ पश्य वि॒क्षु तस्य॒ त्रीणि॒ प्रति॑ शृणीह्यग्रा॑।
तस्या॑ग्ने पृ॒ष्टीर्ह॑र॒सा शृ॑णीहि त्रे॒धा मूलं॑ यातु॒धान॑स्य वृश्च॥१०॥

A men-watcher, do you look around for the demon among the people[2]; crush back his three point *(agra);* crush, O Agni, his ribs with flame *(haras)*; cut up threefold the root of the sorcerer.

Here Sāyaṇa attempts no explanation of the 'three points', but simply glosses *agra* with *uparibhāga.*

---

1. वासकेभ्यो देवेभ्य:। (सायण)
2. विक्षु प्रजासु।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२०९०.त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति।
तमर्चिषा स्फूर्जयञ्जातवेदः समक्षमेनं गृणते नि युङ्ग्धि॥ ११॥

Let the sorcerer thrice come within your reach *(prāsiti)*, who, O Agni, slays truth *(ṛtā)* with untruth; roaring [at]him with your flame *(aries)*, O Jātavedas, do you put him down *(ni-yuj)* before the eyes of the singer.

Our *ni yundhi* at the end is a weakened crruption of RV. *ni vṛndhi*, which is read also by Ppp.,the comm.and one fo SPP.`s authorities. SPP. reads *yungdhi*,not heeding the rule of the prāt. (ii.20) to the contrary. [Cf. his *bhangdhi* in vs. 6. And in his "Correction" to vol. ii., he is at pains thrice to correct *vṛṅgdhi* of p. 71-2 to *vṛṅgdhi*.] The majority of the mss. (including all ours save D.R. p.m.K.) accent *āgne* in b; both editions, of course, emend to agne. The comm. paraphrases *prāsitim* with *jvālām*; he does not deign to add any explanation to *sphūrjāyan*. The occurrence of *enam* in d seems to require us to regard *tām* as object of *sphūrjāyan*.

२०९१. यदग्ने अद्य मिथुना शपातो यद् वाचस्तृष्टं जनयन्त रेभाः।
मन्योर्मनसः शरव्या३ जायते या तया विध्य हृदये यातुधानान्॥ १२॥

What, O Agni, the pair utter in curses today, what harshness (*trsta*) of speech the reciters (*rebha*) produce : the shaft that is born of fury of the mind-with that pierce you the sorcerers in the heart.

`That`in d is fem; as if referring to the 'the shaft' alone and the comm. regards a and b as describing faults caused by the sorcerers, which Agni is to requite -- which is doubtless the true connection. Mithuna is explained as = *stripunsau*, and capatsas = *parasparam akrocatas*. The verse is rv. vs. 13, its vs. 12 being found much further on, as our vs. 21. Ppp. again reads uiddhi for Uidhy for Uidhya in d.

२०९२.परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः शोशुचतः शृणीहि॥ १३॥

Crush away the sorcerers with heat. crush away, O Agni, the demon with flame (*haras*); chursh away with burning (*arcis*) the flase - worshipers; erush away the greatly gleaming ones that feed on lives (? *asutrp*).

Rv. (vs. 14) is quite diffrent in d: *para ''sutrpo abhi cocucanah*. The comm. paraphrases *asutrpas* with *paraprāṇair ātmānam tarpayantah*.

२०९३.पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु सृष्टाः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

वाचास्तेनं शरव ऋच्छन्तु मर्मन् विश्वस्यैतु प्रसितिं यातुधानः॥ १४॥

Let the gods crush away today the wicked one (vrjina); let [his] curses sent forth go back upon him; let shafts strike (rch) in the vitals him who steals by [magic] speech; let the sorcerer come within every one`s reach.

RV.(vs.15) reads tṛṣṭās (for sṛṣṭās) at end of b, and the comm. and one of SPP`s authorities have the same. The comm. this time paraphrases *prasitim*[1] with *prakarṣeṇa abhibhavitrīṁ hetim*, adding as alternative *agner jvālām*.

२०९४. यः पौरुषेयेण क्रविषा समङ्क्ते यो अश्व्येन पशुना यातुधानः।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च॥ १५॥

The sorcerer that smears himself (sam-anj) with the flesh of men, who with that of horses, with cattle, who bears [off] the milk of the inviolable [cow], O Agni–their heads cut you into with flame.

Ppp. reads *bharata* in c. [The *aśvyena* of Aufrecht`s RV.2 seems to be a misprint,]

२०९५. विषं गवां यातुधानां भरन्तामा वृश्चन्तामदितये दुरेवाः।
परैणान् देवः सविता ददातु परा भागमोषधीनां जयन्ताम्॥ १६॥

Let the sorcerers bear [off] poison of the kine; let them of evil courses fall under the wrath of Aditi; let god Savitā abandon them; let them lose their share of the herbs.

`Loss' :lit.' have it conquered from them.`RV.(vs,18: RV inverts the order of our vss. 16 and 17) reads *pibantu* for *bharantām* (with Ppp.) in a, has the proper passive from *vṛśceyantām* in b (Ppp. has *mṛddhyantām*), and leaves *enān* unlingualized in c; the lingualization in our text is by Prāt. ill. 80, where the commentary quotes this passage.

२०९६. संवत्सरीणं पय उस्रियायास्तस्य माशीद् यातुधानो नृचक्षः।
पीयूषमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चमर्चिषा विध्य मर्मणि॥ १७॥

Yearly [is] the milk of the ruddy [com]; of that let not the sorcerer partake (*aś*), O men-watcher; whatever one [of them], O Agni, would fain enjoy (*tṛp*) the beestings, him do you pierce back in the vitals with your burning (*arcis*).

---

1. प्रसितिः प्रसयनात् तन्तुर्वा जालं वेति। (नि० २.६.१२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our *pada*-taxt divides wrongly *mā : āśīt* in b; RV. has the true reading, *mā : aśīt*. RV. also has *marman* at the end, making the *triṣṭubh* verse regular. Ppp. once more reads *vidhi* (not *viddhi* this time) for *vidhya* in d, and *marman* after it.

२०९७. सुनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः।
सहमूराननु दह क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः॥ १८॥

From of old, O Agni, you killest the sorcerers; the demons have not conquered you in fights; burn up the flesh-eaters together with their dupes (? *mūra*); let them not be freed from your heavenly missile.

We had this verse above, as v. 29. 11. The only variant in the version of RV. (vs.19) is that, in c, *sahamūrān* is put after *anu daha*; [so also SV. i. 80, which has besides *kayādas* for *kravyādas*]. The comm. regards *-mūrān* as for *-mūlān*, and renders it *mūlasahitān* 'togerher with their roots,' and it is perhaps one of the cases contemplated by Prāt.i. 66–at least, the commentary there quotes this passage as.one of the instances of substitution of r for l; and it is very likely that the tradition is right.

२०९८. त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात्।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो दहन्तु॥ १९॥

Do you, O Agni, from below, from above, do you defend us from behind and from in front; let those [flames] of yours, unaging, extremely hot, greatly paining, burn against the evil-plotter.

RV.(vs.20) reads *ūdaktāt* at end of a, and *te* for *tye* in c; in the latter case, the comm. does the same; he supplies *sphulingās* as the missing noun in c, d. An accentmark has sropped out in our edition under the-*du*- of *paśād uta* in b.

२०९९. पश्चात् पुरस्तादधरादुतोत्तरात् कविः काव्येन परि पाह्यग्ने।
सखा सखायमजरो जरिम्णे अग्ने मर्तो अमर्त्यस्त्वं नः॥ २०॥

From behind, in front, below, and above, do you, O Agni, a poet, protect us about with poesy; [as] friend a friend [as] unaging in order to old age, [as] an immortal mortal, do you [protect] us, O Agni.

RV. (vs.21) read again *udaktāt* for uto' *ttatrāt* in a, also *rājan* for *agne* at end of b, and *sakhe* at begining of c; and it combines-*mne* '*gne* between c and d. The comm. has *martyān* in d.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१००. तदग्ने चक्षुः प्रति धेहि रेभे शफारुजो येन पश्यसि यातुधानान्।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष॥ २१॥

Set you in the reciter, O Agni, that eye with which you seest the hoof-breaking sorcerers; Atharvan - like, with brightness of the gods, scorch (*uś*) down the truth - damaging fool (*acit*).

The obscure epithet in b is divided in *pada-text caphaoarūjah* (Rv.*jam,and* later *yatudhanam)*. The coom. is in part obscur : *caphārujh caphavat caphāḥ: nakha ity arthah*; but he adds as *alternative atha vā pacurūpadhārinām caphā apisambhavanti : tair ārujantī' ti śaphāarujah:* i.e 'breaking things with their hoofs ' the irregularity of meter allows us to suspect the traditon of the word. The comm. also stangely explains *rebhe* as *cabdaṁ kuravate rakṣase!* [Root ribh: cf note to vs.7.] Ppp. read in d *aditi* for *acitam*.

The verse is RV. vs. 12, where it is decidelly better in place.

२१०१. परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः॥ २२॥

You the devout, O Agni, powerful one, would we fain put about us [as] a stronghold; [you] of daring color, day by day slayer of the destructive one.

We have had this verse above, as vii. 71. i; for its different correspondences and variants, see the note at that place; [but Ppp. here ends with *bhangurāvatām*]. The comm., though he notes it as 'explained above,' goes on to give a new explanation, curiously accordant with and yet not a little different from the other; the most important point of difference is that, in expalaining *pari dhimahi*, he there he gave us our choice between *parito dhārayāmah* and *paridhim kurmah,* while here gives us our choice between the latter and dhyāyemahi. The real reason of the repetition probably is that he this time reads at the end *bhangurāvatm,* with RV. [and Ppp.], while before he had no variant from our AV. text. [Here and in vs. 23, W. queries his version of *bhang*-as he did at vii. 71, which see.]

२१०२. विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि।
अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः॥ २३॥

With poison smite you back the destruction ones, the demoniacs, O Agni, with keen brightness (*śocis*), with heat-pointed flames (*arci*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rv. in b lingualizes the particle to *sma*, and reads *daha* for *jahi*; and it ends d with *ṛṣṭibhis* instead of the anomalous *arcibhis*. Ppp. has in *cukreṇa* instead of *tigmena*.

The Rv. hymn ends with four *anuṣṭubh* vereses, of which only the first two find place thus in our text.

२१०३. वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा।
प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे॥ २४॥

With great light Agni shines out; he makes all things manifest by his greatness; he forces away the ill-conditioned ungodly wiles; he sharpens his two horns to gore the demons.

All the authorities read at the end *vinikṣve*, and even the comm. is with them, calling the *v* a Vedic accretion (*vakāropajanaṣ chāndasah*). RV., in the corresponding verse (v. 2. 9: repeated without variant in TS. i. 2. 147), has *vinikṣe*,wihch our edition reads by emendation, SPP. ratining the totally inadmissible *v*, which seems to have blundered into the word out of *vi nikṣva* in the following verse. RV. (and TS.) has before it *rakṣ ase (*sing.).

२१०४. ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते।
ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व॥ २५॥

The two horns that you have, O Jātavedas, unaging, of keen thrust, sharpened by devtion (*brahman*)–with them do you gore, O Jātavedas, the attacking enemy (*durhārd*), the advancing *kimīdin* with your flame (*arcis*).

At the end of this verse, *nikṣva* seems to have been taken for a 2d sing. middle; but it is doubtless a corruption* for *nikṣa,*the root showing an a-stem elswhwere. Ppp. avoids the error by reading nṛcakṣah; and *yātudhānam* for *arciṣā* before it, which gets rid of yet another difficulty of construction,though it makes the irregular meter yet worse. In our edition, in d, the accent-mark which should stand under the *do* of *jātavedo* has slipped out of place to the left, under *ve*. *[We must assume that the corruption is an old one if the *v* of *vinikṣve* is to be ascribed to it. Since the forms from stem nikṣa-are so few (in 3 AV. verses), perhaps we might after all assume that this is a root-class imperative, *nikṣ-ṣva.*]

२१०५. अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः। शुचिः पावक ईड्यः॥ २६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Agni drives off the demons, he of bright brightness, immortal, bright, purifying, laudable.

This verse is RV, vii. 15.10 and is found also in TB. (ii. 4.1)[6] and MS. (iv. II. 5); the text is the same in all. [Ritual uses, above.]

[Here ends the third *artha-sūkta* and the quoted Anukr. says tṛtīyam tu.]

4. Against sorcerers and demons: to Indra and soma.

Found also in Paipp. xvi. (with exchange of order between 4and5, and between 19 and 20). It is, with no change of order verses, and with only few and insignificant variants, RV.vii. 104; not a verse occurs further in any other text, so far as known.

[No ritual use of the hymn is prescribed either by kauṣ. or by Vait. But the comm. regards this hymn as used with the preceding one in a variety of practices: see h. 3.]

[४- शत्रुदमन सूक्त]

[ऋषि- चातन। देवता- इन्द्रासोम, अर्यमा। छन्द-जगती, ८-१४, १६-१७, १९, २२, २४ त्रिष्टुप्, २०, २३ भुरिक् त्रिष्टुप्, २५ अनुष्टुप्।]

२१०६. इन्द्रा॑सोमा॒ तप॑तं॒ रक्ष॑ उ॒ब्जतं॒ न्य॒र्पयतं वृषणा तमो॒वृध॑ः।
परा॑ शृणीतम॒चितो॒ न्यो॒षतं ह॒तं नु॒देथां॒ नि शि॑शीतम॒त्रिण॑ः॥ १॥

O Indra-and-Soma, burn the demon, oppress (*ubj*) [him]; put (*arpay-*) down, you two bulls, them that thrive in darkness; crush away, scorch down the fools (*acit*); slay, push, pin (*ṣā*) down the devourers.

Tamovṛdh may be (so Ludwig)`increaser of darkness.' The comm. has nothing better than *hiṅs* to suggest for *ubj*.

२१०७. इन्द्रा॑सोमा॒ सम॒घशं॑सम॒भ्य॑१॒घं तपु॑र्ययस्तु च॒रुर॑ग्नि॒माँ इ॑व।
ब्र॒ह्म॒द्विषे॑ क्र॒व्यादे॑ घो॒रच॑क्षसे॒ द्वेषो॑ धत्तमनवा॒यं कि॑मी॒दिने॑॥ २॥

O Indra-and-Soma, against [*abhi*] the evil-plotter, the evil let heat boil all up [*sam-yas*] like a fiery pot; assugn unavoidable hate to the brahman-hating, flesh-eating *kimīdin* of terrible aspect.

The construction and meaning of the first half-verse are doubtful; the comm. glosses *yayastu* with simple *gacchatu*. RV. has *agnivāṅ* intead of -

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mān on b. In our edition, the accent-sign which should stand under *gni* in this word has slipped to the right, under *mān*. [Here W. seem to take *sam* as intensive and to render its force by "all up." Neither in BR. nor in the *Index* is it joined with *yas* but cf. *saṁ-yāsa.*]

२१०८. इन्द्रासोमा दुष्कृतो॑ व्र॒व्रे अ॒न्तर॑नारम्भ॒णे तम॑सि॒ प्र वि॑ध्यतम्।
यतो॒ नैषां॑ पु॒नरे॑क॒श्चनोद॑य॒त् तद् वा॑मस्तु॒ सह॑से मन्यु॒मच्छ॑वः॥३॥

O Indra-and-Soma, pierce you the evil-doers within their hiding-place (*vavra*), in untenable darkness, whence there shall not come up agian any one soever of them; be that your furious might to over-powering.

RV. reads at beginning of c *yathā nā' taḥ pūn-.* In our edition read *duṣkṛto* in a.

२१०९. इन्द्रासोमा व॒र्तय॑तं दि॒वो व॒धं सं पृ॑थि॒व्या अ॒घश॑ंसाय॒ तर्ह॑णम्।
उत् त॑क्षतं स्व॒र्य॑द्१ पर्व॒तेभ्यो॒ येन॑ रक्षो॑ वावृधा॒नं नि॒जूर्व॑थः॥४॥

O Indra-and-Soma, cause to roll (*vṛt*) from the sky the deadly weapon, from the earth also, a shattering for the evil-plotter; shape out from the mountains (*parvata*) the noisy one, wherewith you burn down the increasing demon.

The comm. glosses *svarya* with *svaraṇārha.* Ppp. has the easier reading *pra haratam* for *vartayatam* in a.

२११०. इन्द्रासोमा व॒र्तय॑तं दि॒वस्पर्य॑ग्नि॒तप्ते॑भि॑र्यु॒वमश्म॑हन्मभिः।
तपु॑र्वधेभिर॒जरे॑भिर॒त्रिणो॒ नि पर्शा॑ने विध्यतं॒ यन्तु॑ निस्व॒रम्॥५॥

O Indra-and-Soma, cause [it] to roll forth the sky;with fire-heated, stone-smiting, unaging heat-weapon do you pierce the devourers in the abyss; let them go to silence.

Ppp reads *divas* for *yuvam* in b; the comm. has in d *nihsvaram,* which would be a good reading, but is against the *pada-texts* of both RV. and AV.(*niosvaram).*

२१११. इन्द्रासोमा॒ परि॑ वां भूतु वि॒श्वत॑ इ॒यं म॒तिः क॒क्ष्याश्वे॑व वा॒जिना॑।
यां वां॒ होत्रा॑ परिहि॒नोमि॑ मे॒धये॒मा ब्रह्मा॑णि नृ॒पती इव जिन्वतम्॥६॥

O Indra-and-Soma, be there about you on all sides this prayer (*mati*), as a girth [about] two vigorous (*vājin*) horses, the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

invocation (*hotrā*) that I send forth to you with wisdom; these acts of worship (*brahman*) quicken you like two lords of men.

RV. read in d *nṛpati`va,*as the meter demands, and so do our P.M.W.R.T.K. and part of SPP`s. authorites, also the comm.,and Ppp., and this is, almost beyond question, the true text; bu SPP, adopts in his edition *nṛpātī iva*, with the remainder (a majority) of his *saṁhitā* authorities. The *pada*-reading is probably *nṛpātī ive`ti nṛpātīoiva,* as all the *pada*-mass. except our Bp. (both copies) appear to read, and as the RV. *pada* reads; but we should altogether expect *nṛpātī* '*ve*' *ti nṛpātīoiva,* as Bp. reads. The anomaly of the addition of *īti* after *iva* instead of after *nṛpātī* (first time is noted in Prāt. i. 82 c; the Prāt. takes no notice of the exceptional combination *nṛpatī`va*–which is, to be sure, an argument against its right to stand in the *saṁhitā*-text: see note to Prāt. iii. 33. The retention of dental *n* in *hinomi* after *pari* is prescribed by Prat. iii. 88. Ppp. reads instead *pra hiṇomi.* [Cf. Geldner, *Ved. Stud.* ii. 134.]

२११२. प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः।
इन्द्रासोमा दुष्कृते मा सुगं भूद् यो मा कदा चिदभिदासति द्रुहः॥७॥

Remember you with [your] rapid courses; smite the haters, the destructive demoniacs; O Indra-and-Soma, let there not be ease (*sugā*) for the evil-doer, the hater that at any time vexes me.

RV. reads, in d, *nas* for *mā,* and *druhā* for *druhūs.* Ppp. ends with (for *abhi...) api kā cid ud ūhuḥ.* The retention of dental *s* in *prāti smar-* is by Prāt. ii. 102; the passage is there quoted in the commentary. Our comm. glosses *tujayadbhis* with *balavadbhis,* and attenuates the difficult *prati smarethām* to *prati gacchatam.*

२११३. यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः।
आप इव काशिना संगृभीता असन्नस्त्वासत इन्द्र वक्ता॥८॥

Whoever reviles with untrue speeches me walking with simple mind–like waters grasped with the first, let the speaker of what is not be [himself] non-existent, O Indra.

The comm. glosses *abhicaṣṭe* with *abhiśāpaṁ karoti.* The long initial vowel of *āsatas* (p. *āsataḥ*) is by Prāt, iii. 21, iv. 90; the passage is there quoted.

२११४. ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः।
अहये वा तान् प्रददातु सोम आ वा दधातु निर्ऋतेरुपस्थे॥९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They who distract (*vi-hṛ*) with [their] courses him of simple intent, or who spoil at their will (*svadhābhis*) what is excellent–let Soma either deliver them up-to the serpent, or let him set them in the lap of perdition.

The comm. declares *svadhā* in b an *annanāma,* and renders *svadhābhis* by *annair nimittabhūiḥ,* 'for food' ! An accent-mark is wanting in our text over the *ya* of *dūṣayanti* in b.

२११५. यो नो॒ रसं॒ दिप्स॑ति पि॒त्वो अ॑ग्ने॒ अश्वा॑नां॒ गवां॒ यस्त॒नूना॑म्।
रि॒पुः स्ते॒न स्ते॑य॒कृद् दु॒भ्रमे॑तु॒ नि ष हीय॑तां त॒न्वा॒३ तना॑ च॥ १०॥

Whoever, O Agni, tries to harm our taste of drink, of horses, of kine, whoever of our bodies–let the enemy, the thief, the theft-committer, go to want (*dabhrā*); let him be degraded with self and with posterity.

RV. read in b *yo āśvānām yo gāvām,* and the comm. does the same. [But SPP. reports that Sāyaṇa's text reads b thus : *ye aṣ, ye g. yas t.]* A number of our mss. (P.M.W.R.K.) read *vi* for *ní* at beginning of d. but SPP, reports no such variant among his authorities. The form *śā* after *nī* here is not quoted in the Prāt. commentary. [Join *nas* rather with the genitives of a and b?]

२११६. प॒रः सो अ॑स्तु त॒न्वा॒३ तना॑ च ति॒स्रः पृ॑थि॒वीर॒धो अ॑स्तु विश्वाः।
प्रति॑ शुष्यतु॒ यशो॑ अस्य देवा॒ यो मा॒ दिवा॒ दिप्स॑ति॒ यश्च॒ नक्त॑म्॥ ११॥

Be he far away, with self and with posterity, be he beneath all the three earths, let his glory dry up, you gods, who by day and who by night tries to harm me.

RV. reads in d *nas* instead of *mā.*

२११७. सु॒वि॒ज्ञा॒नं चि॑कि॒तुषे॒ जना॑य॒ सच्चास॑च्च॒ वच॑सी पस्पृधाते।
तयो॒र्यत् स॒त्यं य॑त॒रदृ॒जीय॒स्तदित् सोमो॑ऽवति॒ हन्त्यास॑त्॥ १२॥

It is easy of understanding for a knowing man (*jāna*) [that] rtue and untrue words (*vācas*) are at variance; of them what is true, which ever is more right, that Soma verily favours; he smites the untrue.

Ppp. reads *pasprśāte* at end of b.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२११८. न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्।
हन्ति रक्षो हन्त्यासद् वदन्तमुभाविन्द्रस्य प्रसितौ शयाते॥ १३॥

Soma by no means furthers the wicked [man], nor the *kshatriya* who maintains [anything] falsely; he smites the demon; he smites the speaker of untruth; both lie within reach of Indra.

२११९. यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने।
किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते निर्ऋथं सचन्ताम्॥ १४॥

If I am one of false gods, or if I put upon (?*api-ūh*) the gods what is vain, O Agni–why are you angry with us, O Jātavedas? let them of hateful speech obtain (*sac*) misery of you.

RV. reads *āsa* instead of *āsmi* at end of a. The comm. renders *te* in d as if it were *te*; for the difficult *apy-ūhe* he gives simply *vahāmi* (*mogham vyartham devān stotavyān yaṣṭavyāṃṣ ca apyūhe vakāmi*).

२१२०. अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्तप पूरुषस्य।
अधा स वीरैर्दशभिर्वि यूया यो मा मोघं यातुधानेत्याह॥ १५॥

May I die today if I am a sorcerer, or if I have burnt (*tap*) a man's lifetime; then let him be divided from ten heroes who vainly says to me "thou sorcerer."

The comm. glosses *vīrais* with *putrais*, which is probably its virtual meaning : 'may he lose ten heroic sons.' Our *pada*-text differs from that of RV. by dividing *daśā-bhiḥ* in c. Ppp. reads *pauruṣasya* in b.

२१२१. यो मायातुं यातुधानेत्याह यो वा रक्षः शुचिरस्मीत्याह।
इन्द्रस्तं हन्तु महता वधेन विश्वस्य जन्तोरधमस्पदीष्ट॥ १६॥

Whoever to me that am no sorcerer (*āyātu*) says "thou sorcerer," or whatever demoniac says "I am pure (*śūci*)"—let Indra smite him with a great deadly weapon; may he fall lowest of every creature.

Āyātu doubtless literally 'that have no *yātū* of familiar demon' (though the proper accent in such case would be *ayātū*), opposite of *yātumānt* 'possessing such a *yātū*,' or *yātudhāna* 'holding or containing such.'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१२२. प्र या जिगाति खर्गलेव नक्तमप दुहुस्तन्वं३ गूहमाना।
वव्रमनन्तमव सा पदीष्ट ग्रावाणो घ्नन्तु रक्षस उपब्दैः॥ १७॥

She who goes forth in the night like an owl (?), hateful, hiding herself away—may she fall down into an endless hole (*vavrā*); let the [pressing-] stones smite the demoniacs with [their] noises.

RV. again (as in 7 d) reads *druhā* for *druhūs* in b; also *vavrāṅ dva* in c. Ppp. reads *dūhas* in b; and the comm. has *upa* instead of *apa*. He glosses *khargālā* with *ulūkī*.

२१२३. वि तिष्ठध्वं मरुतो विक्ष्वी३च्छत गृभायत रक्षसः सं पिनष्टन।
वयो ये भूत्वा पतयन्ति नक्तभिर्ये वा रिपो दधिरे देवे अध्वरे॥ १८॥

Scatter yourselves, O Maruts, among the people (*vikṣū*); seek, seize, crush (*sam-piṣ*) the demoniacs, who, becoming birds, fly in the nights, or who have put defilements (*ripas*) on the heavenly sacrifice.

RV. has *bhūtví* in c. SPP. reads *i3cchata* in a, because the great majority of his authorities give it. This is contrary to the established usage of both RV. and AV. (but in accordance with that of SV.), although in nearly every such case a part of the mss. lengthen the vowel; part of ours do the same here, as elsewhere. The comm. glosses *ripas* with *hiṅsās;* and *dadhire* with *dhārayanti !*

२१२४. प्र वर्तय दिवोऽश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि।
प्राक्तो अपाक्तो अधरादुदक्तो३भि जहि रक्षसः पर्वतेन॥ १९॥

Cause the stone to roll forth from the sky, O Indra; (it,) sharpened by Soma, do you wholly sharpen, O liberal one; from before, from away, from below, from above, do you smite upon the demoniacs with a mountain.

RV. reads in a *āśm*-after *divo*, and some of SPP's authorities do the same. RV. has also *prāktād āpāktād* and *ūdaktād* in c; the directions admit also of being understood as from east, west, south, and north.

२१२५. एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम्।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं सृजदुशनिं यातुमद्भ्यः॥ २०॥

Here fly these dog-sorcerers (*śvāyātu*); Indra the unharmable they the harm-seeking seek to harm; the mighty one (*Śakra*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sharpens his deadly weapon for the treacherous ones (*piśuna*); now may he let fly (*sṛj*) the thunderbolt at the sorcerers (*yātumānt*).

The epithets like *śvāyātu* in this verse and below in vs. 22 seem by their accent (and by comparison with *yātumānt* and *yātudhāna*) to signify strictly 'one having a dog (etc.) for his familiar demon.' The comm. glosses with *śvarūpadhāriṇaḥ śvaśitā* [vā]. Ppp. combines at end of b-*vo adābhyam*.

२१२६. इन्द्रो॑ यातूना॑मभवत् पराशरो॑ ह॑विर्मथी॑नाम॒भ्या॑३॒विवा॑सताम्।
अ॒भीदु॑ शक्रः॑ पर॒शुर्यथा॒ वन॑ं पात्रे॑व भि॒न्दन्स॒त ए॑तु रक्षस॒:॥२१॥

Indra was the crusher-away of the familiar demons (*yātū*), of the oblation-disturbers, of them who strive to win upon [it]; let the mighty one (*Śakra*) attack them that are demoniacs as an ax the woods, splitting [them] like vessels.

RV. reads *eti* in d, and no small share of the AV. mss. (the majority of SPP's) do the same (including our P.s.m.I.D.R.p.m.Kp.); both editions give *etu*. The AV. *pada*-text, like the RV., divides and accents in b *abhí : āovívāsatām*. The Petersburg Lexicons treat the *abhi* as if in direct combination with the participle; and they translate 'approach with hostile intent,' which is highly arbitary. The comm. gives no aid, rendering simply *abhimukhaṁ gacchatām*. Ppp. reads in b *-matīnām*. [W. would probably have changed "crusher-away" to "demolisher" on the revision.]

२१२७. उल्॑कयातुं शुशु॒लूक॑यातुं जु॒हि श्वया॑तुमु॒त कोक॑यातुम्।
सु॒प॒र्ण॒या॑तुमु॒त गृ॒ध्र॑यातुं दृ॒षदे॑व॒ प्र मृ॑ण॒ रक्ष॑ इन्द्र॥२२॥

The owl-sorcerer, the owlet-(?) sorcerer smite you, the dog-sorcerer and the cuckoo-sorcerer, the eagle-(? *suparṇā-*) sorcerer and the vulture-sorcerer—do you destroy (*pra-mṛṇ*) the demon, O Indra, as if with a mill-stone.

As to the renderings of these various names for sorcerers, see under vs. 20. For *śuśulūka*. Ppp. has *śulūka*., the comm. *śiśulūka-*. The translation of it is a mere guess, to avoid transferring the word.

२१२८. मा नो॒ रक्षो॑ अ॒भि न॑द् यातुमाव॒दपो॑च्छन्तु मिथु॒ना ये कि॑मी॒दिन॑:।
पृ॒थि॒वी न॒: पार्थि॑वात् पा॒त्वंह॑सो॒ऽन्तरि॑क्षं दि॒व्यात् पा॑त्व॒स्मान्॥२३॥

Let not the sorcerous demon reach us; let the *kimīdins* that are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

paired fade away; let the earth protect us from earthly distress, let the atmosphere protect us from heavenly.

RV. reads, in a, b, *yātumāvatām āpo 'chatu mithunā yā kimīdinā.* Ppp. has *kimīdinām.* The comm. glosses *apo 'chantu* with simple *apa gacchantu.* The *pada*-division of *yāt-* in a is *yātuomāvat* both in AV. and in RV.; the word is the subject of Prāt. iv. 8.

२१२९. इन्द्र॑ जहि पुमा॑ंसं यातुधा॒नमु॒त स्त्रिय॑ं मा॒यया॒ शाश॑दानाम्।
विग्री॑वासो मू॒रदे॑वा ऋदन्तु॒ मा ते॑ दृ॒शन्त्सूर्य॑मु॒च्चर॑न्तम्॥ २४॥

O Indra, smite the man sorcerer, likewise the woman [who is] prevailing with magic (*māyā*); let the neckless false-worshipers vanish (?*ṛd*); let them not see the sun moving upward.

The obscure *ṛdantu* in c is glossed by the comm. with *naṣyantu;* Ppp. reads *rujanta* instead. *Cāṣadānām* the comm. explains as = *hiṅsatīm.*

२१३०. प्रति॑ चक्ष्व॒ वि च॒क्ष्वेन्द्र॑श्च सोम जागृतम्।
रक्षो॑भ्यो व॒धमा॑स्यतम॒शनिं॑ यातु॒मद्भ्य॑ः॥ २५॥

Look you on; look abroad; O Soma, Indra also, watch you; hurl you the deadly weapon at the demons, the thunderbolt at the sorcerers (*yātumānt*).

[Here ends the second *anuvāka*, with 2 hymns and 51 verses. The quoted Anukr. says *turīyam āhur iha pañcaviṅśakam.*]

5. Against witchcraft etc.: with an amulet

Found also (except vs. 18) in Paipp. xvi. *[The Berlin ms. reads - *garbhā "stāra.*, which is more nearly right.]

[Kāauṣ. uses the hymn, with iii. 5 etc., to accompany the binding on of an amulet in a rite (19. 22) for general prosperity; and again, with ii. 11 etc., in a rite (39.7) against witchcraft. It is reckoned (note to 19.1) to the *puṣṭika mantras.* To the *svastyayana gaṇ* (note to 25.36) are reckoned vs. 18 (not 15: and probably not xix. 20. 4, which has the same *pratīka* as 18) and its fellow vs. 19; and to the *abhaya gaṇa* (note to 16.8), vs. 22. The comm. cites from Nakṣ. Kalpa (19) the use of the hymn in a *mahāśānti* called *raudrī.* Vait. passes the hymn unnoticed.]

[५- प्रतिसरमणिसूक्त]

[ऋषि- शुक्र देवता-कृत्यादूषण अथवा मन्त्रोक्त देवता। छन्द-१,६ उपरिष्टाद्बृहती, २ त्रिपदा विराट् गायत्री, ३ चतुष्पदा भुरिक् जगती, ४, १२-१३, १६-१८ अनुष्टुप्,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

५ भुरिक् संस्तार पंक्ति, ७-८ ककुम्मती अनुष्टुप्, ९ चतुष्पदा पुरस्कृति जगती, १० त्रिष्टुप्, ११ पथ्या पंक्ति, १४ त्र्यवसाना षट्पदा जगती, १५ पुरस्ताद् बृहती, १९ जगती गर्भा त्रिष्टुप्, २० विराट् गर्भास्तारपंक्ति, २१ पराविराट् त्रिष्टुप्, २२ त्र्यवसाना सप्तपदा विराट् गर्भा भुरिक् शक्वरी।]

२१३१. अयं प्रतिसरो मणिर्वीरो वीराय बध्यते।
वीर्यवान्त्सपत्नहा शूरवीरः परिपाणः सुमङ्गलः॥ १॥

This reverting amulet, a hero, is bound on a hero; heroic, rivalsalying, true hero, a very propitious protection.

The comm. calls the amulet *tilakavṛkṣanirmita,* thus [cf. comm. to vss. 4, 8] identifying *tilaka* and *srāktya*. Ppp. omits our b and the first words of our c, reading as its b *sapatnahas suviraḥ :* then *paripāṇaḥ* etc.

२१३२. अयं मणिः सपत्नहा सुवीरः सहस्वान् वाजी सहमान उग्रः।
प्रत्यक् कृत्या दूषयन्नेति वीरः॥ २॥

This amulet, rival-slaying, having excellent heroes, powerful, vigorous, overpowering, formidable, a hero, goes to meet the witchcrafts, spoiling [them].

Ppp. reads *etu* in c.

२१३३. अनेनेन्द्रो मणिना वृत्रमहन्नेनासुरान् पराभावयन्मनीषी।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत् प्रदिशश्चतस्रः॥ ३॥

With this amulet Indra smote Vritra; with this he, being filled with wisdom, ruined the Asuras; with this he conquered both, heaven-and-earth here; with this he conquered the four directions.

Ppp. reads, for c, *anena dyāvāprthivī ubhe ajayat.*

२१३४. अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः।
ओजस्वान् विमृधो वशी सो अस्मान् पातु सर्वतः॥ ४॥

This amulet of *sraktya*, back-turning, reverting, forcible, remover of scorners, controlling—let it protect us on all sides.

Ppp. reads *maṇis* again for *vaśī* in c; also *viśvatas* at the end.

२१३५. तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥ ५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This Agni says, this also Soma says, this Bṛhaspati, Savitā, Indra; let these gods, my representatives (*purohita*), drive the witchcrafts backward with the reverters.

In this verse and the next. Ppp. has the better reading *pratisareṇa* for *-rais* in d. The first half-verse is found again below as xix. 24. 8. c, d. [Cf. also MS. i. 5.3. The first pāda recurs at xvi. 9. 2.]

२१३६. अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम्।
ते मे देवाः पुरोहिताः प्रतीचीः कृत्याः प्रतिसरैरजन्तु॥६॥

I interpose heaven-and-earth, also the day, also the sun; let these gods, my representations, drive the witchcrafts backward with the reverters.

`Interpose`—i.e. between me and what I dread. Ppp. *pratisareṇa* in d, as noted above; also, for b. *utai`va brahmaṇaspatim;* and, at beginning of c, *te te devāṣ pu-*.

२१३७. ये स्राक्त्यं मणिं जना वर्माणि कृण्वते।
सूर्य इव दिवमारुह्य वि कृत्या बाधते वशी॥७॥

The people who made the amulet of *sraktyā* their defenses—like the sun ascending the sky, it, controlling, drives away the witchcrafts.

Ppp. puts *īva* after *divam* in c.

२१३८. स्रात्तयेन मणिना ऋषिणेव मनीषिणा।
अजैषं सर्वाः पृतना वि मृधो हन्मि रक्षसः॥८॥

By the amulet of *sraktya*, as by a seer (*ṛṣi*) full of wisdom, I have conquered all fighters; I smite away the scorners, the demoniacs.

२१३९. याः कृत्या आङ्गिरसीर्याः कृत्या आसुरीर्याः कृत्याः स्वयंकृता या उ चान्येभिराभृताः।
उभयीस्ताः परा यन्तु परावतो नवतिं नाव्या३ अति॥९॥

The witchcrafts that are of the Aṅgirases, the witchcrafts that are of the Asuras, the witchcrafts that are self-made, and those that are brought by others—let these, of both kinds, go away to the distances, across ninety navigable [streams].

`Self-made' (*svayaṁkṛta*), doubtless 'made by ourselves`; the comm. so understands. 'Navigable`—i.e. not to be crossed without the help of a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

boat. SPP`s mss. do not punctuate between b and c, but the comm. does so, like our edition. Ppp. combines *kṛtyā "ṅgirasīr*, has for b *yāḥ kṛtyā" surīr uta* (the addition rectifying the meter), and combines in f *nāvyā`ti;* and in c it puts *yās* after *kṛtyās.*

२१४०. अस्मै मणिं वर्म बध्नन्तु देवा इन्द्रो विष्णुः सविता रुद्रो अग्निः।
प्रजापतिः परमेष्ठी विराड् वैश्वानर ऋषयश्च सर्वे॥ १०॥

On this man let the gods bind the amulet [as] defense : [namely,] Indra, Viṣṇu, Savitā, Rudra, Agni, Prajāpati, Parameshthin, Virāj, Vaiśvānara, and all the seers.

[For a somewhat similar combination of names, cf. iv. 11. 7.]

२१४१. उत्तमो अस्योषधीनामनड्वाञ्जगतामिव व्याघ्रः श्वपदामिव।
यमैच्छामाविदाम तं प्रतिस्पाशनमन्तितम्॥ ११॥

You art the chief (*uttamā*) of herbs, as the ox of moving creatures (*jagat*), as the tiger of wild beasts (*śvāpad*); whom we sought, him have we found, a watcher near at hand (?).

The mark of division in this verse is badly placed in our edition; it should be after *śvapadām iva,* as in the mss. [and SPP`s edition]. SPP. reads at the end, with all the mss., *dntitam;* the comm. this time (cf. the note to vi. 4. 2) gives us our choice between taking it as one word (= *atyantasaṁnihitam*) or two (= *tam eva antike*); Ppp. avoids the difficulty by reading instead *adhruvam.* To me the emendation to *dnti tām* seems unacceptable. The comm. reads before it *pratispāṣinam.* Prāt. iii. to notes the double form *śvāpad* and *śvāpad.* The first three pādas are found again below as xix. 39. 4 a, b, c; the irregular *uttamās* instead of *uttamā* seems due to the influences of the two masculine nouns in the double comparison.

२१४२. स इद् व्याघ्रो भवत्यथो सिंहो अथो वृषा।
अथो सपत्नकर्शनो यो बिभर्तीमं मणिम्॥ १२॥

He verily becomes a tiger, likewise a lion, likewise a bull, likewise a lessener of rivals, who bears this amulet.

`Lessener`—lit`ly 'one who makes lean`; but, though all the mss. and both editions have *-kārṣana,* it can hardly be otherwise than a misreading for *-kārṣaṇa,* which the comm. gives. Ppp. has a wholly different c, *sarvā diṣo vi rājati* (as our 13 c), and so deprives us of its witness.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१४३. नैनं॑ घ्नन्त्यप्स॒रसो॒ न ग॑न्ध॒र्वा न मर्त्या॑:।
सर्वा॒ दिशो॒ वि रा॑जति॒ यो बिभ॑र्ति॒ मणि॑म्॥ १३॥

Not Apsarases smite him, not Gandharvas, not mortals; he reigns over (*vi-rāj*) all the quarters who bears this amulet.

२१४४. क॒श्यप॒स्त्वाम॑सृजत क॒श्यप॑स्त्वा॒ समै॑रयत्।
अवि॑भ्रस्त्वेन्द्रो मानु॑षे बिभ्र॒त् संश्रे॒षि॒णेऽजयत्।
म॒णिं स॒हस्र॑वीर्यं॒ वर्म॑ दे॒वा अ॑कृण्वत॥ १४॥

Kaśyapa created you; Kaśyapa collected you; Indra bore you in human wise (?); bearing [you], he conquered in the conflict (?); the amulet, of thousand-fold might, the gods made their defense.

The obscure *mānuṣe*, in c, the comm. explains as [a collective] = *mānuṣeṣu madhye;* he reads in d *saṁśreṣaṇe,* which is much more acceptable; one is inclined also to conjecture *saṁśreṣiṇo 'jayat.* Ppp. brings no help, only reading *abadhnata* for *akṛṇvata* at the end.

[The comm. reckons our e, f as a separate verse, the 5ht of his "decad," thus making this "decad" come out with 13 vss. (instead of 22-10 = 12, as in the Berlin ed.).]

२१४५. यस्त्वा॑ कृ॒त्याभि॒र्यस्त्वा॑ दी॒क्षाभि॑र्य॒ज्ञैर्यस्त्वा॒ जिघां॑सति।
प्र॒त्यक् त्वमि॑न्द्र॒ तं ज॑हि॒ वज्रे॑ण श॒तप॑र्वणा॥ १५॥

Whoever with witchcrafts, whoever with consecrations, whoever with sacrifices desires to slay you–him do you, O Indra, smite back with the hundred-jointed thunderbolt.

The omission of the second *yās tvā* would rectify the meter of a.

२१४६. अ॒यमिद् वै प्र॑तीव॒र्त ओज॑स्वान्त्संज॒यो म॒णिः।
प्र॒जां धनं॑ च रक्षतु परि॒पाणः॑ सुम॒ङ्गल॑:॥ १६॥

Let this back-turning, forcible, all-conquering amulet verily defend [our] progeny and riches, a very propitious protection.

Ppp. reads *sahasvān* instead of *ojasvān* in b. Our text should, for consistency, read *ojasvānt s-,*

२१४७. अ॒स॒प॒त्नं नो॑ अध॒रादस॑पत्नं न॑ उत्त॒रात्।
इन्द्रा॑सपत्नं नः॒ प॒श्चाज्ज्योति॑: शूर पु॒रस्कृ॑धि॥ १७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Freedom from rivals for us below, freedom from rivals for us above, freedom from rivals for us behind, O Indra, light in front make you, O hero.

Or the directions may be understood as south, north, west, and east. Ppp. has, for c, *Indra piśācaṁ naṣ paścāt.*

२१४८. वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्माह॒र्वर्म॒ सूर्यः॑।
वर्म॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ वर्म॑ धा॒ता द॑धातु मे॥ १८॥

A defense for me [be] heaven-and-earth, a defense the day, a defense the sun, a defense for me both Indra and Agni; a defense let Dhātā assign (*dhā*) to me.

Compare ACS. i. 2. 1. [and ĀpCS. xiv. 26. 1] with a, b; both substitute *agnis* for *ahar*. The verse, as noted above, is wanting in Ppp. The comm. omits *me* in c. The first half-verse occurs again as xix. 20. 4 a, b.

२१४९. ऐ॒न्द्रा॒ग्नं वर्म॑ बहु॒लं यदु॒ग्रं विश्वे॑ दे॒वा नाति॒ विध्य॑न्ति॒ सर्वे॑।
तन्मे॑ त॒न्वं॑ त्रायतां स॒र्वतो॑ बृ॒हदायु॑ष्माञ्ज॒रद॑ष्टि॒र्यथासा॑नि॥ १९॥

Indra-and-Agni's abundant formidable defense, which not all the gods together pierce through–let that, being great, save my body on all sides, that I may be long-lived, attaining old age.

With d compare VS. xxxiv. 52 d, which differs from it only by reading at the end the irregular form *āsam*. Ppp. has *te* for *me* in c. and *asat* in d [though the pronoun calls for *asas*].

२१५०. आ मा॑रुक्षद् देवम॒णिर्म॒ह्या अ॑रि॒ष्टता॑तये।
इ॒मं मे॒थिम॑भि॒संवि॑शध्वं तनू॒पानं॑ त्रि॒वरू॑थमोज॒से॥ २०॥

The divine amulet has ascended me, in order to great unharmedness; enter you together to this post (? *methi*), body-protecting, thrice-defending, in order to vigor (*ojas*).

Ppp. reads *tvā* instead of *mā* in a, and *enyam* instead of *methim* in c. The comm. questions whether *mahyai* in b means *mahatyai* or *mahyam!* The difficult and doubtful second half-verse puzzles him (as us) greatly: first he regards 'men' as addressed (*he narāḥ*), and takes *methi* as 'a stirrer-up, a destroyer of enemies,' or alternatively as a post in a threshing floor (*methi khale yatho 'cchirā vartata evam ayam apt'ti*; or, secondly, the gods are addressed, and *methi* means an amulet representing such a post (*methīsthānīyam maṇim*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१५१. अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्।
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत्॥ २१॥

In this let Indra deposit manliness; this, O gods, enter you together to, in order to long life-time of a hundred autumns; that he may be long-lived, attaining old age.

[With d, cf. MP. ii. 1. 3 d.]

२१५२. स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी।
इन्द्रो बध्नातु ते मणिं जिगीवाँ अपराजितः सोमपा अभयंकरो वृषा।
स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः॥ २२॥

Giver of welfare, lord of the people, Vritra-slayer, masterful remover of scorners, let Indra bind [for you] the amulet, [he] that has conquered, is unconquered, soma-drinking, fearless-making bull; let him defend you on all sides, by day and by night on all sides.

The majority of mass. (nearly all SPP's) put no pause at the end of **d** (after *aparājitaḥ*). The first two pādas are nearly the same with i. 21. 1. a, b, above (and with other texts: see the note to that verse). Ppp. omits a, b, and reads (better) *sarvadā* instead of *sarvatas* at end of f. [An accent-mark is lacking under the *so of somapāḥ*]

[Here ends the fifth *artha-sūkta*. The quoted Anukr. says *pañcame.*]

[Here also ends the eighteenth *prapāṭhaka.*]

6. To guard a pregnant woman from demons.

Found also in Paipp. xvi., [but with vs. 8 before 7, vs. 15 between 11 and 12, and vs. 24 between 13 and 14].

[The hymn is reckoned by Kauś. (8. 24), with ii. 2 (which see) and vi. III, to the *mātṛnāmāni.* It is employed in the *sīmanta* rite (35. 20) in the eighth month of a woman's pregnancy with blinding on an amulet "as specified in the text" (cf. vs. 20): Dār. and Keś. and comm. (p. 636[1], p. 648[8]) say an amulet of white and yellow mustard; the Ath. Paddh. seems to prescribe a "talisman in the form of a doll made of red and yellow mustard plants" (?) and reaching from the woman's neck to her navel. In Dārila's note on the same passage (35.20), vs, 18 is specially cited for the same rite. The hymn is not noticed by Vait.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६- गर्भदोषनिवारण सूक्त]

[ऋषि- मातृनामा। देवता- मातृनामा अथवा मन्त्रोक्त, १५ ब्रह्मणस्पति। छन्द- अनुष्टुप्, २ पुरस्ताद् बृहती, १० त्र्यवसाना षट्पदा जगती, ११-१२, १४,१६ पथ्या पंक्ति, १५ त्र्यवसाना सप्तपदा शक्वरी, १७ त्र्यवसाना सप्तपदा जगती।]

२१५३. यौ ते॑ मा॒तोन्मा॑र्ज॒ जा॒तायाः॑ पति॒वेद॑नौ।
दु॒र्णामा॒ तत्र॒ मा गृ॑धदु॒लिंश॑ उ॒त व॒त्सप॑: ॥ १॥

The two spouse-finders which your mother rubbed up for you when born (fem.)—for them [*tātra*] let not the ill-named one be greedy, the *aliṅṣa* nor the *vatsāpa* (calf-drinker *or*-protector?).

Weber (and Zimmer after him: p. 321) conjectures that the two 'winners of a husband' are the breasts, and that the reference is to the ceremonious washing of the young child. The numerous names of evil beings in the hymn are in good part unknown elsewhere and untranslatable; of some of them tentative versions can be added in parenthesis. The comm. reads *alīṣas* in d, and explains it as *ali* + *īṣa* [taking *ali* as diseases (or deities representing them) that fly about like bees.]

२१५४. प॒लाला॒नुप॒लालौ शर्कु॑ कोक॑ मलिम्लु॒चं प॒लीज॑कम्।
आ॒श्रेष॑ं व॒ब्रिवा॑ससमृक्ष॒ग्रीवं॑ प्रमी॒लिन॑म्॥ २॥

Palāla (straw) and *anupalāla* (after-straw), *śarku, koka* (cuckoo), *malimluca* (robber), *palījaka,* the entwiner (*āśreṣa*), the wrap-garmented, the bear-necked,[1] the winking one.

Ppp. reads *śu lkam* for *śarkum* in a; b, *malīmṛtaṁ palītakam;* in c, *aṣ leṣam,* and adds [cf. vss. 5, 23] at the end *muṣkayor apa hanmasi* 'we smite away in the *pudenda,*' which gives a construction to the accusatives of which our text is alone made up. The comm. gives in b *palīcakam;* he supplies *nāṣcyāmi* to govern the accusatives.

२१५५. मा सं वृ॑तो मोप॑ सृप ऊ॒रू मा॑व॑ सृपोऽन्त॒रा।
कृ॒णोम्य॑स्यै भेष॒जं ब॒जं दु॑र्णाम॒चात॑नम्॥ ३॥

Approach (*sam-vṛt*) you not; creep you not on; creep not down between the thighs; I make for her a remedy, the *baja*, expeller of the ill-named.

---

1. ऋक्षग्रीवम् ऋक्षस्य वानरविशेषस्य ग्रीवेव ग्रीवा यस्य तादृशम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *javam* instead of *bajam* in d. The comm. identifies *baja* with the white mustard (*śvetasarṣapa*) [see introd.]

२१५६. दुर्णामा च सुनामा चोभा संवृतमिच्छतः।
अरायानप हन्मः सुनामा स्त्रैणमिच्छताम्॥४॥

Both the ill-named and the well-named–both seek approach (*saṁvṛt*); the niggards (*arāya*) we smite away; let the well-named seek what is woman's (*strāiṇa*).

Ppp. reads *icchatām* at end of b, and omits the second half-verse. The comm. explains *straiṇam* as *striyāḍ sambandhy aṅgaṁ strīsamūhaṁ vā;* he takes *-nāman* from root *nam.* The *ṇ* of *durṇāman* is prescribed by Prāt. iii. 84.

२१५७. यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः।
अरायानस्या मुष्काभ्यां भंसुसोऽप हन्मसि॥५॥

The *āsura* that is black, hairy, tuft-born, also snouted (*tūṇḍika*)–the niggards we smite away from her pudenda, from her buttocks (*bhāṅsas*).

Ppp. reads, in c, d, *asyā bhaṅsaso muṣkayor apa* [cf. vss. 2, 23].

२१५८. अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम्।
अरायाञ्छ्वकिष्किणो बजः पिङ्गे अनीनशत्॥६॥

The after-snuffling, fore-feeling, and the much-licking flesh-eater, the niggards, the dog-*kiṣkins,* has the brown *bjā* made to disappear.

Ppp. reads, for c, *rāyaṣ ṣukaṣkiṇaṁ;* the comm. has *ca kiṣkiṇas* (for *śvakiṣ*); and he explains *kiṣkin* to mean either 'uttering the sound *kiṣ kiṣ,*' or 'constantly injuring (from the root *kiṣk*).

२१५९. यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च।
बजस्तान्त्संहतामितः क्लीवरूपांस्तिरीटिनः॥७॥

He who lies with (*ni-pad*) you in sleep, having become [like] a brother and like a father–them, eunuch-formed, tiara-decked (*tirīṭin*), let the *bajā* force (*sah*) from here.

Tirīṭin = 'womanish,' as wearing a distinctive woman's head-dress; the comm., however, paraphrases the word with *antardhānenā 'tataḥ,* as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

if from *tiraḥ-aṭin* !Ppp. puts the verse after vs. 8, and reads *suptāṁ* for *svapne* in a, and, in c, d, *vajas taṁ...klībarūpaṁ kirīṭinam.* [Cf. RV. x. 162, 5-6 with our vss. 7-8.]

२१६०. यस्त्वा॑ स्व॒पन्तीं॑ त्स॒र॑ति॒ यस्त्वा॒ दिप्स॑ति॒ जाग्र॑तीम्।
छा॒यामि॑व॒ प्र तान्त्सूर्यः॑ परि॒क्राम॑न्ननीनशत्॥ ८॥

He who surprises (*tsar) you sleeping, who tries to harm you waking–them the circling (pari-kram*) sun has made to vanish away like a shadow.

Both translators understand the second helf-verse to mean 'them has the *baja* made to vanish, as the sun the shadow,' and the comm. takes it in the same way; but, though that may be the virtual sense, it is not what the line actaully says. Ppp. reads, in a, *suptāṁ chinatti,* with *ca* for *tvā* in b. The comm. has *carati* instead of *tsarati* in a. Nearly all our mss. (all save D.R.) read *jāgratīm* at end of b, but SPP, strangely reports no such variant from any of his authorities.

२१६१. यः कृ॒णोति॑ मृ॒तव॑त्सा॒मव॑तोकामि॒मां स्त्रि॒यम्।
तमो॑षधे॒ त्वं ना॑शया॒स्याः॒ कृ॒मल॑मज्ज॒वम्॥ ९॥

Whoever makes this woman one having a dead child (*-vatsā*), or a miscarriage, him, O herb, do you make disappear, lustful [accusative] for her, slippery.

The last pāda is very obscure and doubtful, and quite otherwise understood by the translators; the version given follows the Petersburg Lexicon. The comm. interprets *kamalam* by *garbhadvāram*, and *añjivam* by *abhivyaktimad lakṣnopetaṁ vā,* and supplies to them *kuru.* Ppp. reads instead *kamalavaṁ dyuvam;* it also reverses the order of *mṛtāvatsām* and *āvatokām* in a, b. *Añjivām* (p. *añji-vām*) is quoted under Prāt. iv. 18 as an example of a word made with a *taddhita*-suffix beginning with *v.*

२१६२. ये शा॒लाः॑ परिनृ॒त्यन्ति॒ सा॒यं गर्द॑भना॒दिनः॑।
कु॒सूला॒ ये च॑ कुक्षि॒लाः॑ क॑कु॒भाः॑ क॒रुमा॒ः॑ स्रि॒मा॑ः।
ताना॑षधे॒ त्वं ग॒न्धेन॑ विषू॒चीना॒न् वि ना॑शय॥ १०॥

They who dance around the dwellings (*śālā*) in the evening, making donkey-noises–they that [are] *kusūlas* (granaries) and *kukṣilās* (paunchy), exalted (*kakubhā*), *karūmas, srimas*–these, O herb, with your smell do you make to disappear scatterd.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

One or two of our mss (as of spp's) read strtimāḥ (I.) or sṛmāḥ (W.) at end of d, or omit the *visarga* before it (M.s.m.W.o.). Ppp. reads, for c, d, *kuṣūlā yaṣ ca kukṣulā kakubhā svarasā (-ramā?) sumā;* the comm., for the last two words, has *kharumāḥ śrumāḥ;* he interprets *kusūlās* as *kusūlākṛtayas, kukṣilās* as *bṛhatkukṣayas,* and *kakubhās* as *arjunavṛksavad bhayaṁkarākṛtayas.* [over "exalted" W. has interlined "humped?" As for *srīma,* cf. *sṛma* in OB.]

२१६३. ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति।
क्लीबा इव प्रनृत्यन्तो वने ये कुर्वते घोषं तानितो नाशयामसि॥ ११॥

The *kukūndhas,* the *kukūrabhas,* that bear skins (*kṛttī*), pelts (*?dūrśā*), dancing on like impotent men, that make a noise in the forest–them we make disappear from here.

Ppp. reads *kakundhāṣ karūrabhāṣ kṛtyair duriśāni bibhrati : klīvai`va pr. ghoṣāṁ ye kurvate vane.* The comm. has *kṛkandhāḥ kukūravāḥ kṛtyair dūsyāṇi.*

२१६४. ये सूर्यं न तितिक्षन्त आतपन्तमुमुं दिवः।
अरायान् वस्तवासिनो दुर्गन्धीँल्लोहितास्यान् मकाकान् नाशयामसि॥ १२॥

They who do not endure yonder sun, burning down from the sky, the niggards, buck-clothed, ill-smelling, red-mouthed, the *mākakas,* we make to disappear.

Ppp. reads in c *rāyāṁ vastavāsino,* and, in e, *mṛṣakān* for *makakān. In* bastavāsin, Weber understands *-vāsin* as 'smelling,' the Petersburg Lexicons (also Ludwig alternatively) as 'bleating' (for *-vāṣin*), the comm. *avicarmavasanān.* [For the verse-sequence in Ppp., see above.]

२१६५. य आत्मानमतिमात्रमंसे आधाय बिभ्रति।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय॥ १३॥

They who, putting their excessive self on the shoulder, carry [it], thrusters-forth of women's hips–O Indra, make the demons disappear.

The comm. has several different explanations of the first half-verse, the translators as many more; a literal rendering seems admissible enough. Ppp. reads for b *ahiṁ mādhāya bibhrati.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१६६. ये पूर्वे वध्वो३ यन्ति हस्ते शृङ्गाणि बिभ्रतः।
आपाकेस्थाः प्रहासिनं स्तम्बे ये कुर्वते ज्योतिस्तानितो नाशयामसि॥ १४॥

They who go before a woman, bearing horns (pl.) in the hand, stayers in the oven, laughing out, who make light in the tuft–them we make to disappear from here.

All our mss., and nearly all those of SPP., read *badhvās* in a, and our edition follows them. SPP. gives in his text vadhvās, with the commentator. In c, he adopts *āpākeṣṭhas,* with a small minority of his mss., and directly against Prāt. ii. 94, which prescribes *-stkas.* One would like to emend to *apāk-* 'standing aloof.'

२१६७. येषां पश्चात् प्रपदानि पुरः पार्ष्णीः पुरो मुखा।
खलजाः शकधूमजा उरुण्डा ये च मट्मटाः कुम्भमुष्का अयाशवः।
तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय॥ १५॥

Of whom the front-feet are behind, the heels in front, the faces in front, who are threshing-floor-born, dung-smoke-born, who are *ūruṇḍas* and *maṭmaṭās,* pot-testicled, *ayāṣus* (impotent?)– these from her, O Brahmaṇaspati, do you make to disappear by attention (? *pratībodha*).

Ppp. reads in c *śākadh-*, in d *ye ca mayyajā,* and in e combines *-ṣkā 'yāṣ-*. Some of our mss. (Bp. P.M.W.), as of SPP's, read *mūkhāḥ* at end of b. The comm. has, for d, *aruṇḍā ye ca muṭmuṭāḥ;* he explains *ayāśavas* by *ayo vāyur vāyuvad āśugāminaḥ.*

२१६८. पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः।
अव भेषज पादय य इमां संविवृत्सत्यपतिः स्वपतिं स्त्रियम्॥ १६॥

With eyes cast about, not looking forward (? *apracaṅkaśā*), womenless be the eunuchs; make to fall down, O remedy, him who, not her husband, tries to approach this woman that has a husband.

The comm. rads in a *pracaṅkaśās,* and strangely explains it [alternatively] as = *prakṣīṇorupradeśās;* for *paṇḍagās* in b he has *pannagās* (*pādena na gacchantaḥ*); for *pādaya* in c, *pātaya.* Ppp. gives in e *svapati.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२१६९. उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम्।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम्।
पदा प्र विध्य पाष्र्या स्थालीं गौरिव स्पन्दना॥ १७॥

The bristling, hermit-haired, grinding up, much handling one, hastening up, copper-colored, snouted (? *tuṇḍela*) and *śāluḍa*, pierce you forth with the foot, with the heel, as a kicking cow a pot.

Doubtless the concluding word should be *spandana*, as given by SPP., in accordance, as he claims, with all but two of his authorities. The mss. are always so careless and untrustworthy in their distinction of *sp* and *sy* that it must be the sense rather than their testimony that decides in any case which is the true reading. Ppp. appears to have *syandanā*. The combination *upeṣantam* (p. *upaoeṣantam*: Ppp. *upeṣantam*) is according to Prāt. iii. 52; the passage is quoted in the commentary to that rule; the comm. [and his text] read here *upaiṣ-*. The comm. also has *śālaḍam* (Ppp. *śālūḍam*) in d, and takes *prā vidhya* (Ppp. *pravṛddhi*) in e as *pravidhya*, gerund. Further, he has *prāsyāt* instead of *pārṣṇyā*, and, at the end, *spandanāt*. His verse-division is different from ours, as he reckons e, f to vs. 18. He explains *marīmṛṣam* in b as = *punaḥpunar mṛṣantam*. Ppp. has, for *udumbalaṁ tuṇḍelam, adaraṁ sulatuṇḍenam*.

२१७०. यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम्॥ १८॥

Whoever shall handle your embryo, or shall make it born dead– let the brown one, with formidable bow, make him pierced to the heart.

The comm. explains *prati mṛṣāt* by *pīdayet*. The *ā* of *hṛdayāvidham*, and its non-division in *pada*-text, are the subject of Prāt. iii. 3, iv. 68. [Delete the accent mark under *tu* in d.]

२१७१. ये अम्नो जातान् मारयन्ति सूतिका अनुशेरते।
स्त्रीभागान् पिङ्गो गन्धर्वान् वातो अभ्रमिवाजतु॥ १९॥

They who suddenly make die those that are born, [who] lie by the bearing [women]–the Gandharvas, woman-seekers (?), let the brown one drive, as the wind a cloud.

Ppp. begins *ye sto j-*, and ends *abhrai vātai`va rājatu*. The comm. explains *amnojātān* as = *ardhotpannān*. The Prāt., ii. 52, expressly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prescribes that the final of *amnāḥ* is not [convertible into] *r*–which seems a plain acknowledgment that at a later period the word was treated as being *amnār*.

२१७२. परिसृष्टं धारयतु यद्धितं माव पादि तत्।
गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यौ॥ २०॥

Let [her] maintain what is left (?); what is set, let not that fall down; let the two formidable remedies, to be borne in the under garment, defend your embryo.

Parisṛṣṭam in a is very hard to deal with, both on account of the meaning and because combinations of root *sṛj* with *pari* are hardly met with; he Pet. Lexicon suggests emendation to *-śriṣṭam;* as both Ppp. and the comm. have *-ṣiṣṭam,* I have taken the liberty of so tanslating. The comm. paraphrases it by *homādiviniyogāvaṣiṣṭaṁ sarṣapadvayam* [see the introduction] and makes it the object of *dhārayatu.* Ppp. also reads *yujyatam* for *yad dhitam* in b, and, at the end, *nivabhāryayau.* Ppp. also reads *yujyatam* for *yad dhitam* in b, and, at the end, *nivabhāryayau.*[Whitney queries for a: 'Let what is wreathed about (*pari-sṛj*) maintain.' This might refer to bandages swathed around, to support the abdomen. In b, *hitām* would refer to the embryo (cf. *dhātā dadhātu* etc.), and *āva pādi* to untimely delivery (cf. i. 11.4-6).]

२१७३. पवीनसात् तङ्गल्वाच्छायकादुत नग्नकात्।
प्रजायै पत्ये त्वा पिङ्गः परि पातु किमीदिनः॥ २१॥

From the rim-nosed, the *taṅgalva*, the shady (? *chāyaka*) and naked, from the *kimīdin,* let the brown one protect you about for progeny, for husband.

Or *chāyaka* may come from root *chā,* and so signify, 'tearing' or the like; the comm. reads instead *śāyakāt.* Ppp. has at the beginning *pavainasā taṅ-*.

२१७४. द्वप्रास्याच्चतुरक्षात् पञ्चपादादनङ्गुरेः।
वृन्ताद्भुभि प्रसर्पतः परि पाहि वरीवृतात्॥ २२॥

From the two-mouthed, the four-eyed, the five-foooted, the fingerless one, from the much twining twiner (*vrnta*) that creeps forth upon [one], do you protect [her] about.

All the *pada*-mass. most absurdly divide *anamogureḥ* at end of b;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SPP., properly emends to *anaūgureḥ*, but why "with Sāyaṇa" is not evident; Ppp. reads *anaṅguleḥ;* and further has, in c, *vṛddhād adhi pra.* Spp. seems to regard the comm. as reading *abhiprasarpataḥ.*

२१७५. य आमं मांसमदन्ति पौरुषेयं च ये क्रविः।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि॥ २३॥

They who eat raw meat, and who the flesh of men, the hairy ones [that] devour embryos–them we make to disappear from here.

Ppp. combines at the beginning *yā``mam,* and has in place of our d`*rāyān* [combined *keṣavārāyān*] *asyā bhaṅsaso muṣkayor apā hanmasi* (as in its version of our 5 c, d–cf. 2). The *pada*-reading *keṣaovaḥ* is quoted in the commentary to Prāt. iv. 18.

२१७६. ये सूर्यात् परिसर्पन्ति स्नुषेव श्वशुरादधि।
बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम्॥ २४॥

They that creep away from the sun, as a daughter-in-law away from her father-in-law–let both *bajā* and *piṅgā* pierce in into their heart.

Pari in a, though compounded with the verb, has the value of a strengthener of the ablative sense of *sūryāt,* as *ādhi* in b of that of *śvaśurāt.* [Cf. Geldner, *Ved. Stud.* i. 270.]

२१७७. पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं कन्।
आण्डादो गर्भान्मा दभन् बाधस्वेतः किमीदिनः॥ २५॥

Piṅga, defend you [the child] in process of birth; let them not make the male female; let not the egg-eaters injure the embryos; drive you the *kimīdins* from here.

In b, lit`ly 'not make the man a woman.' Ppp. puts the *mā* after *pumāṅsam.*

२१७८. अप्रजास्त्वं मार्तवत्समाद् रोदमघमावयम्।
वृक्षादिव स्रजं कृत्वाप्रिये प्रति मुञ्च तत्॥ २६॥

Childlessness, still-birth, also crying, guilt (*aghā*), barrenness (? *āvayā*)–that do you attach to [our] enemy (*āpriya*), as if having made a garland from a tree.

Ppp. reads, in a, b, *mārtaśvatsam āmābhrogham agham ānayam.* The comm. has, for *agham āvayam, aghavāvayam,* and paraphrases it with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aghānāam pāpānāṁ tatphalabhūtānāṁ duḥkhānāṁ vā 'sakṛd vayanam. It is curious that both *ā-vayam* and *mārtā-vatsam* are quoted in the commentary to Prat. iv. 18, as if their second member were 'a *taddhita* beginning with *v.*'–[Cf. MB. i. 1. 14; MP. i. 4. 11.]

[Here ends the third *anuvāka,* with 2 hymns and 48 verses. It is also the end of the sixth *artha-sūkta,* which begins with *yāū te.* The quoted Anukr. says *yau te.*]

From this point on, the commentary is wanting until the beginning of book xi.

7. To the plants : for some one's restoration to health.

Found also in Paipp. xvi. [with verses 16-19 in the order 16, 18, 19, 17]. *[The mss, have *sāṣṭāviṅṣakam.*] † [The Anukr. omits the definition of vss. 15 (*triṣṭubh*) and 24 (6-*p. jagatī*).]

[Used by Kauś, in a remedial rite (26, 33, 40, note), "with a gilt and lacquered amulet made [cf. introd. to AV. ii. 9] of splinters of ten kinds of trees" (Keś., p. 327[22]), against all diseases. In the *puṁsavana,* vs. 27 accompanies (note to 35.6) the giving of food to the pregnant woman. Vait, prescribes the hymn for use in the *sautrāmaṇī* rite (30.6) when the priest mixes herbs with the *surā.*]

[७- ओषधिसमूह सूक्त]

[ऋषि- अथर्वा। देवता- भैषज्य, आयुष्य, ओषधि समूह। छन्द- अनुष्टुप्, २ उपरिष्टाद् भुरिक् बृहती, ३ पुरउष्णिक्, ४ पञ्चपदा परानुष्टुप् अतिजगती, ५-६, १०, २५ पथ्यापंक्ति, ९ द्विपदार्ची भुरिक् अनुष्टुप्, १२ पञ्चपदा विराट् अतिशक्वरी, १४ उपरिष्टात् निचृत् बृहती, २६ निचृत् अनुष्टुप्, २८ भुरिक् अनुष्टुप्।]

२१७९. या बभ्रवो यश्च शुक्रा रोहिणीरुत पृश्नयः।
असिक्नीः कृष्णा ओषधीः सर्वा अच्छावदामसि॥ १॥

Those that are brown, and that are bright (*śukrā*), the red and the spotted, the swarthy, the black herbs–all [of them] do we address (*acha-ā-vad*).

२१८०. त्रायन्तामिमं पुरुषं यक्ष्माद् देवेषितादधि।
यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव॥ २॥

Let them save (*trā*) this man from the *yākṣma* sent by the gods–the plants of which heaven has been the father, earth the mother, oceans the root.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The second half-verse was found above, as iii. 23.6 a, b. This time it is also in Ppp. In c, *dyāūṣ* is read by W.I.R.T. We should expect *puruṣam* in a.

२१८१. आपो॑ अग्रं॑ दि॒व्या ओष॑धयः।
तास्ते॒ यक्ष्म॑मेन॒स्यं१॒॑मङ्गा॑दङ्गा॑दनीनशन्॥ ३॥

Waters [were] the beginning, heavenly herbs; they have made disappear from every limb your sinful (*enasyā*) *yākṣma.*

The first pāda is a fragment, in meter and in construction; the omission of *āgram* would fairly rectify both. As in sundry other like cases, most of the mss. read at the end *anīnaṣam* (or-*ṣaṁ*); only P.M.W. have *-ṣan.*

२१८२. प्र॒स्तृ॒णती स्तम्बि॑नी॒रेक॑शुङ्गाः प्रतन्व॒तीरोष॑धी॒रा व॑दामि।
अं॒शु॒मतीः॑ का॒ण्डिनी॒र्या विशा॑खा॒ ह्व॑यामि ते वी॒रुधो॑ वैश्वदे॒वीरु॒ग्राः
पु॑रुष॒जीव॑नीः॥ ४॥

The spreading, the bushy, the one-spathed, the extending herbs do I address; those rich in shoots, jointed (*kāṇḍin*), that have spreading branches (*viśākha*); I call for you the plants that belong to all the gods, formidable, giving life to men.

Viśākha might also signify 'branchless.' Ppp. reads in a-b *ekaṣṛṅgāṣ pradhanvatīr.*

२१८३. यद् व॒: सह॑: सहमाना वी॒र्यं१॒॑ यच्च॑ वो॒ बल॑म्।
तने॒मम॒स्माद् यक्ष्मा॒त् पुरु॑षं मुञ्चतौषधीरथो॑ कृणोमि भेष॒जम्॥ ५॥

What power [is] yours, you powerful ones, [what] heroism and what strength [is] yours, therewith, O herbs, free you this man from this *yākṣma;* now (*ātho*) do I made a remedy.

The last pāda is wanting in Ppp.

२१८४. जी॒व॒लां न॑घारि॒षां जी॑व॒न्तीमोष॑धीम॒हम्।
अ॒रु॒न्धतीमु॒न्नय॑न्तीं पुष्यां मधु॒मतीमि॒ह हु॑वेऽस्मा अ॑रि॒ष्टता॑तये॥ ६॥

The lively, by-no-means-harming, living herb, the non-obstructing, up-guiding, flourshing (?*puṣyā*) one, rich in sweets, do I call hither, for this man's freedom from harm.

Compare 2.6, with which this agrees in the first two pādas and in most of the last two. The mss. again are much at variance as to the reading of *naghāriṣam;* Bp. P.M.p.m.E.p.m.O. read [Bp. with *-gha-*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

naghāṛṣām. [Ppp. reads *naghāriṣām* (as does Berlin ed.) and omits *iha* and pāda e.] The omission of the obscure *puṣyam* would rectify the meter; the Pet. Lexx. regard the word as proper name of a plant.

२१८५. इ॒हा य॑न्तु॒ प्रचे॑तसो मे॒दिनी॒र्वच॑सो॒ मम॑।
यथे॒मं पा॒रया॑मसि॒ पुरु॑षं दुरि॒तादधि॑॥७॥

Let the forethoughtful ones come hither, allies (*medín*) of my spell (*vācas*), that we may make this man pass forth out of difficulty.

Read *medínīr* in b (two accent-signs slipped out of place leftward).

२१८६. अ॒ग्नेर्घा॒सो अ॒पां गर्भो॒ या रोह॑न्ति॒ पुन॑र्णवाः।
ध्रु॒वाः स॒हस्र॑नाम्नीर्भेष॒जीः स॒न्त्वाभृ॑ताः॥८॥

Food of fire, embryo of the waters, they that grow up renewed, fixed, thousand-named–be they remedial [when] brought.

२१८७. अ॒वको॑ल्बा उ॒दका॑त्मान॒ ओष॑धयः।
व्यृ॒षन्तु दुरि॒तं ती॑क्ष्णशृ॒ङ्ग्यः॥९॥

Wrapped in *avakā*, water-natured, let the herbs, sharp-horned, thrust away difficulty.

Literally, 'having the *avakā* as foetal envelop.'

२१८८. उ॒न्मु॒ञ्चन्ती॑र्विवरु॒णा उ॒ग्रा या वि॑ष॒दूष॑णीः।
अथो॑ बलास॒नाश॑नीः कृत्या॒दूषणीश्च॒ यास्ता इ॒हा य॒न्त्वोष॑धीः॥१०॥

Releasing, free from Varuṇa, formidable, that are poison-spoiling, also *balāsa*-dispelling, and that are witchcraft-spoiling–let those herbs come hither.

'Free from Varuṇa': i.e., doubtless, 'freeing from the bonds of Varuṇa,' with which he visits guilt on the guilty. Ppp. reads in c-d *balāsanāṣinī rakṣonāṣanīṣ kṛtyād-*, Read in our text *kṛtyādūṣaṇīṣ* (for -*yad-*) in d.

२१८९. अ॒प॒क्री॒ताः सही॑यसीर्वी॒रुधो॒ या अ॒भिष्टु॑ताः।
त्राय॑न्ताम॒स्मिन् ग्रामे॒ गामश्वं॒ पुरु॑षं प॒शुम्॥११॥

Let the purchased, very powerful plants that are praised save in this village cow, horse, man, beast.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. prefixes an additional pāda to each half-verse: *śivās te santv oṣ adhir apak-*; and *apā sarasvatī jyeṣṭhaṁ trāy-*,

२१९०. मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव।
मधुमत् पर्णं मधुमत् पुष्पमासां मधोः संभक्ता अमृतस्य भक्षो घृतमन्नं दुह्रतां गोपुरोगवम्॥ १२॥

Rich in sweets the root, rich in sweets the tip of them, rich in sweets was the middle of the plants; rich in sweets the leaf, rich in sweets the flower of them; partaking of sweet, a drink of nectar (*amṛta*), let them milk out ghī, food, with milk (*go-*) as chief (*-purogavā*)

The mss. (except D. and R.s.m.?) agree in the unmotived accent *babhūva* at end of b. Ppp. has instead *balena;* also, for *sambhaktās, sambhūtās* 'originated,' which is easier.

२१९१. यावतीः कियतीश्चेमाः पृथिव्यामध्योषधीः।
ता मा सहस्रपर्ण्यो मृत्योर्मुञ्चन्त्वंहसः॥ १३॥

Hoever many [may be] these herbs upon the earth, let them, thousand-leafed, free me from death, from distress.

All the mss, leave *oṣadhīs* unaccented at end of b; and most (all save P.M.D.R.T.) accent *-parṇyās* at end of c. [Cf. Caland, KZ. xxxi. 265.]

२१९२. वैयाघ्रो मणिर्वीरुधां त्रायमाणोऽभिशस्तिपाः।
अमीवाः सर्वा रक्षांस्यप हन्त्वधि दूरमस्मत्॥ १४॥

Let the tigerish amulet of plants, saving, protecting from imprecation, smite far away from us diseases [and] all demons.

The *pada*-text reads *sārvā* (not *sārvāḥ*) in c, and the translation follows it. Ppp. has *vyāghro* in a, and *asmāt* at the end. *Adhi* in d is redundant in respect both to sense and to meter.

२१९३. सिंहस्येव स्तनथोः सं विजन्तेऽग्नेरिव विजन्त आभृताभ्यः।
गवां यक्ष्मः पुरुषाणां वीरुद्भिरतिनुत्तो नाव्या एतु स्रोत्याः॥ १५॥

As at the roaring of a lion do your quake; as at fire do they tremble at [the herbs when] brought; let the *yākṣma* of kine, of men, go driven by the plants beyond navigable streams.

The usual expression is 'beyond ninety-nine' such streams. Ppp. reads *oṣadhīnām* for *saṁ vijante* in a. [Over "quake" W. interlines

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"shrink with fear." He would probably have changed it to "they are all in a tremble," as in v. 21. 4, 6.]

२१९४. मुमुचाना ओषधयोऽग्नेर्वैश्वानरादधि।
भूमिं संतन्वतीरिति यासां राजा वनस्पतिः॥ १६॥

The herbs, becoming freed from Agni Vaiśvānara–go you stretching over the earth, [you] whose king is the forest-tree.

We should expect vocatives instead of nominatives in the first line.

२१९५. या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे॥ १७॥

They who, belonging to the Angirases, grow on mountains and on plains–let those herbs, rich in milk, propitious, be weal to our heart.

In Ppp. this verse follows our vs. 19. [Ppps. inserts after b *vīrudho viśvabheṣajīs,* and continues *tā no mayasvatīṣ ṣivāḥ; o. s. ṣ. h.*]

२१९६. यास्त्राहं वेद वीरुधो यास्च पश्यामि चक्षुषा।
अज्ञाता जानीमस्त्र या यासु विद्म च संभृतम्॥ १८॥

Both what plants I know, and what I see with the eye, the unknown and what we are acquainted with, and those in which we know what is brought together–

That is, probably, their collected or concentrated virtue. Ppp. reads in c *janīmasi* for *jānīmaṣ ca.* [We might render *ajñātās* by 'what we are not acquainted with,' to correspond with W's version of *jānīmās.*]

२१९७. सर्वाः समग्रा ओषधीर्बोधन्तु वचसो मम।
यथेमं पारयामसि पुरुषं दुरितादधि॥ १९॥

Let all the entire herbs note (*budh*) my spell (*vācas*), that we may make this man pass forth out of difficulty.

Ppp. omits the second half-verse; it is identical with 7 c, d, above.

२१९८. अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः।
व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ॥ २०॥

The *aśvattha,* the *darbha, soma* king of plants, immortal oblation–rice and barley [are] remedial. immortal sons of heaven.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *yavasya bheṣajo* in c.

२१९९. उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः।
यदा वः पृश्निमातरः पर्जन्यो रेतसावति॥ २१॥

You rise up (*ud-hā*); it thunders, it roars at [you], O herbs ! when, O you children of the spotted one, Parjanya favors you with seed.

With the second half-verse is to be compared RV. v. 83. 4 c, d. *Pṛṣ nimātṛ* is else-where epithet only of the Maruts. The accent *abhikrāndati* is unmotived [unless, indeed, with Henry, we bring it, with *stanāyati*, under the domain of *yada*].

२२००. तस्यामृतस्येमं बलं पुरुषं पाययामसि।
अथो कृणोमि भेषजं यथासच्छतहायनः॥ २२॥

Of this *amṛta* we make this man to drink the strength; now do I make a remedy, that he may be one of a hundred years (*-hāyanā*).

W. and O.s.m. read *pārayāmasi* at end of b; Ppp. has *phalayāmasi*.

२२०१. वराहो वेद वीरुधं नकुलो वेद भेषजीम्।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे॥ २३॥

The boar knows the plant; the mongoos knows the remedial [herb]; what ones the serpents, the Gandharvas know, those I call to aid for him.

One or two of our mss. (Bp.M. [only one, Bp., if I understand W`s Collation-book]) read *vīrūdhām* at end of a. Ppp. puts *sarpās after gandharvās* in c, and has for d *tā ihā ``yantv oṣadhīḥ*.

२२०२. याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः।
वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः।
मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे॥ २४॥

What [herbs] of the Aṅgirases the eagnies [know], what heavelly ones the *raghāṭs* know, what ones the birds, the swans know, and what all the winged ones, what herbs the wild beasts know–those I call to aid for him.

Raghāṭ (which *divyas* 'heavenly' might also quality) is elsewhere unknown; Ppp. reads instead *vagh-;* the major Pet. Lex. suggests emendation [apparently withdrawn in the minor: see *raghāṭ*] to *raghāvas*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'swift'; Ludwig conjectures 'bees.' Ppp. also combines *suparṇā* '*ṅg-* in a. [Render *haṁsas* by the prosaic 'geese,' since the poetic tone of the AV. is not so elevated as to make that version intolerable. Cf. JAOS. xix., 2d half., p. 154.]

२२०३. यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः॥ २५॥

Of how many herbs the inviolable kine partake (*pra-aṣ*), of how many the goats and sheep, let so many herbs, being brought, extend protection to you.

Ppp. exchanges the second halves of vss. 25 and 26, and makes *ābhṛtās* and *oṣadhīs* change places.

२२०४. यावतीषु मनुष्या भेषजं भिषजौ विदुः।
तावतीर्विश्वभेषजीरा भरामि त्वामभि॥ २६॥

In how many [herbs] human physicians (*bhiṣāj*) know a remedy, so many, all-remedial, do I bring to you.

Ppp. [see under vs. 25] reads at the end *iti* for *abhi*.

२२०५. पुष्पवतीः प्रसूमतीः फलिनीरफला उत।
संमातरइव दुहामस्मा अरिष्टतातये॥ २७॥

Rich in flowers, rich in shoots (*prasu-*), rich in fruits, also those lacking fruits–like joint mothers, let them milk to this man in order to his freedom from harm.

Ppp. combines *saṁmātarai 'va* in c. The first pāda is nearly identical with RV. x. 97.3 b.

२२०६. उत् त्वाहार्षं पञ्चशलादथो दशशलादुत।
अथो यमस्य षड्वीशाद् विश्वस्माद् देवकिल्बिषात्॥ २८॥

I have taken you up out of what has five *śalas*, and also out of what has ten *śalas*, also out of Yama's fetter, out of all offense against the gods.

The Pet. Lexx. explain *-śala* as 'a certain measure of distance,' but that sense does not in the least suit the connection, either here or in TB. i. 5. 10[1]. Ppp. reads *ahārişam* in a, [*ut tvā* for *atho* in c,] and, for d, *oṣ adhībhir apīparam*. The second half-verse is identical with vi. 96. 2 c, d, above [and nearly identical with RV. x. 97. 16 c, d.].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Here ends the seventh *artha-sūkta,* with 28 verses. The quoted Anukr. says *sa saptamaṁ vṛddhiviṅśatim ṛco 'ṣṭa cā' parāḥ* (unclear.)]

8. To conquer enemies

Found also in Paipp. xvi.; [but the order of vss. 3 and 4 is inverted; likewise that of vss. 6 and 7]. [``Verses`` 22-24 are prose, in Brāhmaṇa style.–Whitney`s treatment of this hymn is doubtless only a rought first draft, which he would have revised thoroughly had his life been spared. The understanding of this hymn is so peculiarly dependent upon an understanding of the ritual that I have felt obliged to present the latter with exceptional fulness–without attempting, however, to revise W`s version into entire accordance therewith.]

[Ait. does not notice the hymn. Its principal use by Kauś, is in the army rites of the 16th *kaṇḍikā.* In the previous one (15. 11), vs. 22 is used with v. 2. 6 etc. when the king mounts a new chariot. And at 73.5, among the citations for the morning and evening oblations, is one that bears a marked resemblance to our vs. 14.]

[The text of the ``army rites`` (16. 9-20), cites expressly vss. 1, 2, and parts of 24, and is indeed largely made up of the names of the objects mentioned in the hymn (see below). Not only Dārila, but also Keśava (Bl., p. 314[28 ff.]), and the introd. which SPP. gives (p. 658-9) in lieu of the lost comm., all present instructive details.]

[With vs. I. the sorcerer twirls a fire-drill (16.9) made of *aśvattha* and *badhaka* sticks (16. 11 : cf. vss. 3, 4). Thereupon, while reciting the first half of vs. 2, he lays down some ``old rope`` (*jīrṇa-rajju*, Dār.: apparently to serve as tinder?) ``in the place where the sparks [from the fire-drill] fall`` (so Dār, and Keś.). When the smoke appears, he exorcises it with the words.

dhūmam parādṛśyā 'mítrā hṛtsú a dadhatām bhayām.

This is the second half of our verse, 2, with agnim left out. When the flame breaks out (agniṁ jātam), he addresses it with.

agnim parādṛśyā 'mítrā hṛtsú a dadhatām bhayām.

This is the same half-verse, with *dhūmam* left out. See Keś., p. 314 [31] ff., SPP., p. 658 18-19.–This now is the fire for the ``army rites.``]

[Upon it, with use of h. 8, is placed successively (16. 14) fuel of *aśvattha, badhaka, tājad-bhaṅga* (`castor-oil plant`), *āhva* (`palāśa`), *khadira,* and *śara* (`reeds`). These things are all mentioned in vss. 3-4; Dārila`s list (n. to 48. 1) agrees entirely with this: cf. also Bl., p. xliv. –Next follows the bestrewing of the tracks of the hostile army with various symbolical objects, to wit– first (16.15), "the fetters aforesaid" (at 14-28) of hemp and of muñja-grass smeared with *iṅgiḍa;* then (16. 16-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17), ''traps [? *kuṭa* : see n. to vs. 16] of *aśvattha*,'' ''hempen nets,'' and ''stakes of *badhaka*.'' Various expressions in the hymn may be taken either as allusions to these objects or else as suggesting their use : such are the ''fetters'' of vss. '10, 16; the ''trap'' of vs. 16; the ''net'' of vss. 4-8 and 18; the ''net-stakes'' of vss. 5, 12.]

[Fianlly, with ''hail to these'' (*svahai 'bhyās* of vs. 24), the sorcerer makes, with his right hand, for his friends (16. 18) an oblation in the fire kindled with the drill of *badhaka*; and with ''wail to those'' (*durāhā 'mibhyas* of vs. 24.), he makes, with his left, in the same fire an oblation of the uncanny *iṅgiḍa* for the destruction of the army of his enemies (16. 19). Then, setting up a branch of red *aśvattha* to the north of his fire, he winds it with threads of blue and red with the last pāda of vs. 24, and moves it to the south (16. 20).]

[In counter-sorcery, *iṅgiḍa* is the regular surrogate for ghī (Kauś. 47.3). In the rites accompanying iii. 6 (the hymn is notably affiliated with ours in respect of substance and expression : cf. ''fetters,'' *aśvattha, khadira;* cl. also viii. 8.3 a with iii. 6.2 a; 10 a, b with 5 a, b; 19 c with 7 c), it is used (48.4) for smearing the threads or symbolical fetters; similarly at 14. 28, above; and again (with vi. 75; Kauś. 48. 31) with a leaf of red *aśvattha*.]

[A most interesting critical result is won from the study of the ritual use of our hymn, to wit : that here (vs. 2 c) we have an instance in which both alternatives (*dhūmām* and *agnim*) of an *ūha* have been adopted into the received text. This has given it a sembalance of metrical blemish (Henry, Bloomfield, and Whitney all suggest the excision of *amitrāḥ*), the true meaning of which has been missed by the Occidental exegetes. SPP. (as above) understands Keśava's introd. to Kauś, 14 aright and explains it clearly, p. 658[18].–It may be noted that Ppp. unintelligently, with its *agniṁ dhāmaṁ* (intending *dhūmaṁ*), has both alternatives, but in the wrong order.]

[८- शत्रुपराजय सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता- परसेनाहनन, इन्द्र वनस्पति। छन्द- अनुष्टुप्, २,८-१०, २३ उपरिष्टाद् बृहती, ३ विराट् बृहती, ४ बृहती पुरस्तात् प्रस्तार पंक्ति, ६ आस्तार पंक्ति, ७ विपरीत पादलक्ष्मा चतुष्पदा अतिजगती, ११ पथ्या बृहती, १२ भुरिक् अनुष्टुप्, १९ विराट् पुरस्ताद् बृहती, २० निचृत् पुरस्ताद् बृहती, २१ त्रिष्टुप्, २२ चतुष्पदा शक्वरी, २४ त्र्यवसाना त्रिष्टुप् उष्णिक् गर्भा पराशक्वरी पञ्चपदा जगती।]

२२०७. इन्द्रो॑ मन्थतु॒ मन्थि॑ता श॒क्रः शूर॑ः पुरंद॒रः।
यथा॒ हना॑म॒ सेना॑ अ॒मित्रा॑णां सहस्र॒शः॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let Indra the shaker shake (*math*) [them], he the mighty hero, stronghold-splitter, in order that we may slay by thousands the armies of our enemies.

Quoted in Kauś. 16. 9 [see introd.].

२२०८. पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम्।
धूममग्निं परादृश्यामित्रां हृत्स्वा दधतां भयम्॥ २॥

Let the putrid rope, breathing on [it], make yonder army putrid; seeing afar smoke, fire, let our enemies set fear in their hearts.

Ppp. reads *agniṁ dhāmaṁ* in c. The different parts of the verse are quoted in Kauś. 16. 10, 12, 13, where the 'putrid rope' appears to be understood as an actual rope which is burnt, and of which the 'smoke' and 'fire' are to frighten the foe. It is perhaps quite as likely that the ceremony is founded on a crass misinterpretation of the verse, and that the 'rope' is a poisonous serpent (as conjectured by Ludwig). The emission of *amitrās* in d would rectify the meter. [With regard to the last and to the whole verse, see the introd.]

२२०९. अमूनश्वत्थ निः शृणीहि खादामून् खदिराजिरम्।
ताजद्भङ्गं इव भज्यन्तां हन्त्वेनान् वधको वधैः॥ ३॥

Crush yonder men out, O *aśvattha* ; devour (*khād*) them speedily, O *khadira*; let them be suddenly [*tājad*] broken [*bhañj*] like hemp [*bhaṅga*]; let the slayer (*vadhaka*) slay (*han*) them with deadly weapons (*vadhā*).

The translation implies the emendation (which is made in our text) of *ajiram* (p. *khadiraoajiram !*) to *-rām,** and the treatment of *tājāt* and *bhaṅgas* (p. *tājādbhāṅgahoiva* !) as two separate words. Ppp. reads in b *khadirā 'ciram,* and in ecombines *-bhaṅgai 'va;* for d it has *bṛhajjālena saṁcitāḥ* [cf. our 4 d]. Kauś. (16. 14) takes *tājadbhaṅga* as a single word, and its comm. explains it as the castor-oil plant (*eraṇḍa*). [In *śṛṇīhī* I see an allusion to the sorcerer's favourite ''reeds'' (*śarā*) of vs. 4. Griffith notes the power of the *aśvattha* to rend asunder the masonry etc. in whose crevices its seed has germinated. The other word-plays, including that on *vādhaka badhaka* (cf. *bādhaka* and root *bādh*), are evident. See also introd.] *So also SPP. with several of his authorities.]

२२१०. पुरुषानमून् पुरुषाह्वः कृणोतु हन्त्वेनान् वधको वधैः।
क्षिप्रं शर इव भज्यन्तां बृहज्जालेन संदिताः॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let the rough-called one make yonder men rough (*paruṣā*); let the slayer slay them with deadly weapons; let them be broken quickly like a reed (*ṣarā*), tied together with a great net.

Ppp. combines *śare`va* in c, * and has at the end (as in 3 d) *saṁcitās*; it puts the verse before our vs. 3. The Pet. Lexx. conjecture *paruṣāhvā* to be 'a kind of reed.' [For the materials of the sorcery, and the ''net,'' cf. introd.] *[As the meter requires; why then does not the Anukr. call the vs. a *purastādbṛhatī* and have done with it?]

२२११. अन्तरिक्षं॑ जाल॑मासीज्जालदुण्डा दिशो॑ मही:।
तेना॑भि॒धाय॒ दस्यू॑नां शक्र: सेना॒मपा॑वपत्॥५॥

The atmosphere was the net; the great quarters [were] the net stakes; therewith encircling [them], the mighty one (*Śakra*) scattered away the army of the barbarians (*dāsyu*).

Ppp. has an easier but virtually equivalent version of c, d : *tenā 'bhidhāya senām indro dasyūn apā 'vapat*. Vss. 5-8 are translated by Muir (v. 88). [``Net-stakes``: cf. introd.–For ``encircling`` W. first had ``girding``; *abhi-dhā* carries the idea of bridling, curbing, or restraining : cf. vss. 7, 8, 9 and note to iii. 11.8.]

२२१२. बृ॒हद्धि जाल॑ बृह॒त: श॒क्रस्य॑ वा॒जिनी॑वत:।
तेन॒ शत्रू॑न॒भि सर्वा॒न् न्यु॒ब्ज॒ यथा॒ न मुच्या॑ते कत॒मश्च॒नैषा॑म्॥६॥

Since great [is] the net of the great mighty one, the vigorous (*vājínīvant*)–therewith do you crowd (*ubj*) down upon all [our] foes, that no one soever of them may be released.

Ppp. adds to our first half-verse (eith *rocanāvatas* for *vāj-* in b) the second half-verse of our 7 (omitting *nyarbudaṁ* and reading at the end *scnām*), then putting the whole after 7. All the mss. accent *mūcyātai*, which, though supported by the usage of sundry Vedic texts (including even RV.), was emended in our edition to agree with the Atharvan accentuation elsewhere. [Henry would read *moci*, of which he holds *mucyatai* to be a gloss.]

२२१३. बृ॒हत् ते॒ जाल॑ बृह॒त इ॑न्द्र शूर सहस्रा॒र्घस्य॑ श॒तवी॑र्यस्य।
तेन॑ श॒तं स॒हस्र॑मयु॒तं॑ न्यु॒र्बुदं॑ ज॒घान॑ शक्रो दस्यू॒नामभि॒धाय॒ सेन॑या॥७॥

Great, O Indra, herro (*ṣura*), is the net of you that art great, that art worth a thousand, that have hundred-fold heroism;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

therewith encircling the army of the barbarians, the mighty one slew a hundred, a thousand, ten thousand, a hundred million.

The trsnslation follows Ppp. (see under the preceding verse) in reading *senām* at the end. Instead of our c, d, Ppp. has *tena ny ubja maghavann amitrāṅ śaśvatībhyaḥ.*

२२१४. अयं लोको जालमासीच्छक्रस्य महतो महान्।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान्॥ ८॥

This great world was the net of the great mighty one; by that net of Indra do I encircle all yon men with darkness.

२२१५. सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान्॥ ९॥

Debility, formidable ill-success, and mishap that is not to be exorcised away (*an-apavācanā*), toil, and weariness, and confusion–with these do I encircle all yon men.

२२१६. मृत्यवेऽमून् प्र यच्छामि मृत्युपाशैरमी सिताः।
मृत्योर्ये अघला दूतास्तेभ्य एनान् प्रति नयामि बद्ध्वा॥ १०॥

To death do I deliver those yonder; with fetters of death [are] they bound (*sā*); the sad messengers that are death's–them I lead them to meet, having bound (*bandh*) [them].

Ppp. reads *khālās* for *aghalās* in c, and at the end *baddhān.* All our mss. agree in giving the abbreviated form *badhva.* [''Fetters'': cf. introd.]

२२१७. नयतामून् मृत्युदूता यमदूता अपोम्भत।
परः सहस्रा हन्यन्तां तृणेद्भवैनान् मत्यं भवस्य॥ ११॥

Lead you them, O messengers of death; O messengers of Yama, restrain (*apa-umbh*) [them]; be they slain to more than thousands; let Bhava's club (? *matyā*) shatter them.

Ppp. reads for a *mṛtyudūtā amuṁ nayata;* d is corrupt, but apparently is the same with our d.

२२१८. साध्या एकं जालदण्डमुद्यत्यं यन्त्योजसा।
रुद्रा एकं वसव एकमादित्यैरेक उद्यतः॥ १२॥

The Perfectibles (*sādhyā*) go lifting with force one net-stake, the Rudras one, the Vasus one; by the Ādityas one is lifted.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. has for second half-verse : *rudrā dvitīyaṁ vasavas tṛtīyam ādityair ekā udyatā.*

२२१९. विश्वे॑ दे॒वा उ॒परि॑ष्टादु॒ब्जन्तो॑ य॒न्त्वोज॑सा।
मध्ये॑न॒ घ्नन्तो॑ यन्तु सेना॒मङ्गि॑रसो म॒हीम्॥ १३॥

Let all the gods from above go crowding with force; let the Aṅgirases go slaying midway the great army.

Ppp. has at the end *vadhais* instead of *mahim.*

२२२०. व॒न॒स्पती॑न् वानस्प॒त्यानोष॑धीरु॒त वी॒रुध॑:।
द्वि॒पाच्च॑तु॒ष्पादि॒ष्णामि॒ यथा॒ सेना॑म॒मूं ह॑न॑न्॥ १४॥

The forest trees, them of the forest trees, the herbs and the plants, what is biped, what is quadruped I despatch (*iṣ*), that they may slay yonder army.

'Them of the forest trees,' *vānaspatyān,* acc. pl. masc.; the lexicographers explain the world to mean 'fruit tree with conspicuous flowers.' At the end both of this verse and of the next, Ppp. reads *hatāṁ.* Bp. reads *dviopāt* in c. [For the citation in Kauś. 73. 5, see Introd.]

२२२१. ग॒न्ध॒र्वाप्स॒रस॑: सु॒पर्णा॒न् दे॒वान् पु॑ण्यज॒नान् पि॒तॄन्।
दृ॒ष्टान॒दृष्टा॑निष्णामि॒ यथा॒ सेना॑म॒मूं ह॑न॑न्॥ १५॥

The Gandharvas and Apsarases, the gods, the purefolks, the Fathers, those seen, those unseen I despatch, that they may slay yonder army.

Ppp. makes *devān* and *sarpān* change places [and reads *hatāṁ* again at the end]. [Muir, v. 296, cites MBh. ii, 11.45 = 461, where the Fathers are divided into seven troops, four of embodied and three of bodiless.]

२२२२. इ॒म उ॒प्ता मृ॑त्यु॒पा॒शा यान॒ाक्रम्य॒ न मु॒च्यसे॑।
अ॒मुष्या॑ हन्तु सेना॑या इ॒दं कू॒टं स॑हस्र॒श:॥ १६॥

Here are spread the fetters of death, which stepping into you are not released; let this horn (*kuṭa*) slay of yonder army by thousands.

Ppp. gives for a *mṛtyupaśā* Yama [that is, *ime?*) *yuktā.* Kauś. (16. 16) speaks of '*kūṭas* of *aśvattha* [-wood] and nets of hemp.' [Geldner, *Ved. Stud.* i. 139, renders the vs. and takes *kuṭa* as "trap"; SPP., p. 659.' says *niṣādānām prāṇibandhanam;* Bl., p. 119 (see esp. p. 585), "hammer."]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२२२३.घ॒र्मः स॑मि॒द्धो अ॒ग्निना॒यं होम॑: सहस्र॒हः।
भ॒वश्च॒ पृश्नि॑बाहुश्च॒ शर्व॒ सेना॑मु॒मूं ह॑तम्॥ १७॥

The hot drink (*gharmā*) [is] kindled with fire, this thousand-slaying oblation (*homa*); both Bhava and the spotted-armed one–O Śarva, slay you (two) yonder army.

All the mss. read *bhāvas* at beginning of c; our edition emends to *bhavās*. The common construction *bhavāṣ ca... śārva....hatam* (cf. the next verse) is much disturbed by the addition of *pṛśnibāhus*, which the second *ca* forbids to take as a mere epithet. Ppp. reads *sahasraśaḥ* and *hatām* at the end of the two lines respectively.

२२२४.मृ॒त्योरा॒षमा प॑द्यन्तां क्षुधं॑ से॒दिं व॒धं भ॒यम्।
इन्द्र॑श्चाक्षु॒जा॒लाभ्यां॑ शर्व॒ सेना॑मु॒मूं ह॑तम्॥ १८॥

Let them go to death's burning (?), to hunger, debility, the deadly weapon, fear; by snare (*ākṣu*) and net, O Śarva, [do you] and Indra slay yonder army.

Only P. and R.s.m. have *oṣam*, all the rest *āṣam*, which must accordingly be regarded as the traditional text, though unintelligible. Further emendation to *oṣam* 'quickly' is hardly advisable. Ppp. has *oṣam*. Ppp. also differs much in c, d: *indrasyā 'kṣamāṭābhyāṁ sarva senām amūṁ hatām*. Part of our mss. also (W.O.D.T.) read *sārva* in d. [Geldner discusses *ākṣu*, *Ved. Stud.* i. 136.]

२२२५.परा॑जिता॒: प्र त्र॑सतामि॒त्रा नु॒त्ता धा॑व॒त ब्रह्म॑णा।
बृह॒स्पति॑प्रणुत्ता॒नां॑ मामीषां॑ मोचि॒ कश्च॒न॥ १९॥

Flee (*tras*) forth, O enemies, being conquered; run, [being] thrust by the charm (*brahman*); of them yonder, thrust forth by Bṛhaspati, let none so ever be freed.

The second half-verse is nearly repeated as xi. 10. 19 c, d, below. The *pada*-mss. absurdly read *nutta* (not *nuttaḥ*) in b. *Amitrās* is metrically redundant in a. [Rather 11 + 8 : 8 + 8.] The *pada*-reading of *brhaspātiopranuttānām* [cf. iii. 6. 7] is by Prāt. iii. 76, iv. 77, the commentary quoting it under each rule.

२२२६.अव॑ पद्यन्तामेषा॒मायु॑धा॒नि मा श॑कन् प्रति॒धामि॑षुम्।
अथै॑षां ब॒हु बि॒भ्य॑ता॒मिष॑वो घ्नन्तु॒ मर्म॑णि॥ २०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let their weapons (*ayudha*) fall down; let them not be able to fit the arrow; then, of them fearing much let arrows strike in the vitals.

Ppp. reads *śiṣaṁ* for *śakan* in d.

२२२७. सं क्रोशतामेनान् द्यावापृथिवी समन्तरिक्षं सह देवताभिः।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो विघ्नाना उप यन्तु मृत्युम्॥२१॥

Together let heaven-and-earth yell at them; together let the atmosphere, along with the deities; let them not find a knower, nor a foundation; mutually destroying one another let them go to death.

The second half-verse is identical with vi. 32. 3 c, d, above. Ppp. puts *enāṅ* before *kroṣatām,* and adds *ubhe* at the end of a.

२२२८. दिशश्चतस्रोऽश्वतर्यो देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः।
द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः किंकरा वाक् परिरथ्यम्॥२२॥

The four quarters [are] the she-mules of the god-chariot; the sacrificial cakes [are] the hoofs, the atmosphere the seat (? *uddhi*), heaven-and-earth the two sides, the seasons the reins, the intermediate directions the attendants, speech the rim (? *pārirathya*).

Ppp. reads *śaphā 'ntarikṣa buddhiḥ* and omits the clause *antardeśāḥ kiṁkarāḥ.* The verse is quoted in Kauś. 15. 11 [see introd.].

२२२९. संवत्सरो रथः परिवत्सरो रथोपस्थो विराड्षामग्नी रथमुखम्।
इन्द्रः सव्यष्ठश्चन्द्रमाः सारथिः॥२३॥

The year (*saṁvatsarā*) is the chariot, the complete year (*parivatsarā*) the chariot-lap, *virāj* the pole (*iṣā*), Agni the chariot-mouth, Indra the left-stander, the moon the charioteer.

Ppp. reads, for the first part of the paragraph, *ahorātre cakre māma ārāt saṁvatsaro adhiṣṭhānam : virāḍ* etc. *Savyaṣṭhas* (p. *savyaosthaḥ*) is a subject of Prāt. ii. 95. [As for the "years," see n. to vi. 55. 3.].

२२३०. इतो जयेतो वि जय सं जय जय स्वाहा।
इमे जयन्तु परामी जयन्तां स्वाहेभ्यो दुराहामीभ्यः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

नीललोहितेनामूनभ्यवर्तनोमि॥ २४॥

On this side conquer you; on this side conquer away, conquer completely, conquer; hail ! let these here conquer, let those yonder be conquered; hail.[*svāhā*] to these ! wail (*durāhā*) to those ! with the blue red one I stretch down upon them yonder.

That is, probably, with Śiva`s aid I bring the net down upon them. [Ppp. omits all after the first *svahā*.] Parts of the verse are quoted in Kauś. 16. 18-20: 'with ``hail to these`` he makes a libation for his friends; with ``wail to those`` [he pours] with the left hand *iṅgiḍa* on the [staff] of *badhaka;* having stuck in a branch of red *aśvattha* north of the fire, having surrounded it with two blue and red threads, he pulls it up-toward the right with ``with the blue-red one``,: evidently artificial adaptations of ceremonies to the words of the text. [For the whole matter, see introd.]

[Here ends the fourth *anuvāka,* with 2 hymns and 52 verses. Here also ends the eighth *artha-sūkta,* which begins with *índro manthatu.* The quoted Anukr, says *indro manthatu.*]

9. Mystic : extrolling the *virāj.*

Found also (except vss. 19, 20) in Paipp. xvi. [with vs. 23 after vs. 24]. The Kauś, takes no notice of the hymn; [but the Vait. (33. 8) allows the use of 21 vss. (from vs. 6 to the end) in the *sattra* sacrifice at the celebrant`s option].

[९- विराट् सूक्त]

[ऋषि- अथर्वा। देवता- कश्यप, समस्त आर्ष छन्द, समस्त ऋषिगण। छन्द- त्रिष्टुप्, २ पंक्ति, ३ आस्तार पंक्ति, ४-५, २३, २५, २६ अनुष्टुप्, ८, ११-१२, २२ जगती, ९ भुरिक् त्रिष्टुप्, १४ चतुष्पदा अतिजगती।]

२२३१. कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात् कतमस्याः पृथिव्याः।
वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा॥ १॥

Whence [were] those two born? which side (*ārdha*) was that? out of what world? out of which earth? the two young (*vatsā*) of the *virāj* rose out of the sea (*salilā*); of those I ask you : by whether [of them was] she milked?

The 'which' is both times *katama,* implying the existence of more than two; but Ppp. has instead *katarasyāḥ pṛthivyāḥ.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२२३२. यो अक्रन्दयत् सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः।
वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः पराचैः॥२॥

He who caused the sea to resound (*krand*) with greatness, making a threefold lair (*yoni*) as he lay, the desire-milking young of the *virāj*; he made his bodies secret (*gūhā*) in the distance.

Ppp. combines *yo 'krand.* at the beginning, and reads in b *tyabhijaṁ śayānaṁ.*

२२३३. यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम्।
ब्रह्मैनद् विद्यात् तपसा विपश्चिद् यस्मिन्नेकं युज्यते यस्मिन्नेकम्॥३॥

What three great ones (*bṛhāt,* n) there are, the fourth of which [one] disjoins [as] speech–the priest (*brahmān*) may know it by penance, the inspired one, in which one (*ekam*) is joined, in which one [is joined].

Ppp. reads *catvāri* indstead of *trīṇi* in a. *Caturthām* 'fourth' might also be subject of 'disjoins.' Compare ix. 10, 27 (RV. i. 164. 45).

२२३४. बृहतः परि सामानि षष्ठात् पञ्चाधि निर्मिता।
बृहद् बृहत्या निर्मितं कुतोऽधि बृहती मिता॥४॥

Forth out of *bṛhāt* [as] sixth five sāmans [were] fashioned; *bṛhāt* was fashioned out of *bṛhati*; out of what was *bṛhati* made?

Ppp. reads *ṣaṣṭhaḥ* instead of *-ṭhāt.*

२२३५. बृहती परि मात्राया मातुर्मात्राधि निर्मिता।
माया ह जज्ञे मायाया मायाया मातली परि॥५॥

Bṛhatī the measure (*mātrā*) was fashioned forth out of measure [as] a mother; illusion (*māyā*) was born from illusion, Mātalī out of illusion.

The desire to play upon the root *mā* 'measure, fashion,' is the leading motive in the making of this verse. The *pada*-text gives the absurd reading *māyāḥ* at beginning of c; Ppp. reads after it *hi* instead of *ha.*

२२३६. वैश्वानरस्य प्रतिमोपरि द्यौर्यावद् रोदसी विबबाधे अग्निः।
ततः षष्ठादामुतो यन्ति स्तोमा उदितो यन्त्यभि षष्ठमह्नः॥६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vaiśvānara's counterpart [is] the sky above, as far as Agni forced (*bādh*) apart the two firmaments; from that sixth yonder come the *stomas*; up from here they go to the sixth of the day.

For *a 'mūto,* in c, Ppp. reads *āmico.* The remainder of the hymn, from this verse on, is by Vait. 33. 8 allowed to be introduced at pleasure in the *navarātra* ceremony.

२२३७.षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं च।
विराजमाहुर्ब्रह्मणः पितरं तां नो वि धेहि यतिधा सखिभ्यः॥७॥

We these six seers ask you, O Kaṣyapa, for you did join what is joined and what is to be joined; they call (*ah*) *virāj* the father of the *brahman*; distribute (? *vi-dhā*) it to us [your] friends according to [our] numbers.

Ppp. reads *pṛchāmi ṛṣ-* in a.

२२३८.यां प्रच्युतामनु यज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम्।
यस्यां व्रते प्रसवे यक्षमेजति सा विराड्ऋषयः परमे व्योमन्॥८॥

After whom, when removed, the sacrifices remove (*pra-cyu*), [whom], when attending, they attend on (*upa-sthā*), in whose course (*vrāta*) [and?] impulse the monster (? *yakṣa*) stirs–that, O seers, is the *virāj* in the highest firmament.

२२३९.अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति पश्चात्।
विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति त्वे न त्वे पश्यन्त्येनाम्॥९॥

Breathless, she goes by the breath of breathing ones (f.); *virāj* goes to *svarāj* from behind; *virāj* that touches, that is adapted to, everything–some see her, some see her not.

No ms. [of ours] inserts *t* between *-rāṭ* and *sva-* in b [but four of SPP's do so], as required by Prāt. ii. 8 (under which this is one of the passages quoted). In d we ought properly to have emended to *tve...tve* (accentless); all the mss. accent the two words, against the uniform usage elsewhere; and the *pada*-mass. commit the further blunder of giving both times *tve iti*, as if the word were the Vedic locative of the 2d pers. pronoun (as in v. 2. 3).

२२४०.को विराजो मिथुनत्वं प्र वेदु क ऋतून् क उ कल्पमस्याः।
क्रमान् को अस्याः कतिधा विदुष्यान् को अस्या धामं कतिधा व्युष्टीः॥१०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Who understands (*pra-vid*) the pair-ness of *virāj*? who the seasons, who the ordering (*kālpa*) of her? who her steps (krāma), how many times milked out (*vi-duh*)? who her abode (*dhāman*), how many times dawinings (*vyūṣṭi*)?

The version is much more literal then intelligent, especially at the end, where we expect rather *vyūṣṭam* than *-ṭīs*. 'Pair-ness,' *mithunatvám*, means especially the condition of being a pair of opposite sexes.

२२४१. ड्वयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा।
महान्तौ अस्यां महिमानौ अन्तर्वधूर्जिगाय नवगज्जनित्री॥ ११॥

This same is she that first shone forth; among these other ones (f.) she goes about having entered; great mightinesses [are] within her; the woman, the new-going generatrix, has conquered.

This verse occurred above, as iii. 10.4. It is found also in other texts in connection with the four verses which follow it here. Ppp. has [in a, b] the same readings as in iii. 10. [4 a, b]; [and, here also, it inverts the order of c and d].

२२४२. छन्दः पक्षे उषसा पेपिशाने समानं योनिमनु सं चरेते।
सूर्यपत्नी सं चरतः प्रजानती केतुमती अजरे भूरिरेतसा॥ १२॥

The two meter-winged dawns, greatly adorning themselves, move on together toward the same lair (*yoni*); spouses of the sun, they move on together, understanding, having ensigns, unaging, having abundant seed.

The Pet. Lexx. give the first word in the form *chāndaspakṣa*, although Prāt. ii. 62 expressly requires *-aḥpa-*, and all the mss. read it except Bp., which has *-aṣpa-*. The verse is found also in TS. iv. 3 11[1], b. ii. 13. 10, K. xxxix. 10. Both TS. and MS. have at the beginning *chāndasvatī*; MS. reads *uṣasau*, and at the end *-retasau*; at end of b, MS. gives *anusāṁcarete* and TS. *ānu saṁcārantī*; both have *ví* for sām in c, and TS. *ketūṁ kṛṇvāne* for *ketumātī* in d. Ppp. reads *carvati* in c.

२२४३. ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मा अनु रेत आगुः।
प्रजामेका जिन्वत्यूर्जमेका राष्ट्रमेका रक्षति देवयूनाम्॥ १३॥

Three (f.) have come along the road of righteousness; three heats (*gharmā*) have come after the seed; one (f.) enlivens the progeny, one the refreshment (*urj*); one defends the realm of the godly ones.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse follows the preceding in the other three texts also. T.S.M.S. rectify the meter of b by reading *gharmāsas*, and for *retas* M.S. has *retasā* and T.S. *jyotiṣā;* T.S. gives *rākṣati* for jínvati in c; and for *rāṣṭ rām* in d T.S. has vratām and M.S. ksatrām.

२२४४. अग्नीषोमावदधुर्या तुरीयासीद् यज्ञस्य पक्षावृषयः कल्पयन्तः।
गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदुकीं यजमानाय स्वराभरन्तीम्॥ १४॥

She that was fourth set Agni-and-some; and seers arranging the (two) wings of the sacrifice–*gāyatri, triṣṭūbh, jāgatī, anuṣṭūbh, bṛhadarki*, bringing heaven (*svār*) for the sacrificer.

The meter-names in the second half-verse are all in the accusative, possibly as coordinate with 'wings' in b; but comparison with the other texts indicates that the verse is very corrupt. The translation implies emendation of *adadhus* to *adadhāt* in a; it would not be absolutely impossible to take 'the seers' as subject in a, and 'her that was fourth' as joint object with 'Agni-and-Soma.' Of the other texts (as above), TS. begins with *catuṣṭomo* abhavad, and MS. with *catuṣṭomām adadhād;* both rectify the meter of a by omitting *asīt*; in b both have *ṛṣayas* as vocative, and after it bhāvantī, and MS. has *pakṣā* (for *-ṣau*) before it; in c, MS. has *virājam* for *anuṣṭūbham*; in d, TS. begins with *bṛhām arkam*, MS. with *arkām* alone; and both follow it with *yuñjānaḥ svar* (TS., of course, *sūvar*) ā 'bharann *idām*. Ppp`s only variant is *bṛhadarkīr* in d.

२२४५. पञ्च व्युष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽनु पञ्च।
पञ्च दिशः पञ्चदशेन कॢप्तास्ता एकमूर्ध्नीरभि लोकमेकम्॥ १५॥

Five milkings after five dawnings; five seasons after the five named cow; five quarters arranged by the fifteenth–those (f.) [are] one-headed toward one world.

'The fifteenth' (masc. or neut. sing.) might mean also 'fifteen-fold, of fifteen parts,' etc. The verse is found in the three other texts (as above), but in T.S.M.S. (also in K.?) separated at some distance from those that here precede; also in PGS. iii. 3. 5 : all read *samānāmūrdhnīs* instead of *ekamū-* in d.

२२४६. षड् जाता भूता प्रथमर्तस्य षडु सामानि षडहं वहन्ति।
षड्योगं सीरमनु सामसाम षडाहुर्द्यावापृथिवीः षडुर्वीः॥ १६॥

Six [are] born the beings first-born of righteousness; six *sāmans* carry the six-day (?) [sacrifice]; after the six– yoked plough (*sīra*) severally a *sāman*; six they call (*ah*) the heavens and earths, six the wide [spaces].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The translation implies in b the reading *ṣaḍahām*; this is given in our text, against the authority of our *pada*-mss. [whcih have *ṣaṭ : aham*]; the *saṁhitā*-mss. (except O.p.m.) have *ṣaḍ-*. All the latter read in a *-jā ṛtāsys* (p. *prathamaojā : ṛtāsys* [cf. JAOS. x. 451].

२२४७.षडा॑हुः शी॒तान् ष॒डु मा॒स उ॒ष्णान्यृ॒तुं नो॑ ब्रूत यत॒मोऽति॑रिक्तः।
स॒प्त सु॑प॒र्णाः क॒वयो॒ नि षे॑दुः स॒प्त च्छन्दा॑ꣳस्यनु॒ स॒प्त दी॒क्षाः॥१७॥

Six they call the cold, and six the hot months; tell you us the season, which one [is] in excess (*ātirikta*); seven eagles (*suparṇā*), poets, sat down; seven meters after seven consecrations.

None of the mss. read *śītānṭ ṣaḍ* in a, as demanded by Prāt. ii. 9. In d the construction of the two nouns is reversible.

२२४८.स॒प्त होमा॑: स॒मिधो॑ ह स॒प्त मधू॑नि स॒प्तर्तवो॑ ह स॒प्त।
स॒प्ताज्या॑नि॒ परि॑ भू॒तमा॑यन् ताः स॑प्तगृ॒ध्रा इति॑ शुश्रुमा व॒यम्॥१८॥

Seven [are] the offerings (*homa*), the fuels seven, the sweet things (*mādhu,* n.) seven, the seasons seven; seven sacrificail butters (*ajya*) went about the existent thing (*bhūtā*); those (f.) are seven-vultured, so have we heard.

The version is as literal as possible; to modify it would imply an understanding of it. The nearest fem. word for 'those' in d to relate to is 'fuels' in a. All the *saṁhitā*-mss. combine *saptā ṛtāvo* in b. Ppp. reads in b *nu* for *ha,* and has instead of our c, d: *sapta jyāyāṁ paruhūta gāyaṁ saptahotā ṛtudayajetitās sapta gṛdhrā* iti *śuśravā* 'haṁ. Nearly all the mss. (all of ours save E.) read *āyam* (the *saṁhitā*-mss. *-aṁ*) at end of c.

२२४९.स॒प्त च्छन्दा॑ꣳसि चतुरुत्त॒राण्य॒न्यो अ॒न्यस्मि॒न्नध्यार्पि॑तानि।
क॒थं स्तोमा॒: प्रति॑ तिष्ठन्ति॒ तेषु॒ तानि॒ स्तोमे॑षु क॒थमार्पि॑तानि॥१९॥

Seven [are] the meters increasing (*-ūttara*) by four, the one set upon the other : how do the praises (*stoma*) stand firm in them? how are they set in the praises?

The gender of *anyās* at beginning of b speaks strongly for a compound like the later *anyo 'nya;* but the double accent and the *pada*-reading (*anyāḥ : anyāsmin*) are against it. The *pada*-text divides *arpitāni (āoārp-)* at end of b, but not at end of d. The verse is wanting in Ppp.

२२५०.क॒थं गा॑य॒त्री त्रि॒वृतं॑ व्याप क॒थं त्रि॒ष्टुप् प॑ञ्चद॒शेन॑ कल्पते।
त्र॒य॒स्त्रि॒ꣳशेन॒ जग॑ती क॒थमनु॒ष्टुप् क॒थमे॑कवि॒ꣳशः॥२०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

How did *gāyatri* permeate (*vi-āp*) the triple [*stoma*]? how is *triṣṭūbh* adapted to that of fifteen? how *jāgatī* to that of thirty-three? how [is] *anuṣṭūbh* that of twenty-one?

This verse, like the preceding, is wanting in Ppp.; and they are in a manner interruptions of the progress of the hymn.

२२५१. अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्रर्त्विज्ो दैव्या ये।
अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति॥ २१॥

Eight [are] born the beings first-born of righteousness; eight, O Indra, are the priests (*ṛtvij*) who are of the gods; Aditi has eight wombs (*yoni*), eight sons; the oblation (*havyam*) goes to the eighth night.

With a compare 16 a above; here as there all the *saṁhitā*-mss. combine *-jā rtāsya*, as in b all combine indra *rtv-*. Ppp. reads from the beginning: *aṣṭau dhāmāni prathamajaṁ tasyā 'ṣṭe ṛtv-*; and, in d, *api* for *abhi*.

२२५२. इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा।
समानजन्मा ऋतुरस्ति वः शिवः स वः सर्वाः सं चरति प्रजानन्॥ २२॥

Thus thinking what is better have I come hither; in your friendship I am auspiciouis (*śeva*); being of the same birth, your skill is propitious; it (m.), understanding, goes about to you all (f.)

The adjectives in a, b are fem., seeming to indicate that the *virāj* is regarded as speaking. Ppp. has *ā 'gaṁ* at end of a, and *nas* for *vas* both times in c, d. 'It' in d apparently refers to 'skill'.

२२५३. अष्टेन्द्रस्य षड् यमस्य ऋषीणां सप्त सप्तधा।
अपो मनुष्या३नोषधीस्ताँ उ पञ्चानु सेचिरे॥ २३॥

Eight of Indra, six of Yama, seven of the seers, seven-fold; waters, men (*manuṣyā*), herbs–them five followed (*sac*) after.

The nouns in c are accusatives, and are apparently summed up in 'them' (*tan*). All the mss. this time read with our text *yamāsya ṛṣ-* in a-b. Ppp. puts the verse after our 24.

२२५४. केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना।
अथातर्पयच्चतुरश्चतुर्धा देवान् मनुष्याँ३ असुरानुत ऋषीन्॥ २४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Since the heifer milked solely (*kevalī*) for Indra [his] will (*vāṣa*), the beestings, [when] first milked, then [she] gratified in four ways the four–gods, men, Asuras, and seers.

Ppp. reads at the end *atha ṛṣīn;* all our mss. save O. make the combination *utā ṛṣīn* as in the printed text.

२२५५.को नु गौः क एकऋषिः किमु धाम का आशिषः।

यक्षं पृथिव्यामेकवृदेकर्तुः कतमो नु सः॥२५॥

What now [is] the ox (*go*), who the sole seer, what the abode (*dhāman*), what the blessings (*āṣis*)? the monster on the earth [is] simple (*ekavrt*); the sole season–which now is that?

Ppp. reads sāma for dhāma in b. All our mss. combine *ekaṛṣis* in a, but all *ekartūs* (also Ppp.) in d. It is necessary here and in the next verse to render *gāūs* 'ox,' because the accompanying adjectives are masculine, 'Which' in d is the superlative *katamā*. [Over ``simple'' W. has interlined ``single.'']

२२५६.एको गौरेकं एकऋषिरेकं धामैकधाशिषः।

यक्षं पृथिव्यामेकवृदेकर्तुर्नार्ति रिच्यते॥२६॥

One [is] the ox, one the sole seer, one the abode, singly the blessings; the monster on the earth [is] single; the sole season is not in excess.

Agains Ppp. reads *sāma* for *dhāma,* and all the mss. (with Ppp.) have *ekaṛṣis* but *ekartūs*.

[Here ends the ninth *artha-sūkta*. It begins with *kūtaḥ*. The quoted Anukr. here says *kutaḥ*.]

10. Extolling the *virāj*

This curious piece of prose is (with the exception of paragraphs here and there) found also in Paipp. xvi. [Paipp. has the order 22, 24, 23, 26, 25] [This is the first of the *paryāya-sūktas*. For the *paryāya*-hymns in general, see introduction to look viii., pages 471-2, above.]

[Neither Kāaṣ, nor Vait. makes use of the hymn; but one of the ``committals'' in the *upanayana* (Kauś. 56. 13) is to *mārtyuṁjaya mārtyava :* cf. vs. 23.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[१०- विराट् सूक्त (१०-क)]

[ऋषि- अथर्वाचार्य। देवता- विराट्। छन्द- १त्रिपदा आर्ची पंक्ति, २, ४, ६, ८, १०, १२ याजुषी जगती, ३, ९ साम्नी अनुष्टुप्, ५ आर्ची अनुष्टुप्, ७, १३ विराट् गायत्री, ११ साम्नी बृहती।]

२२५७. विराड् वा इदमग्रं आसीत् तस्या जाताया: सर्वमबिभेदियमेवेदं भविष्यतीति॥ १॥

Virāj verily was this [universe] in the beginning; of her when born everything was afraid, [thinking] "this one indeed will become this [universe]."

Ppp. reads *'jāyata* for *āsīt*, and, after *tasyās, jātāyā' bibhed eka sarvam– yam eve 'dam bhaviṣyati na vayam iti.*

२२५८. सोदक्रामत् सा गार्हपत्ये न्यक्रामत्॥ २॥

गृहमेधी गृहपतिर्भवति य एवं वेद॥ ३॥

She ascended (*ut-kram*); she descended (*ni-kram*) in the householder`s fire (*gārhapatya*); house-sacrificing (*grhamedhin*) house-holder [*grhapati*] becomes, he who knows thus.

This paragraph and the one following are wanting in Ppp.

२२६०. सोदक्रामत् साहवनीये न्यक्रामत्॥ ४॥

२२६१. यन्त्यस्य देवा देवहूति प्रियो देवानां भवति य एवं वेद॥ ५॥

She ascended; she descended in the fire of offering (*āhavanīya*): to his god-invocation the gods go, dear to the gods becomes, he who knows thus.

The introductory clause *So 'd akrāmat*, which belongs to the paragraphs from here on to 29 inclusive (8-17 coming in this respect as a single paragraph), is omitted by the mss., according to their custom, almost without exception, until the last paragraph, 29, where all give it; it is restored througtout in our edition. R. alone gives it in this paragraph.

२२६२. सोदक्रामत् सा दक्षिणाग्नौ न्यक्रामत्॥ ६॥

२२६३. यज्ञर्तो दक्षिणीयो वासतेयो भवति य एवं वेद॥ ७॥

She ascended; she descended in the southern [*dākṣiṇa*] fire: justified (? *-ṛtā*) by the offering, fit for sacrificial gifts [*dakṣiṇīya*], fit for refuge (*vāsateya*) becomes, he who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Our *pada*-mss. divide *yajñartas* into *yajña-rtaḥ*, which is evidently wrong, for *yajñā-ṛtaḥ* [as indeed two of SPP's read]; and the quotation of the word under Prāt. iii. 64 also indicates that the latter is the true accent. Ppp. reads instead *yajñāntas*, and omits after it *dakṣiṇīyas*.

२२६४. सोदक्रामत् सा सभायां न्यक्रामत्॥ ८॥

२२६५. यन्त्यस्य सभां सभ्यो भवति य एवं वेद॥ ९॥

She ascended; she descended in the assembly (*sabhā*): [men] go to his assembly, fit for the assembly becomes he who knows thus.

२२६६. सोदक्रामत् सा समितौ न्यक्रामत्॥ १०॥

२२६७. यन्त्यस्य समितिं सामित्यो भवति य एवं वेद॥ ११॥

She ascended; she descended in the gathering (*sāmiti*): [men] go to his gathering, fit for gatherings becomes he who knows thus.

This superfluous equivalent of § 5 is wanting in Ppp.

२२६८. सोदक्रामत् सामन्त्रणे न्यक्रामत्॥ १२॥

२२६९. यन्त्यस्यामन्त्रणमामन्त्रणीयो भवति य एवं वेद॥ १३॥

She ascended; she descended in address (? *āmāntraṇa*); [men] go to his assembly, fit for the address becomes he who knows thus.

By the connection, *āmāntraṇa* ought to involve the idea of a locality. Instead of [line 2?], Ppp. repeats *yajñānto vāsateyo bhavati* etc. from § 4.

[१०- विराट् सूक्त (पर्याय २)]

[ऋषि- अथर्वाचार्य। देवता-विराट्। छन्द- १ त्रिपदा साम्नी अनुष्टुप्, २ उष्णिक् गर्भा चतुष्पदा उपरिष्टात् विराट् बृहती, ३ एकपदा याजुषी गायत्री, ४ एकपदा साम्नी पंक्ति, ५ विराट् गायत्री, ६ आर्ची अनुष्टुप्, ७ साम्नी पंक्ति, ८ आसुरी गायत्री, ९ साम्नी अनुष्टुप्, १० साम्नी बृहती।]

२२७०. सोदक्रामत् सान्तरिक्षे चतुर्धा विक्रान्तातिष्ठत्॥ १॥

She ascended; she stood striding (? *vikrāntā*) fourfold in the atmosphere.

The phrase 'she ascended' is prefixed by only one or two of the mss. (P.s.m.R.), but is implied in the metrical description of the Anukr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२२७१. तां देवमनुष्या अब्रुवन्नियमेव तद् वेदु यदुभयं उपजीवेमेमामुप ह्वयामहा इति॥ २॥

Of her gods and men said; ''she verily knows that upon which we of both classes may subsist; let us call to her.''

Ppp. reads at the end *hvayāmahi* (without *iti*).

२२७२. तामुपाह्वयन्त॥ ३॥

They called to her :

२२७३. ऊर्ज एहि स्वधु एहि सूनृत एहीरावत्येहीति॥ ४॥

''O refreshment, come ! O *svadha*, come ! O pleasantness, come ! O you rich in cheer (*irā*), come !''

Ppp. combines *svadhe`hi* and *sūnṛte`hi*, and omits *iti* and end (as in § 9).

२२७४. तस्या इन्द्रो वत्स आसीद् गायत्र्यभिधान्यभ्रमूर्धः॥ ५॥

Of her Indra was the young *(vatsā), gāyatri* the halter, cloud the udder;

Ppp. begins *tasyā 'gnir vat-*. Accent in our text, with all the mss., *āsīt*.

२२७५. बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञियं च वामदेव्यं च द्वौ॥ ६॥

Both *bṛhāt* and *rathantarā* were two teats; both *yajñāyajñiya* and *vāmadevyā* [were] two.

Ppp. prefixes a *tasyās* at the beginning. Accent again in our text *astâm*, with all the mss.

२२७६. ओषधीरेव रथन्तरेण देवा अदुहन् व्यचौ बृहता॥ ७॥

Herbs did the gods milk [from her] by *rathantara*, expansion (*vyacas*) by *bṛhat*;

२२७७. अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन॥ ८॥

Waters by *vāmandevya*, the sacrifice by *yajñāyajñiya*.

२२७८. ओषधीरेवास्मै रथंतरं दुहे व्यचौ बृहत्॥ ९॥

Herbs do *rathantarā* milk, expansion does *bṛhāt*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२२७९.अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेद॥ १०॥

Waters do *vāmadevya*, the sacrifice do *yajñāyajñiya*, for him who knows thus.

For the last two paragraphs, Ppp. reads : *te vai virājāḥ kāmadhuga standā kāmaṁkāmaṁ yajamānan maha yaḥ.*

[१०- विराट् सूक्त (पर्याय ३)]

[ऋषि- अथर्वाचार्य। देवता-विराट्। छन्द- १-चतुष्पदा विराट् अनुष्टुप्, २ आर्ची त्रिष्टुप्, ३, ५, ७ चतुष्पदा प्राजापत्या पंक्ति, ४, ६, ८ आर्ची बृहती।]

२२८०.सोदक्रामत् सा वनस्पतीनागच्छत् तां वनस्पतयोऽघ्नत सा संवत्सरे समभवत्॥ १॥

२२८१.तस्माद् वनस्पतीनां संवत्सरे वृक्णमपि रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद॥ २॥

She ascended; she came to the forest trees,; the forest trees slew her; she in a year came into being; therefore what is cut of the forest trees grows over in a year; cut off (*vraśc*) is his unfriendly foe (*bhrātṛvya*) who knows thus.

Only P.s.m. and R. give here the first phrase, and only R. in the three following paragraphs. Ppp. puts *vanaspatīnām* after *saṁvatsare*. [For *vṛś cāte*, see note to vi. 136. 3.]

२२८२.सोदक्रामत् सा पितृनागच्छत् तां पितरोऽघ्नत सा मासि समभवत्॥ ३॥

२२८३.तस्मात् पितृभ्यो मास्युपमास्यं ददति प्र पितृयाणं पन्थां जानाति य एवं वेद॥ ४॥

She ascended, she came to the Fathers; the Fathers slew her; she in the month came into being; therefore to the Fathers they give in a month the monthly [oblation]; he understands the road that goes to the Fathers who knows thus.

Agains Ppp. puts *pitṛbhyas* after *māsi* [R`s collation, masi], and then reads *dadhatas svadhāvān pitṛṣu bhavati pitṛyāṇaṁ* etc. O.R. accent *jānāti*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२२८४. सोदक्रामत् सा देवानागच्छत् तां देवा अघ्नत सार्धमासे समभवत्॥ ५॥

२२८५. तस्माद् देवेभ्योऽर्धमासे वषट् कुर्वन्ति प्र देवयानं पन्थां जानाति य एवं वेद॥ ६॥

She ascended; she came to the gods; the gods slew her; she in a half-month came into being; therefore, for the gods they make *vaṣaṭ* in a half-month : he understand the road that goes to the gods who knows thus.

Ppp. reads *tasmād ardhamāse devebhyo juhoti: juhoty agnihotram pra devay-*, O.R. again accent *jānāti.*

२२८६. सोदक्रामत् सा मनुष्यानागच्छत् तां मनुष्या अघ्नत सा सद्यः समभवत्॥ ७॥

२२८७. तस्मान्मनुष्येभ्य उभयद्युरुपं हरन्त्युपास्य गृहे हरन्ति य एवं वेद॥ ८॥

She ascended; she came to men (*manuṣyā*) men slew her; she at once (*sadyas*) came into being; therefore on both days they present (*upa-hṛ*) to men; in his house do they present who knows thus.

'Present,' i.e. 'food' : 'on both days' is a queer expression for 'every day.' Ppp. is corrupt, but perhaps means *ahar-ahar manuṣyāṇm upa h-.*

[१०- विराट् सूक्त (पर्याय ४)]

[ऋषि- अथर्वाचार्य। देवता- विराट्। छन्द- १, ५ चतुष्पदा साम्नी जगती, २, ६, १० साम्नी बृहती, ३, १४ साम्नी उष्णिक् ४, ८ आर्ची अनुष्टुप्, ७ आसुरी गायत्री, ९, १३ चतुष्पदा उष्णिक्, ११ प्राजापत्या अनुष्टुप्, १२, १६ आर्ची त्रिष्टुप्, १५ विराट् गायत्री।]

२२८८. सोदक्रामत् सासुरानागच्छत् तामसुरा उपाह्वयन्त माय एहीति॥ १॥

२२८९. तस्यां विरोचनः प्राह्रादिर्वत्स आसीदयस्पात्रं पात्रम्॥ २॥

२२९०. तां द्विर्मूर्धात्व्योऽधोक् तां मायामेवाधोक्॥ ३॥

२२९१. तां मायामसुरा उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥ ४॥

She ascended; she came to the Asuras; the Asuras called to her: O illustion (*māya*), come ! of her Virocana son of Prahrāda

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was young (*vatsā*), the metal-(*āyas*-) vessel [was] vessel; her Dvimūrdhan son of Ṛtu milked; from her he milked illusion; that illusion the Asuras subsist upon; one to be subsisted on dependant, he who knows thus.

R. alone gives the first phrase in §§ 22-48. In this and the follwing paragraphs to 29 inclusive, the text should accent *asīt*, with all the mss. Ppp. reads *vairocanas* instead of *vir-*, Single points in these paragraphs find correspondences in b . iv. (p. 21, 1. 14 ff.; p. 36, 1. 8 ff.) and in TB. ii. 2.9[6] ff. [cf. i. 5.9[1]].

२२९२.सोदक्रामत् सा पितृनागच्छत् तां पितर उपाह्वयन्त स्वध एहीति॥५॥

२२९३.तस्या यमो राजा वत्स आसीद् रजतपात्रम् पात्रम्॥६॥

२२९४.तामन्तको मार्त्यवोऽधोक् तां स्वधामेवाधोक्॥७॥

२२९५.तां स्वधां पितर उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥८॥

She ascended; she came to the Fathers; the Fathers called to her: O *svadhā*, come ! of her king Yama was young, the silver-vessel [was] vessel; her Antaka son of Mṛtyu milked; from her he milked *svadhā;* that *svadhā* the Fathers subsist upon : one to be subsisted upon, becomes he who knows thus.(23)

The *saṁhitā*-mss. vary a good deal over *mārtyavò 'dhok* : P.M. read *mārtvyò*, R. *mārtvyo*, E.O.K. *mārtyavo*, *T. mārtyāvo;* [cf. introd.]. Ppp. has instead *ādityo;* and it omits *rājā* after *yamas;* it puts the paragraph after our 24.

२२९६.सोदक्रामत् सा मनुष्याꣳनागच्छत् तां मनुष्याꣳ उपाह्वयन्तेरावत्येहीति॥९॥

२२९७.तस्या मनुर्वैवस्वतो वत्स आसीत् पृथिवी पात्रम्॥१०॥

२२९८.तां पृथी वैन्योऽधोक् तां कृषिं च सस्यं चाधोक्॥११॥

२२९९.ते कृषिं च सस्यं च मनुष्याꣳ उप जीवन्ति कृष्टराधिरुपजीवनीयो भवति य एवं वेद॥१२॥

She ascended; she came to men (*manuṣyā*); men called to her : O rich in cheer, come ! of her Manu son of Vivasvān was young, earth [was] vessel; her Pṛthī son of Vena milked; from her he milked both cultivation (*kṛṣi*) and grain; upon those two, both cultivation and grain, men subsist; successful by what is cultivated

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*kṛṣṭā-*), one to be subsisted upon, becomes he who knows thus.(24)

Te at beginning of d is rendered in accordance with the paragraphs that precede and follow; but the *pada*-text reads *te* simply (not *te iti*), as if it qualified *manuṣyas*. Ppp. reads *pṛthus* for *pṛthī*. An accent-mark has dropped out in our edition under the *va* of *irāvaty* in a.

२३००. सोदक्रामत् सा सप्तऋषीनागच्छत् तां सप्तऋषय उपाह्वयन्त ब्रह्मण्वत्येहीति॥

२३०१. तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम्॥ १४॥

२३०२. तां बृहस्पतिराङ्गिरसोऽधोक् तां ब्रह्म च तपश्चाधोक्॥ १५॥

२३०३. तद् ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति ब्रह्मवर्चस्युपजीवनीयो भवति य एवं वेद॥ १६॥

She ascended; she came to the seven seers; the seven seers called to her : O rich in *brahman,* come ! of her king Soma was young, meter [was] vessel; her Bṛhaspati son of Aṅgiras milked; from her he milked both *braman* and penance; upon that, both *brāman* and penance, the seven seers subsist; possessed of *braman*-splendor, one to be subsisted upon, becomes he who knows thus. (25)

Ppp. puts this paragraph after our 26, and omits *rājā* after *somas* in b.

[१०- विराट् सूक्त (पर्याय ५)]

[ऋषि- अथर्वाचार्य। देवता- विराट्। छन्द- १, १३ चतुष्पदा साम्नी जगती, २, ३ साम्नी उष्णिक्, ४, १६ आर्ची अनुष्टुप्, ५ चतुष्पदा प्राजापत्या जगती, ६ साम्नी त्रिष्टुप्, ७, ११ विराट् गायत्री, ८ आर्ची त्रिष्टुप्, ९ चतुष्पदा उष्णिक्, १०, १४ साम्नी बृहती, १२ त्रिपदा ब्राह्मी भुरिक् गायत्री, १५ साम्नी अनुष्टुप्।]

२३०४. सोदक्रामत् सा देवानागच्छत् तां देवा उपाह्वयन्तोर्ज एहीति॥ १॥

२३०५. तस्या इन्द्रो वत्स आसीच्चमसः पात्रम्॥ २॥

२३०६. तां देवाः सवितारोक् तामूर्जामेवाधोक्॥ ३॥

२३०७. तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

She ascended; she came to the gods; the gods called to her : O refreshment, come ! of her Indra was young, the bowl [was] vessel; her god Savitā milked; from her he milked refreshment; upon that refreshment the gods subsist; one to be subsisted upon, becomes he who knows thus.

Ppp. reads *dārupātram* instead of *camasas* in b, and omits *devas* in c.

२३०८. सोदक्रामत् सा गन्धर्वाप्सरस आगच्छत् तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति॥५॥

२३०९. तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत् पुष्करपर्णं पात्रम्॥६॥

२३१०. तां वसुरुचिः सौर्यवर्चसोऽधोक् तां पुण्यमेव गन्धमधोक्॥७॥

२३११. तं पुण्यं गन्धं गन्धर्वाप्सरस उप जीवन्ति पुण्यगन्धिरुपजीवनीयो भवति य एवं वेद॥८॥

She ascended; she came to the Gandharvas and Apsarases; the Gandharvas and Apsarases called to her : O you of sweet (*puṇya*) odor, come ! of her Citraratha son of Sūryavarcas was young, the blue-lotus leaf [was] vessel; her Vasuruchi son of Sūryavarcas milked; from her he milked sweet odor; upon that sweet odour the Gandharvas and Apsarases subsist; of sweet odor, one to be subsisted upon, becomes he who knows thus.(27)

Ppp. has *kauvero vaiśravaṇo* [**c**. our 28 **b**] and *dārupātraṁ* in b, and *rājatanābhiḥ kauverako* [cf. our 28 **c**] in **c**. Restore in our text the lost accent-mark under the *ti* of *jīvanti* in **d**.

२३१२. सोदक्रामत् सेतरजनानागच्छत् तामितरजना उपाह्वयन्त तिरोध एहीति॥९॥

२३१३. तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम्॥१०॥

२३१४. तां रजतनाभिः काबेरकोऽधोक् तां तिरोधामेवाधोक्॥११॥

२३१५. तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद॥१२॥

She ascended; she came to the other-folks; the other-folks called to her : O concealment (*tirodha*), come! of her Kubera son of Viśravaṇa was young, the raw vessel [was] vessel; her Rajatanābhi son of Kubera milked; from her he milked concealment; upon that concealment the other-folks subsist : he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

conceals all evil, becomes one to be subsisted upon, who knows thus.

Ppp. gives everywhere *puṇyajana* instead of *itarajana* [twice : third occurrence not noted], and reads in **b** *vasurucih sūryavarcaso* and *puṣ karaparṇaṇ* [cf. our 27 **b**]. P.p.m. and K. read *kūveras* in **b**, and Bp.K. read *kāverakās* in **c**.

२३१६. सोदक्रामत् सा सर्पानागच्छत् तां सर्पा उपाह्वयन्त विषवत्येहीति॥ १३॥

२३१७. तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम्॥ १४॥

२३१८. तां धृतराष्ट्र ऐरावतो ऽधोक् तां विषमेवाधोक्॥ १५॥

२३१९. तद् विषं सर्पा उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥ १६॥

She ascended; she came to the serpents; the serpents called to her : O poisonous one, come! of her Takṣaka descendant of Viśāla was young, the gourd vessel (was) vessel; her Dhṛtarāṣṭra son of Irāvat milked; from her he milked poison; upon that poison the serpents subsist, one to be subsisted upon becomes he who knows thus.

All the mss. give the first phrase in this verse, where it is for the last time repeated. *Āirā-vatāh* is quoted under Prāt. iv. 35 as an example of a word divided in the *pada*-text notwithstanding its secondary formation with initial *vṛddhi*. Ppp. reads *viṣābhayas* for *vaiśāleyas* in **b**, and combines *-rāṣṭrai ''rāv-* in c [R`s collation has *-rāṣṭrairāv-*].

[१०- विराट् सूक्त (पर्याय ६)]

[ऋषि- अथर्वाचार्य। देवता-विराट्। छन्द- १ द्विपदा विराट् गायत्री, २ द्विपदा साम्नी त्रिष्टुप्, ३ द्विपदा प्राजापत्या अनुष्टुप्, ४ द्विपदा आर्ची उष्णिक्।]

२३२०. तद् यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत् प्रत्याहन्यात्॥ १॥

Then for whomsoever that knows thus one shall pour out with a gourd, he should reject [it].

A gourd, apparently, being a too simple vessel to be respectful. [The connection of the gourd with serpents (vss. 29, 32, 33), would seem to be the reason for rejection, as Dr. Ryder suggests.] The readings of Ppp. in this division of the hymn are ''confused but apparently essentially accordant'' with those of our text. Read *tād* for *yād* at the beginning in our text.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२३२१. न चं प्रत्याहुन्यान्मनंसा त्वा प्रत्याहुन्मीतिं प्रत्याहंन्यात्॥२॥

Should he not reject [it], he should reject [it] by [thinking]: with the mind I reject you.

२३२२. यत् प्रंत्याहन्ति विषमेव तत् प्रत्याहंन्ति॥३॥

In that he rejects [it], he thus rejects poison.

२३२३. विषमेवास्याप्रियं भ्रातृव्यमनुविर्षिच्यते य एवं वेदं॥४॥

Poison is poured out after the unfriendly foe of him who knows thus.

[The quotations from the Old Anukr, for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. For brevity they may here he given together: I. *trayodaśa;* II. *daśa*; III. *aṣṭau ca;* IV. *tataḥ ṣoḍaṣa;* V. ṣoḍaṣa; VI. *catuṣkas*.]

[SPP., ``Critical Notice,'' vol. i., p. 19, prints them in full in their metrical form :

trayodaśa daśā 'ṣṭau ca tatah ṣoḍaśa ṣoḍaśa :

virāḍvāyāṁ catuṣkas tu; ṣaṭ paryāyās tu niṣcitāḥ :

`In the [hymn beginning] ``*virāḍ vā*'' (*vai*), [the last *paryāya* is] one of four [*avasāna-rcas*]; while the *paryāyas* count six.`]

[The summations of *gaṇas* and (gaṇa-) avasāna-rcas are as follows : I, *g*., 6; *av*., 13; II. *av*., 10; III. *g*., 4; *av*., 8; IV. *g*., 4; *av*., 16; V. *g*., 4; *av*., 16; VI. *av*., 4.–Total of *av*., 67.]

[Here ends the fifth *anuvāka*, with 2 hymns and 59 verses : that is I *artha-sūkta* of 26 verses and 1 *paryāya-sūkta* with 6 *paryāyas* and 33 verses.]

[Some mss. sum up the hymns and verses correctly. Thus D. reckons 30 *sūktas* (that is 24 of the decad-divisions of our hymns 1-9), plus 6 paryāya-sūktas of our h. 10) with 226 verses (i.e. in our hymns 1-9) plus 67 *avasāna-rcas*. Similarly ms. I. makes 30 hymns; but 259 verses (i.e. 226, plus the 33 of our h. 10).]

[Here ends the nineteenth *prapāṭkaka*.]

॥इति अष्टमं काण्डम् समाप्तम्॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ नवमं काण्डम्॥

Book IX

[This ninth book is the second of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, see page 471. The Old Anukramaṇī describes the length of hymns 1, 3, and 5 by stating in each case the excess over 20 verses— perhaps assuming 20 as the normal length. The whole book has been translated by Victor Henry, *Les livres VIII et IX de l'Atharva-veda traduits et commentes,* Paris, 1894. The *bhāsya* is lacking for this book.]

[**Paryāya-hymns**: for details respecting them, see pages 471-2. The *paryāya*-hymns of this book are hymn 6 (with 6 *paryāyas*) and hymn 7 (with 1 *paryāya*).]

[The *anuvāka*-division of the book (as is explained on page 472 also) is into five *anuvkas* of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conspectus for book ix. follows :

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	24	25	31	24	38	62	26	22	22	28
Decad-div.	10+14	10+10+5	10+10+11	10+14	10+10+10+8	6P	1P	10+12	10+12	10+10+8

Here means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya.*" *The last line shows the "decad" division. These divisions are shown also in both editions. Of these "decads,"* anuvākas 1, 2, 3, 4, and 5 contain respectively 5, 5, 4, 2, and 5 (in all, 21 "decads"); while *anuvākas* 3 and 4 have respectively 6 *paryāyas* and 1. The sum is 21 "decad"-*sūktas* and 7 *paryāya-sūktas* or 28 *sūktas.*]

1. To the honey-whip etc.

[Partly prose–14 a and 21 to the end.] Found also [wtih vs. 3 before 2, vs. 7 before 6, and vs. 18 before 16] in Paipp. xvi.; [but according to a note in W's Collation-book, vss. I-24 occur in Paipp. at folios 226 a, 108 a, 69 b, i.e. in severa different *kāṇḍas !*]. The hymn is called the *madhusūkta* 'honey-hymn' in Vait. 16, 12, and is prescribed to be recited to accompany the mixing of soma with milk in a part of the *agniṣṭoma*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ceremony. It is reckoned to the *varcasya gaṇa* (see note to Kauś, 12, 10); and (always in company with iii. 16 vi. 69) is directed in Kauś, 10.24*; 12 : 15; 13.6 to be recited in various ceremonies. [See also notes to vss 13, 18.] *[vi. 125. 2 and ix. 1. I and xix. 3. I have the same *pratika (divaspṛthivyās)*. SPP. understands the comm. at iii. 16 and at vi. 69 as intended ix. I by *divaspṛthivyās;* but the comm. at xix. 3 understands xix. 3 as intended (cf. Whitney`s introduction to xix. 3).–The ``honeyed whip,`` *madhumatī kaśā*, of the Aśvins is mentioned in the RV. (i. 22, 3; 157.4). Oldenberg, *rel, des Veda,* p. 209, thinks it refers to the morning dew. Cf. Macdonell, *Ved, Mythol.*, p. 49, 54.]

[१ - मधुविद्या सूक्त]

[ऋषि- अथर्वा। देवता-मधु, अश्विनीकुमार। छन्द- १, ४-५ त्रिष्टुप्, २ त्रिष्टुब्गर्भा पंक्ति, ३ परानुष्टुप् त्रिष्टुप्, ६ अतिशाक्वरगर्भा यवमध्या महाबृहती, ७ अतिजागतगर्भा यवमध्या महाबृहती, ८ बृहतीगर्भा संस्तार पंक्ति, ९ पराबृहती प्रस्तार पंक्ति, १० परोष्णिक् पंक्ति, ११-१३, १५-१६, १८-१९ अनुष्टुप्, १४ पुर उष्णिक्, १७ उपरिष्टात् विराट् बृहती, २० भुरिक् विष्टार पंक्ति, २१ एकावसाना द्विपदार्ची अनुष्टुप्, २२ त्रिपदा ब्राह्मी पुर उष्णिक्, २३ द्विपदार्ची पंक्ति, २४ त्र्यवसाना षट्पदाष्टि।]

२३२४. दिवस्पृथिव्या अन्तरिक्षात् समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे।
तां चायित्वामृतं वसानां हृद्भिः प्रजाः प्रति नन्दन्ति सर्वाः॥ १॥

Verily from sky, from earth, from atmosphere, from ocean, from fire, from wind was born the honey-whip; noting (*cāy*) it, [as] putting on immortality, all creatures (*praja*) rejoice to meet it with their hearts.

The irregularities of meter in a and c may be rectified [very unsatisfactorily] by combining *pṛthivya 'nt-* as Ppp. actually reads) and resolving *cāyitu-a. Divās p-* is prescribed by Prāt. ii. 68.

२३२५. महत् पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः।
यत ऐति मधुकशा रराणा तत् प्राणस्तदमृतं निविष्टम्॥ २॥

Great, all-formed [is] the milk of it; also they call you the seed of ocean; whence the granting honey-whip comes, thither breath, thither immortality (*amṛta*) has entered in.

Ppp. puts *payas* in a after *viśvarūpam* [and combines *payo 'syās*] and puts *tvā* in b after *uta;* and it reads at the end *diviṣṭam*. It also gives the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

verse after our vs. 3. The metrical definition of the Anukr. is wrong, since a fair *triṣṭubh* is restorable by a little resolution *viṣu-a, pṛ-āṇas*).

२३२६. पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांसमानाः।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः॥३॥

Men, manifoldly meditating (*mīmāṅs*) severally see its movement (*caritā*) on the earth; verily from fire, from wind was born the honey whip, the formidable daughter (*naptī*) of the Maruts.

Pāda **c** is identical with 1 **b**, pādas **c, d** with 10 **c, d**. Ppp. reads at end of a *pṛthivyās*; at end of **d**, *ugrā anapatiḥ* (also in vs. 10).

२३२७. मातादित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः।
हिरण्यवर्णा मधुकशा घृताची महान् भर्गश्चरति मर्त्येषु॥४॥

Mother of the Ādityas, daughter of the Vasus, breath of creatures (*prajā*), navel of immortality (*amṛta*), gold-colored, dripping with ghī (*ghṛtacī*), the honey-whip moves among mortals [as] a great brightness (*bhārga*).

Bp.p.m., Bp.^{2}T. read *gārbhas* in **d**, and our edition follows them, doubtless erroneously. [All of SPP's authorities give *bhārgas*.] With **a, b** compare RV. viii. 101 (90) 15 **a b** [and MB. i. 8. 15 **a, b**]. The Anukr. does not heed the redundant syllable in **c** [Correct *gārbhaṣ* to *bhārgaṣ*.]

२३२८. मधोः कशामजनयन्त देवास्तस्या गर्भो अभवद् विश्वरूपः।
तं जातं तरुणं पिपर्ति माता स जातो विश्वा भुवना वि चष्टे॥५॥

The gods generated the whip of honey; of it there came to be an all-formed embryo; this, when born [and] tender, its mother fills; it, [when] born, looks abroad on all existences.

Ppp. has at the end *bhuvanā 'bhi vaste*.

२३२९. कस्तं प्र वेद क उ तं चिकेत यो अस्या हृदः कलशः सोमधानो अक्षितः।
ब्रह्मा सुमेधाः सो अस्मिन् मदेत॥६॥

Who knows (*pra-vid*) that, who understands (*cit*) that which [is] the unexhausted soma-holding vessel of the heart of it? The priest (*brahmān*) of excellent wisdom–he may revel in it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Of it' (b) is fem., and so relates to the 'honey-whip'; 'in it,' at the end, relates to the 'vessel.' *Akṣitas* (Ppp. *akṣatas*) at the end of b is plainly an intrusive addition to the pāda; the Anukr., wrongly reckoning the initial *a* of *asyās* as unelided, counts 15 syllables in the pāda, and calls both this and the next verse by the unusual and indefinite name *mahābṛhatī*

२३३०. स तौ प्र वेदु स उ तौ चिकेत यावस्याः स्तनौ सहस्रधारावक्षीतौ।
ऊर्जं दुहाते अनपस्फुरन्तौ॥७॥

He knows those two, he understands them that [are] its two unexhausted, thousand-streaming breasts; they milk out refreshment (*urj*), unresisting.

'Its,' i.e. of the 'honey-whip.' Ppp. reads again *akṣatau* in b, and it puts this verse before our vs. 6.

२३३१. हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम्।
त्रीन् घर्मान्भि वावशाना मिमाति मायुं पयते पयोभिः॥८॥

She that, crying much, great, vigor-bestowing, loud-noised, goes to her course (? *vratā*), bellowing at three *gharmās*–she lows a lowing, she abounds (*pī*) with milk (*pāyas*).

'Crying loudly,' lit. 'making to excess the sound *hing*'; 'abounds with milk,' perhaps rather 'gives milk in streams.' The verse is very obscure; it is in part identical with '0.6 below (=RV. i. 164. 28). Its irregular meter (11 + 10 [11?] : 9 + 11 = 41 syllables) is very ill defined by the Anukr. [which seems to scan as 11 + 9 : 9 + 11].

२३३२. यामापीनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः॥९॥

Whom, when fattened, the waters wait upon, the mighty (*śākvara*) bulls that are self-ruling, they rain, they cause to rain, for him who knows this, his desire, refreshment, waters.

'Whom' is fem.; 'they' (c) is masc., = the bulls. Parts of this verse and the following one are lost in Ppp. The Anukr. [seems to scan as 11 + 11 : 9 + 9].

२३३३. स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यामधि।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नृष्टिः॥१०॥

Thunder [is] your voice, O Prajāpati; a bull, you castest (*kṣip*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vehemence (? *ṣūṣma*) over the earth; verily from fire, from wind was born the honey-whip, the formidable daughter of the Maruts.

The latter half-verse we had above, as 3 **c, d**: the former half-verse is repeated below, as 20 **a, b** [with divt for *āthi* at the end]. [Bloomfield thinks *ṣuṣma* is 'lighting' : ZDMG. xlviii. 566.] O. reads at the beginning *stanayitnūṣ ṭe*. The metrical description of the Anukr. means only that the syllables are 40 in all (10 + 12 : 11 + 7), and that one pāda contains seven.

२३३४. यथा॒ सोमः॑ प्रातः॑ सव॒ने अ॒श्विनो॒र्भव॑ति प्रि॒यः।
एवा मे॑ अश्विना॒ वर्च॑ आ॒त्मनि॑ ध्रि॒यता॑म्॥ ११॥

As at the early pressing soma is loved (*priyā*) of the Aśvins, so, O Aśvins, let splendour be maintained in my self.

२३३५. यथा॒ सोमो॑ द्वि॒तीये॒ सव॑न इन्द्रा॒ग्न्योर्भव॑ति प्रि॒यः।
एवा म॑ इन्द्राग्नी॒ वर्च॑ आ॒त्मनि॑ ध्रि॒यता॑म्॥ १२॥

As at the second pressing soma is loved of Indra-and-Agni, so, O Indra-and-Agni, let splendour be maintained in my self.

२३३६. यथा॒ सोम॑स्तृ॒तीये॒ सव॑न ऋ॒भूणां॑ भव॑ति प्रि॒यः।
एवा म॑ ऋभवो॒ वर्च॑ आ॒त्मनि॑ ध्रि॒यता॑म्॥ १३॥

As at the third pressing soma is loved of the Ṛibhus,. so O Ṛibhus, let splendour be maintained in my self.

This gourp of three verses is specially quoted at Vait. 21.7 to accompany an offering of *ājya*. It is one of the passages forming the *varcasya gaṇa* (see note of Kauś. 13. 1); and at kauṣ, 139. 15 it is prescribed to be used, with many others, in the ceremony of initiation of a Vedic student. The verses are not metrical, though the Anukr. calls them *anuṣṭubh* (as having 31 and 32 syllables). In 12 a the accent-mark under *ye* has dropped out.

२३३७. मधु॑ जनिषीय॒ मधु॑ वंशिषीय।
पय॑स्वानग्न॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥ १४॥

May I generate honey; may I win honey; rich in milk, O Agni, have I come; unite me here with splendor.

The second part of the verse we have had above as vii. 1 **c, d**. The edition reads, with all the mss., *vaṅsiṣīya* but it should be emended to *vanisiṣīya* (roof *van*); cf. the similar misreading at xvi. 9. 4. Ppp. reads *madhu janiṣī manu mambikīyaḥ;* and it combines *agnā ``gamam*. By

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

reckoning the first part of the passage as metrical (which it is not) the Anukr. counts out a good *purauṣṇih.*

२३३८. सं मांग्ने वर्चसा सृज सं प्रजया समायुषा।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः॥ १५॥

Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers.

We had the verse above, as vii. 89.2.

२३३९. यथा मधु मधुकृतः संभरन्ति मधावधि।
एवा मे अश्विना वर्च आत्मनि ध्रियताम्॥ १६॥

As the honey-makers bring together honey upon honey, so, O Aśvins, let splendour be maintained in my self.

Ppp. reads, for the second half-verse, *evā me 'śvinā balam ojaṣ ca dhriyatām :* cf. our 17 **c, d.** The line is, like the corresponding parts of 11-13, not metrical as it stands.

२३४०. यथा मक्षा इदं मधु न्यञ्जन्ति मधावधि।
एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम्॥ १७॥

As the flies (*makṣā*) smear down here honey upon honey, so, O Aśvins, let my splendor, brilliancy, strength, and force be maintained.

In a, delete the superfluous accent-mark under *dhu.* Ppp. has quite another version of **a, b** : *yathā makṣā mayuntyujaṁ dakṣiṇām adhi :* and it omits *balam ojas* in **d.** The omission of any one of the three nouns in our **d** would rectify the meter.

२३४१. यद् गिरिषु पर्वतेषु गोष्वश्वेषु यन्मधु।
सुरायां सिच्यमानायां यत् तत्र मधु तन्मयि॥ १८॥

What honey on hills (*girī*), on mountains, what in kine, in horses, in strong drink (*sūrā*) as poured out, what honey [is] there, [be] that in me.

With this verse and the next are to be compared vi. 69. 1, 2 [where the use by Vait. is given]. Ppp. has only *yadi girişyavipām citviṣī* in place of this verse, and puts it before our 16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२३४२. अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती।
यथा वर्चस्वतीं वाचमावदानि जनाँ अनु॥ १९॥

O you Aśvins, lords of beauty ! anoint me with the honey of bees (*sāraghā*), that I may speak splendid words among the people.

This verse differs only by one word from vi. 69. 2.

२३४३. स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यां दिवि।
तां पशव उप जीवन्ति सर्वे तेनो सेषमूर्जं पिपर्ति॥ २०॥

Thunder [is] your voice, O Prajāpati; a bull, you castest vehemence on the earth, on the sky; upon that live all cattle; with this it lavishes (*pṛ*) food (*ṛ*) [and] refreshment.

The first half-verse is the same with 10 **a, b,** saving *divi* for *ādhi* at the end. 'That' in **c** is fem. (*tam*), and might refer either to 'voice' or to 'earth'; 'this' is masc. (or neut., *tena*), and might refer either to 'vehemence' or to 'sky'; while 'it' is again fem. The obscurity of the verse baffles interpretation. The Pet. Lex. suggests 'seed' as a possible rendering of *ṣūṣma* ('vehemence'). The metrical description of the Anukr, is, as usual in such an irregular case (10 + 12 : 11 + 9 [11?] = 42), quite worthless. Ppp. omits the first pāda, reads *divas* for *divi* at the end of the second, and goes on thus : *madhoṣ kaṣayoṣ pṛthivīm anakṣi tāṁ dātāraṁ paṣava upa jīvanti : sarve tena vo ṣeṣam ūrjaṁ bibharti.*

२३४४. पृथिवी दण्डोऽन्तरिक्षं गर्भो द्यौः कशा विद्युत् प्रकशो हिरण्ययो बिन्दुः॥ २१॥

Earth [is] the staff, atmosphere the embryo, sky the whip, lightning the snapper (? *prakaśa*), of gold the globule (*bindu*).

The Pet. Lex. conjectures "Peitschenriemen" for *prakaśā*. Ppp. leaves the initial of *antarikṣam* unelided, and for *prakaśas* has *prakāśā madhokṣā ci ghṛtācī.*

२३४५. यो वै कशाया: सप्त मधूनि वेद मधुमान् भवति।
ब्राह्मणश्च राजा च धेनुश्चानड्वांश्च व्रीहिश्च यवश्च मधु सप्तमम्॥ २२॥

He who knows the seven honeys of the whip becomes rich in honey: the Brahman, and the king, and the milch-cow, and the draft-ox, and rice, and barley; honey the seventh.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

One does not see why the Anukr. calls the passage *brāhmī parauṣṇih* [that is? of 12 : 8 + 8 = 18 : 12+12 = 42] rather than simply *brāhmī uṣṇih* [" of 8 + 8 : 12 = 12 + 12 : 18 = 42]; it is the only example of either name in the treatise. [The not very sufficient reason for the preference would seem be the position of the *avasāna,* which divides the "vs." as 18 : 24 and not as 24 : 18.] [Ppp. has in **a** *madhukṣāyās* for *kaṣ-* and *sapta madhumatīm* for *madhumān bhavati;* then follows *madhumato lokāṇ jayati* (cf. vs. 23).]

२३४६. मधुमान् भवति मधुमदस्याहार्यं भवति।
मधुमतो लोकाञ्जयति य एवं वेद॥ २३॥

Rich in honey he beocmes; rich in honey beocmes his provision (*āhārya*); worlds rich in honey he conquers, who knows thus.

२३४७. यद् वीध्रे स्तनयति प्रजापतिरेव तत् प्रजाभ्यः प्रादुर्भवति।
तस्मात् प्राचीनोपवीतस्तिष्ठे प्रजापतेऽनु मा बुध्यस्वेति।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद॥ २४॥

When it thunders in a clear sky, that is Prajāpati himself becoming manifest to his creatures; therefore I stand with the sacred cord over the right shoulder, saying : O Prajāpati, take notice (*anu-budh*) of me : creatures [take notice], Prajāpati takes notice of him who knows thus.

In order to make an *aṣṭi* (64 syll.) of this piece of prose, we have to restore *ānu* and separate *iti* in **d**, and to resolve *ínu enam* in **e**; and to make six pādas the last line has to be violently divided; the *pada*-text intimates a division after the second *ānu.* [Ppp. in **a-b** has a tat also before *prajāpatis* and **e** it reads *prajā budhyante* for *prajāp- budhyate.*]

[The hymn begins with *divās* and the quoted Anukr. says "*divaṣ" ca catur-uttarāḥ* (referring to a plus of 4 over the normal 20).]

2. To Kāma : for various blessings

[Partly prose–"vs." 13.] Found also (except vs. 4) in Paipp. xvi. [with vs. 16 before 12 and vs. 24 before 20]. The hymn (vs. 1) is prescribed in Vait. 24. 10 to be recited, with homage to Kāma, in a part of the Agniṣṭoma ceremony; and in Kauś. 49, 1 it (vs. 1) accompanies the release of a bull in a witchcraft ceremony.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[२ - काम सूक्त]

[ऋषि- अथर्वा। देवता-काम। छन्द- त्रिष्टुप्, ५ अतिजगती, ७, १४-१५, १७-१८, २१-२२ जगती, ८ त्रिपदार्ची पंक्ति, ११, २०, २३ भुरिक् त्रिष्टुप्, १२ अनुष्टुप्, १३ द्विपदार्ची अनुष्टुप्, १६ चतुष्पदा शक्वरीगर्भा परा जगती।]]

२३४८. सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन।
नीचैः सपत्नान् मम पादयत्वमभिष्टुतो महता वीर्येण॥ १॥

The rival-slaying bull Kāma do I desire to aid (? *śikṣ*) with ghī, with oblation, with sacrificial butter; do you, praised with great heroism, make my rivals to fall downward.

Kāma, lit. 'desire, love,' is so thoroughly personified throughout the hymn that the word is better transferred than translated.

२३४९. यन्मे मनसो न प्रियं न चक्षुषो यन्मे बर्भस्ति नाभिनन्दति।
तद् दुष्वप्न्यं प्रति मुञ्चामि सपत्ने कामं स्तुत्वोदहं भिदेयम्॥ २॥

What of my mind or my sight is not agreeable (*priyā*), what of me gnaws, does not enjoy (*abhi-nand*), that evil-dreaming do I fasten on my rival; praising Kāma, may I shoot up.

The sense of **a, b** is very doubtful; without **b** added, a would naturally mean 'what is not agreeable to my mind or sight'; the Pet. Lex. proposes to help the difficulty rather by emending **b** to *yasmād bībhatse yac ca nā 'bhinande.* This verse and the following one are included in the *duḥsvapnanāśana gaṇa;* see note to Kauś. 46. 9. There is an irregularity in every pāda, but the Anukr. does not heed them. Ppp. has, for **b,** *yan me hṛdaye nā 'bhinandanti;* and, for **d**, *kāmaṁ juṣṭa hānudaṁ bhideyam*–thus giving us no help. [Pischel treats the vs., *Ved. Stud.* ii. 61. Aufrecht, KZ. xxxiv. 459, sees here a root *bhas* 'verdriessen, taedere.']

२३५०. दुष्वप्न्यं काम दुरितं च कामाप्रजस्तामस्वगतामवर्तिम्।
उग्र ईशानः प्रति मुञ्च तस्मिन् यो अस्मभ्यमंहूरणा चिकित्सात्॥ ३॥

Evil-dreaming, O Kāma, and difficulty, O Kāma, want of progeny, homelessness, ruin do you, formidable, masterful, fasten on him who shall seek to devise (*cikits-*) distresses for us.

Ppp. combines *yo 'smabhyam* in **d.**

२३५१. नुदस्व काम प्र णुदस्व कामावर्तिं यन्तु मम ये सपत्नाः।
तेषां नुत्तानामधमा तमांस्यग्ने वास्तूनि निर्दह त्वम्॥ ४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thrust, O Kāma; thrust forth, O Kāma; let them who are my rivals go to ruin; of them, thrust to lowest darknesses, do you, O Agni, burn out the abodes (*vāstu*).

The Anukr. takes no notice of the deficiency of two syllables in d, which in 9 d is made up by the addition of *anu*. In Vait. 4. 5 the verse is strangely used to accompany the separation of two sacrificial ladles; in Kauś. 48. 5 it accompanies the driving away of something with a branch.

२३५२. सा ते॑ काम दुहि॒ता धे॒नुरु॑च्यते॒ यामा॑हु॒र्वाचं॑ क॒वयो॑ वि॒राज॑म्।
तया॑ स॒पत्ना॒न् परि॑ वृङ्ग्धि ये मम॒ पर्ये॑नान् प्रा॒णः प॒शवो॒ जीव॑नं
वृणक्तु॥५॥

That daughter of yours, O Kāma, is called a milch-cow, what utterance (*vac*) the poets name *virāj;* with that do you avoid them that are my rivals; let breath, cattle, life avoid them.

Or **a** might be 'that milch-cow is called your daughter.' O. reads *pāry eṇān* in **d**; but the passage is quoted under Prāt. iii. 80 as one in which the lingualization of *n* does not take place.

२३५३. काम॒स्येन्द्र॑स्य॒ वरु॑णस्य॒ राज्ञो॒ विष्णो॒र्बले॑न सवि॒तुः सवे॑न।
अ॒ग्नेर्हो॒त्रिण॒ प्र णु॑दे स॒पत्ना॑ञ्छ॒म्बी॑व॒ नाव॑मुद॒केषु॒ धीरः॥६॥

With the strength of Kāma, of Indra, of king Varuṇa, of Viṣṇu, with the impulse of Savitā (`the impeller`), with the priestship (*hotr*`) of Agni I thrust forth my rivals, as a skilful pole-man (?*śambín*) a boat on the waters (*udakā*).

Śambin occurs nowhere else, and the meaning of *śamba* is doubtful. Ppp. reads in c *piśācān* instead of *sapatnān*.

२३५४. अध्य॑क्षो वा॒जी मम॒ कामं॑ उ॒ग्रः कृ॒णोतु॒ मह्य॑मसप॒त्नमे॒व।
विश्वे॑ दे॒वा मम॑ नाथं भवन्तु॒ सर्वे॑ दे॒वा ह॒वमा य॑न्तु म इ॒मम्॥७॥

Let Kāma, my valiant (*vājin*) formidable overseer, make for me freedom from rivals; let the all-gods be my refuge; let all the gods come to this call of mine.

`All' is *víśve* in **c**, and *sārve* in **d**. The verse is called *jagatī* by the Anukr., though only **d** is a *jagatī* pāda [and that only by count]. Ppp. combines at the end of **d** *mai 'mam*[and thus suggests the true metrical rendering of **d** as a *triṣṭubh* : similarly at ix. 3. 15].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२३५५. इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम्।
कृण्वन्तो मह्यमसपत्नमेव॥ ८॥

Enjoying this sacrificial butter rich in ghī, do you, with Kāma as chief (*-jyeṣṭhā*), revel here, making for me freedom from rivals.

Ppp. reads *ghṛtam id* in a, and *kṛṇvantu* in **c**. The verse is a perfectly good *virāṇnāmagāyatrī*, but the Anukr, calls it an *ārcī paṅkti*, as if it had 30 syllables.

२३५६. इन्द्राग्नी कामं सरथं हि भूत्वा नीचैः सपत्नान् मम पादयाथः।
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दह त्वम्॥ ९॥

Becoming, O Kāma, in alliance (*sarātham*) with Indra-and-Agni, may you make my rivals to fall downward; of them, fallen to lowest darknesses, do you, O Agni, burn along out the abodes.

With **c, d** compare 4 **c, d** above. The first half-verse presents various anomalies : *sarātham* demands an instrumental case; we should expect rather a plural verb (but compare vi. 104. 3 **a, b**); and it should be accented after *hí*. Emending *indrāgni* to *indreṇa*, and reading *pādāyāthas*, would make everything right.

२३५७. जहि त्वं कामं मम ये सपत्ना अन्धा तमांस्यव पादयैनान्।
निरिन्द्रिया अरसाः सन्तु सर्वे मा ते जीविषुः कतमच्चनाहः॥ १०॥

Slay you, O Kāma, those that are my rivals; make them fall down to blind darknesses; be they all senseless (? *nírindriya*), sapless; lat them not live any day soever.

Ppp. combines *sapatnā 'ndhā* in **a-b**, combines and reads *nirindriyā 'ravāḥ* in **c**, and has for **d** *yathā nu jīvāt katamac* [*-maṣ?*] *cane 'ṣāṁ*.

२३५८. अवधीत् कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम्।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु॥ ११॥

Kāma has slain (*vadh*) them that are my rivals; he has made for me wide space, prosperity; let the four directions bow to me; let the six wide ones [fem.] bring ghī to me.

The third pāda was found above as v. 3. 1. **c**. It is unusual for the Anukr. to note as *bhurij* a *triṣṭubh* containing a *jagatī*-pāda. [Cf. Bergaigne, *Rel. Ved.* ii. 122.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२३५९.तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात्।
न सायकप्रणुत्तानां पुनरस्ति निवर्तनम्॥ १२॥

Let them float away downward, like a boat severed from its mooring; of them, thrust forth by missiles, there is no return again.

The verse is nearly identical with iii. 6. 7 above. [Ppp. reads in c *sāyakaṣ pra-*,]

२३६०.अग्निर्यव इन्द्रो यवः सोमो यवः।
यवयावानो देवा यावयन्त्वेनम्॥ १३॥

Agni [is] a repeller (? *yāva*), Indra a repeller, Soma a repeller; let the repelling (? *yavayāvan*) gods repel (*yu*) him.

[Prose.] This translation is altogether questionable. Perhaps the verse accompanies a ceremony in which barley (*yāva*) is used, a play on words being intended between *yāva* 'barley' and the root *yu* 'repel'. *yavayāvan* would then be 'going in barley.' Ppp. has for second half *yavayanty amum āmuṣyāyaṇam amuṣyāṣ putraṁ jīvalokaṁ mṛtalokaṁ katā 'mum.* It is strange that the Anukr. does not note the paragraph as *dvyavasānā*.

२३६१. असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम्।
उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवः प्र मृणत् सपत्नान्॥ १४॥

With his heroes not safe [*ā-sarvavīra*] let him go on, thrust forth, to be hated of friends, to be avoided of his own kin; on earth also stay (*ava-sā*) thunderbolts; may the formidable god massacre your rivals.

The sense of **c** is obscure; *vidyūtas* might also be object of the verb: 'they let loose thunderbolts.' Ppp. puts *dvesyas* after *mitrāṇām* in b. The Anukr. calls the verse a *jagati,* although it is a *triṣṭubh* with one *jagatī*-pāda (like 11). [W. usually renders *sārvavīra* by 'with all [his, our, etc.] heroes.']

२३६२.च्युता चेयं बृहत्यच्युता च विद्युद् बिभर्ति स्तनयित्नूंश्च सर्वान्।
उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान् नुदतां मे सहस्वान्॥ १५॥

This great [earth], both stirred and unstirred, bears the lightning and all the thunders; let the Āditya, arising with property, with brilliancy, thrust downward my rivals, he the powerful one.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse is wholly obscure, and the version given commits the grammatical solecism of taking *vidyūt* as neut. accus. But for the last *ca, vidyut* might be taken as subject of the sentence. The verse has a *triṣṭ ubh*-pāda (a), of which the Anukr. makes no account.

२३६३. यत् ते॑ काम॒ शर्म॑ त्रि॒वरू॑थमु॒द्भु ब्रह्म॒ वर्म॒ वित॑तमनति॒व्याध्यं॑ कृ॒तम्।
तेन॑ स॒पत्ना॒न् परि॑ वृङ्ग्धि॒ ये मम॒ पर्ये॑नान् प्रा॒णः प॒शवो॒ जीव॑नं वृणक्तु॥ १६॥

What sufficient (*udbhū*) triply-guarding defense you have, O Kāma, worship (*brahman*) as extended protection (*vārman*), made unpierceable, with that do you avoid them that are my rivals; let breath, cattle, life avoid them.

The last half-verse is [nearly] identical with 5 **c**, **d** above, and O. again reads *eṇān* in **d**. Ppp. puts the verse next before our 12. The description of the meter by the Anukr. is unintelligible, since we have (12 + 14 : 12 + 14) 52 syllables, or an *atijagatī*, perhaps *parājagatī* is a misreading for this.

२३६४. येन॑ दे॒वा असु॑रान् प्राणु॑दन्त॒ येनेन्द्रो॒ दस्यू॑नध॒मं तमो॑ नि॒नाय॑।
तेन॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात् प्र णु॑दस्व दू॒रम्॥ १७॥

Wherewith the gods thrust forth the Asuras, wherewith Indra conducted the barbarians (*dāsyu*) to lowest darkness, therewith do you, O Kāma, thrust forth far from this world those who are my rivals.

Ppp. reads at end of **b** *tamo 'pabādhe,* and end of **d** *sarvān* for *dūram.* The verse (11 + 13 : 11 + 11 = 46) is a queer sort of "*jagatī*".

२३६५. यथा॑ दे॒वा असु॑रान् प्राणु॑दन्त॒ यथेन्द्रो॒ दस्यू॑नध॒मं तमो॑ बबा॒धे।
तथा॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्तान॒स्माल्लो॒कात् प्र णु॑दस्व दू॒रम्॥ १८॥

As the gods thrust forth the Asuras, as Indra drove (*bādh*) the barbarians to lowest darkness, so do you, O Kāma, thrust forth far from this world those who are my rivals.

Ppp. has again *tamo 'pabādhe,* but this time *dūram.* The "*jagatī*" meter is like that of vs. 17.

२३६६. काम॑ो जज्ञे प्रथ॒मो नैन॑ं दे॒वा आ॑पुः पि॒तरो॒ न मर्त्या॑ः।
तत॒स्त्वम॑सि॒ ज्याया॑न् वि॒श्वहा॑ म॒हांस्तस्मै॑ ते काम॒ नम॒ इत् कृ॑णोमि॥ १९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kāma was first born; not the gods, the Fathers, nor mortals attained (*āp*) him; to them are you superior (*jyāyān*), always great; to you as such, O Kāma, do I pay homage.

Ppp. reads in **a, b***prathamo nā 'nyat puro nai 'naṁ devāsaṣ pitaro no 'ta martyāḥ;* and it combines in **d** *namai 't*. The verse (9 [10?] + 10 : 12 + 11 = 42) is a queer "*triṣṭubh.*"

२३६७. यावंती द्यावांपृथिवी वंरिम्णा यावदार्पः सिष्युदुर्यावंदुग्निः।
ततस्त्वमंसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृंणोमि॥ २०॥

How great in width are heaven-and-earth; how far the waters flowed, how far fire–to them are you etc. etc.

With **a** is identical iv. 6. 2 **a**. Some *saṁhitā*-mss. read *sisyadūr* in d (O.s.m.R.). [I find no note of R.] The meter is described by the Anukr. in accordance with that of vs.. 11.

२३६८. यावंतीर्दिशः प्रदिशो विषूचीर्यावंतीराशा अभिचक्षंणा दिवः।
ततस्त्वमंसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृंणोमि॥ २१॥

How great are the divergent (*viśvañc*) quarters [and] directions; how great the regions (*āśa*), on-lookers of the sky–to them are you etc. etc.

The verse lacks two syllables of being a real *jagatī*.

२३६९. यावंतीर्भृङ्गा जत्वः कुरूरवो यावंतीर्वधा वृक्षसर्प्यो बभूवुः।
ततस्त्वमंसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृंणोमि॥ २२॥

How many the humble-bees (*bhṛṅga*), the bats, the *kururus;* how many have been the *vāghās,* the tree-creepers–to them are you etc. etc.

The verse is a *jagatī* in number of syllables (12 + 13 : 12 + 11 = 48). Bp. accents *jatvāḥ* in **a**.

२३७०. ज्यायान् निमिषतोऽसि तिष्ठतो ज्यायान्त्समुद्रादंसि काम मन्यो।
ततस्त्वमंसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृंणोमि॥ २३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Superior are you to him that winks, that stands; superior to the ocean are you, O Kāma, fury–to them are you etc. etc.

२३७१. न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि॥ २४॥

Verily no wind soever attains (*āp*) Kāma, not fire, sun, also not moon; to them are you etc. etc.

Ppp. puts this verse before our 20, and reads for **c, d** *va vāpaṣ cana kāmam āpur nā 'horātrāṇi nihatāni yaṇtī na vai puṇyajāṣ* [intending *puṇyajanāṣ?*] *cana kāmam āpur na gandharvāpsaraso na sarpāḥ.* The Anukr. accounts the verse simply a *triṣṭubh* [perhaps counting **b** as 10 and balancing it with the 12 of **c**.

२३७२. यास्ते शिवास्तन्वः काम भद्रा याभिः सत्यं भवति यद् वृणीषे।
ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र पापीरप वेशया धियः॥ २५॥

What propitious excellent bodies you have, O Kāma, with which what you choose becoming real, with them do you enter wholly into us; make evil devices (*dhi*) enter away elsewhere.

The combination *tābhiṣ ṭvām* is an example under Prāt. ii. 84, and is quoted in the commentary there. Ppp. reads *vṛṇīte* at end of **b**, *upa-* for *abhi-* in **c**, and *upa* for *apa* in **d**. The Anukr, pays no heed to the extra syllable in **d.** The verse is quoted in Kauś, 24. 29 in the *āgrahāyaṇī* ceremony, to accompany the act of lying down (apparently merely on account of the occurrence of *-saṁ-viṣ* in **c**).

[The quoted Anukr. here says *kāmasūktaḥ*]

[Here ends the first *anuvāka,* with 2 hymns and 49 verses.]

3. To accompany the releasing of a house.

[*Bhṛgvangiras.–ekatriṅśatkam. ṣālādevatyam, ānuṣṭubham : 6. pathyāpaṅkti; 7. paroṣṇih; 15. 3-av. 5-p. atiṣakvarī; 17. prastārapaṅkti; 21. āstārapaṅkti; 25, 31, 3-p. prājāpatyā bṛhatī; 26. sāmnī triṣṭubh; 27-30. pratiṣṭhānāmagāyatrī;* 25-31, 1-av. 3-p.]

[Partly prose–25 to end.] Found also in Paipp. xvi. (in the verse-order 1-3, 5, 4, 6-10, 14, 16, 11, 12, 13, 15, 17, 21, 18, 20, 19, 24, 23, 22, 25-31). The hymn is not noticed in Vait.; but several verses (1, 15, 18, 22, 24,) are quoted in Kauś. 66. 22-30, in connection with an inauguration-ceremony (*savayajña*) in which a house (a toy house?) is an object given.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[३ - शाला सूक्त]

[ऋषि- भृग्वङ्गिरा। देवता-शाला। छन्द- अनुष्टुप्, ६ पथ्यापंक्ति, ७ परोष्णिक्, १५ त्र्यवसाना पञ्चपदातिशक्वरी, १७ प्रस्तार पंक्ति, २१ आस्तार पंक्ति, २५, ३१ एकावसाना त्रिपदा प्राजापत्या बृहती, २६ एकावसाना साम्नी त्रिष्टुप्, २७-३० एकावसाना त्रिपदा प्रतिष्ठा गायत्री।]

२३७३. उपमितां प्रतिमितामथो परिमितामुत।
शालाया विश्ववाराया नद्धानि वि चृतामसि॥ १॥

Of the props (*upamít*), of the supports (*pratimít*), and also of the connectors (? *parimít*) of the dwelling (*ṣalā*) that possesses all choice things, we unfasten the tied (*naddhā*) [parts].

Ppp. reads *upamitaṣ pratimito 'tho parimitaṣ ca yaṣ śālāyā viśvavārāyā te naddhān vi crtāmasi.*

२३७४. यत् ते नद्धं विश्ववारे पाशो ग्रन्थिश्च यः कृतः।
बृहस्पतिरिवाहं बलं वाचा वि स्रंसयामि तत्॥ २॥

What of you is tied, O you that possesset all choice things, what fetter and knot is made, that with a spell (*vac*) I make fall apart, as Bṛhaspati [did] Bala.

All the mss read *balām* (not *valām*) in c, as also Ppp. (*bṛhaspatiṁ vahaṁ balam*). Our Bp. has in d *sraṅṣayāmi : tvāt.* The Anukr. seeks to imply the abbreviation of *iva* to '*va* in c.

२३७५. आ यंयाम सं बंबर्ह ग्रन्थींश्चकार ते दृढान्।
परूंषि विद्वाञ्छस्तेवेन्द्रेण वि चृतामसि॥ ३॥

He stretched (*ā-yam*), he combined (*sam-bṛh*), he made your knots firm (*dṛḍhā*); with Indra we unfasten [them], as a knowing slaughterer the joints.

२३७६. वंशानां ते नहंनानां प्राणहस्य तृणस्य च।
पक्षाणां विश्ववारे ते नद्धानि वि चृतामसि॥ ४॥

Of your beams (*vaṅśa*), ties (*nahana*), and binding (*pakṣa*), O you that possessest all choice things, we unfasten the tied [parts].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vaṅśa is propoely a bamboo beam. *Prāṇāha* (unchanged in *pada*-text) seems to occur only here, nor is root *nah* elsewhere combined with *pra;* I have ventured to render it as an adj., as *tṛṇa* appears to call for a descriptive epithet. Ppp. reads *naddhān vi* in **d**.

२३७७. सुदुंशानां पलदानां परिष्वञ्जल्यस्य च।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि॥५॥

Of the clamps (*saṁdaṅśā*), of the *paladās,* and of the embracer (*pārīṣvañjalya*)–now of the mistress of the building do we unfasten the tied [parts].

Ppp. reads, in **a**, **b**, *palidānāṁ pariṣvañcanadasya ca;* and, for **c**, *sarvā mānasya patni te;* it also puts the verse before our 4.

२३७८. यानि तेऽन्तः शिक्यान्यावेधू रण्याय कम्।
प्र ते तानि चृतामसि शिवा मानस्य पत्नी नु उद्धिता तन्वे भव॥६॥

What hanging vessels (? *śikya*) they bound on to you within for enjoyment, those we unfasten for you; be you, [when] set up, O mistress of the building, propitious to our self (*tanu*).

Śikya may be an ornamental hanging appendage of some kind.* All the mss, read *mānasya patni* in **d**; our edition emends to *mān-*. The *pada*-text has *uddhitā,* undivided, in **e** (as at xviii. 2. 34, and *uddhiḥ* at viii. 8. 22); the case ought to fall under Prāt. iv. 62, but root *dhā* is not mentioned there, though we find *han* superfluously included. Ppp. reads *yāni te antaṣ cikyāny āmedho 'ntyāya kaṁ*; and, for **d**, *sarvā mānasya patnyā.*

*[As to decorations of this kind, see John Griffiths, *The Paintings in the Buddhist Cave-Temples of Ajanâi*, London, 1896, plates 6, 10, and 13; cf. also Karpūra-mañjarī, iii. 27, ed. Konow, and my note thereon at p. 289. W. has interlined ''slings'' as an alternative rendering of *śikyā.*]

२३७९. हविर्धानमग्निशालं पत्नीनां सदनं सदः।
सदो देवानामसि देवि शाले॥७॥

Oblation-holder (*havirdhāna*), fire-place (*agniṣala*), wives' site [and] seat; seat of the gods are you, O heavenly dwelling.

The *paroṣṇih* is regular, save for the common variant of a *triṣṭubh* instead of a *jagatī*-pāda at the end.

२३८०. अक्षुमोपशं वितंतं सहस्राक्षं विषूवति।
अवनद्धमभिहितं ब्रह्मणा वि चृतामसि॥८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The thousand-eyed net (*ākṣu*), stretched out as *opaśa* on the divisionline (*viṣūvat*), tied down, put on, do we with worship (*brahman*) unfasten.

Abhihita in **c** doubtless contains the suggestion of *abhidhānī* 'a halter.' Geldner (*Ved. Stud.* i 136) wants to make of *akṣu* a 'stake' or 'pillar.' *Viṣūvant* probably means the 'parting of the hair, crown' (so Zimmer), here the ridge of the roof. Ppp. begins with *yakṣmopiṣam*, and has in c the easier reading *apinaddham apihitam*.

२३८१. यस्त्वा॑ शाले प्रतिगृ॒ह्णाति॒ येन॒ चास्सि॑ मि॒ता त्वम्।
उ॒भौ मा॑नस्य पत्नि॒ तौ जी॑व॒तां ज॒रद॑ष्टी॥ ९॥

He who, O dwelling, accepts you, and he by who you are built–let both those, O mistress of the building, live to attain old age.

The *mānasya* of the mss. in c is again emended in our edition to *mān.* Ppp. rectifies the meter of a by reading *yaṣ citrā* (*ca tvā?*) *pr-*, The Anukr. pays no heed to the irregularity of the verse (9 + 8 : 8 + 7).

२३८२. अ॒मुत्रै॒न॒मा ग॑च्छताद् दृ॒ढा न॒द्धा परि॑ष्कृता।
यस्या॑स्ते विचृ॒ताम॒स्यङ्ग॑मङ्गं॒ पर्रु॑ष्परुः॥ १०॥

Do you, made firm, tied, adorned (*pari-kṛ*), go to him yonder–you whose every limb, whose every joint we unfasten.

O, reads in a *amūtrai 'ṇam. Pāriṣkṛtā* is unaltered in the *pada*-text, as prescribed by Prāt. iv. 58. *Enam* probably indicates the "acceptor" (9 a, 15). Ppp. reads in B *tridhā* for *dṛḍhā*, and begins c with *tasyās*. [As to *amūtra*, cf. Oldenberg, IFA. vi. 179.]

२३८३. यस्त्वा॑ शाले निमि॒माय॑ संज॒भार॒ वन॒स्पती॑न्।
प्र॒जाये॑ चक्रे त्वा शाले परमे॒ष्ठी प्र॒जाप॑तिः॥ ११॥

He who fixed (*ni-mi*) you, O dwelling, [who] brought together the forest trees–to progeny, O dwelling, he, [as a] most exalted Prajāpati, made you.

Ppp. reads *pūrvas* for *śāle* in **a**.

२३८४. नम॒स्तस्मै॒ नमो॑ दा॒त्रे शाला॑पतये च कृण्मः।
नमो॑ऽग्नये॑ प्र॒चर॑ते पुरु॑षाय च ते॒ नमः॥ १२॥

Homage to him, homage to the giver, and to the lord of the dewlling we pay; homage to the forth-moving (*pra-car*) fire, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

to your spirit (? *pḷruṣa*) [be] homage.

Ppp. reads in **b** *kṛṇmasi*.

२३८५. गोभ्यो अश्वेभ्यो नमो यच्छालायां विजायते।
विजावति प्रजावति वि ते पाशाँश्चृतामसि॥ १३॥

Homage to kine, to horses, whatever is born (*vi-jā*) in the dwelling; you rich in births (*vijā-*), rich in progeny, we unfasten your fetters.

Ppp. lacks, probably by an oversight, the second half-verse.

२३८६. अग्निमन्तश्छादयसि पुरुषान् पशुभिः सह।
विजावति प्रजावति वि ते पाशाँश्चृतामसि॥ १४॥

You coverest within the fire, the men together with the cattle (*paśū*); you rich in births, rich in progeny, we unfasten your fetters.

२३८७. अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां प्रति गृह्णामि त ड्डमाम्।
यदन्तरिक्षं रजसो विमानं तत् कृण्वेऽहमुदरं शेवधिभ्यः।
तेन शालां प्रति गृह्णामि तस्मै॥ १५॥

Between both heaven and earth what expanse [there is], therewith do I accept this dwelling of your's; the atmosphere that pervades (*vimana*) space (*rājas*), that do I make a paunch (*udāra*) for treasures; therewith I accept the house for this man.

This verse in Kauś. 66. 28 accompanies the ''acceptance'' of the house in question. The Anukr. calls it an *atiśakvarī*, though it contains only 57 syllables (12 + 12 : 11 + 11 : 11) instead of 60. Ppp. reads at end of **b** *tai 'mām* (an abbreviation which is here acceptable, as making a good *triṣṭubh*-pāda [such was the case at ix. 2. 7 also]), and in **e** *yac chālām* for *tena* ṣ-.

२३८८. ऊर्जस्वती पयस्वती पृथिव्यां निर्मिता मिता।
विश्वान्नं बिभ्रती शाले मा हिंसीः प्रतिगृह्णतः॥ १६॥

Rich in refreshment, rich in milk, fixed (*ni-mi*), built upon the earth, bearing all food, O dwelling, do not you injure those accepting [you].

२३८९. तृणैरावृता पलदान् वसाना रात्रीव शाला जगतो निवेशनी।
मिता पृथिव्यां तिष्ठसि हस्तिनीव पद्वती॥ १७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Wrapped (*ā-vṛ*) with grass, clothing itself in *paladās*, the dwelling, place of rest (*niveśanī*) of living creatures, like the night–built on the earth you standest, like a she-elephant, having feet.

That is, apparently, heavy and big on the four corner posts, like an elephant (female because 'dwelling' is feminine) on its feet. With b compare xii. 1.6 b. The verse as a *prastārapaṅkti* (11 + 12 : 8 + 8) has no irregularity which the Anukr. is wont to heed.

२३९०. इटस्य ते वि चृताम्यपिनद्धमपोर्णुवन्।
वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु॥ १८॥

Of your rush-work (*iṭa*) I unfasten what was tied on, uncovering; [you] pressed together by Varuṇa let Mitra in the morning open out.

The verse in Kauś. 66. 24 accompanies the letting down (*ava-sṛ*) of the door. [Bergaigne has a note on the vs., *Rel. Ved.* iii. 122.]

२३९१. ब्रह्मणा शालां निमितां कविभिर्निमितां मिताम्।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः॥ १९॥

The dwelling fixed with worship (*brahman*), fixed, built by the poets–let Indra-and-Agni, immortal, defend the dwelling, the seat for soma (*somya*).

P. reads *nirmitām* in **b**, and *saumyām* in **d**. Ppp. has a quite different version : *catussraktiṁ paricakrūṁ* for **a**; *viśvāna bibhratī śālām* (cf. our 16 c) *amṛto saumyaṁ sadaḥ* for **c, d.**

२३९२. कुलायेऽधि कुलायं कोशे कोशः समुब्जितः।
तत्र मर्तो वि जायते यस्माद् विश्वं प्रजायते॥ २०॥

A nest (*kulāya*) upon a nest, a vessel (*koṣa*) pressed together in a vessel-there a mortal is born (*vi-jā*), from whom all is generated (*pra-jā*).

Ppp. has *martyas* in **c**.

२३९३. या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते।
अष्टापक्षां दशपक्षां शालां मानस्य पत्नीमग्निर्गर्भं इवा शये॥ २१॥

[The dwelling] which is fixed with two sides, with four sides, which with six sides–the eight-sided, the ten-sided dwelling, the mistress of the building, Agni lies in like an embryo.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *pada*-text reads *aṣṭāopakṣām* in **c**, by Prāt. iii. 2; iv. 94. [As to *pakṣa,* cf. iii. 7. 3.]. The verse is a good *paṅkti,* involving only the resolution *mānasi-a* in **d**, but the Anukr. absurdly treats it as of four pādas; and, in accordance with this, the *pada*-mss. mark a pāda division after *śālām.*

२३९४. प्रतीचीं त्वा प्रतीचीनः शाले प्रैम्यहिंसतीम्।
अग्निर्ह्यन्तरापश्चर्तस्य प्रथमा द्वाः॥ २२॥

I go forward, O dwelling, turned toward you, uninjuring, that art turned toward me; for within [are] fire and waters, the first door of right (ṛtā).

Ppp. reads at the end prathamobhā. The mss. all have ca rtāsya in c-d. The verse is quoted in Kauś. 66. 25, accompanying the action of 'going forward with (*ādāya*) water-pot [and] fire.'

२३९५. इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना॥ २३॥

I bring forward these waters, free from *yākṣma,* dispellers of *yākṣma*; I set forth to the houses, together with immortal fire.

We had this verse above, as iii. 12.9. Ppp. (which omitted it as part of that hymn) reads in a *harāmi,* and **c** *abhi* (for *upa*).

२३९६. मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव।
वधूमिव त्वा शाले यत्र कामं भरामसि॥ २४॥

Fasten you not on us the fetter; a heavy burden, become you light; like a woman vadhū), O dwelling, we carry you where we will.

Quoted in Kauś. 66. 30. [Cf. again Oldenberg, IFA. vi. 179.–Over "woman" W. interlines "bride?".

२३९७. प्राच्या दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः॥ २५॥

From the eastern quarter, homage to the greatness of the dwelling ! hail to the gods that are to be hailed !

[Ppps. puts *svāhā devebhyaḥ svāhyebhyaḥ* before *prācyāaḥ* : and has a similar order in the following vss.]

२३९८. दक्षिणाया दिशः शालाया नमो महिम्ने स्वाहा देवेभ्यः स्वाह्येभ्यः॥ २६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

From the southern quarter, homage etc. etc.

२३९९. प्रतीच्या॑ दिशः शालाया॒ नमो॑ महि॒म्ने स्वाहा॑ देवेभ्यः स्वा॒ह्येभ्यः॥ २७॥

From the western quarter, homage etc. etc.

२४००. उदी॑च्या दिशः शालाया॒ नमो॑ महि॒म्ने स्वाहा॑ देवेभ्यः स्वा॒ह्येभ्यः॥ २८॥

From the northern quarter, homage etc. etc.

२४०१. ध्रु॒वाया॑ दिशः शालाया॒ नमो॑ महि॒म्ने स्वाहा॑ देवेभ्यः स्वा॒ह्येभ्यः॥ २९॥

From the firm quarter, homage etc. etc.

२४०२. ऊ॒र्ध्वाया॑ दिशः शालाया॒ नमो॑ महि॒म्ने स्वाहा॑ देवेभ्यः स्वा॒ह्येभ्यः॥ ३०॥

From the upward quarter, homage etc. etc.

२४०३. दिशोदि॑शः शालाया॒ नमो॑ महि॒म्ने स्वाहा॑ देवेभ्यः स्वा॒ह्येभ्यः॥ ३१॥

From every quarter, homage etc. etc.

In the last verse *diṣodiṣaḥ* should have been printed without space before the repetition, as is our usage elsewhere.

[After this hymn, which exceeds the norm by 11 verses, the quotation from the Old Anukr. is *ekādaśai 'vo ``pamitām`` iti syuḥ*.]

4. Accompanying the gift of a bull

Found also in Paipp. xvi. (in the verse-order 1-3, 5, 4, 6, 8, 7, 9, 10-13, 15, 14, 16-22, 24, 23). Not noticed in Vait., and not in Kauś. in a way to cast any light whatever upon it; the hymn is quoted in Kauś. 24. 19 (with vi. 111) in the ceremony of turning a bull loose, and vs. 24 separately in the same ceremony in Kauś. 24. 21; also vs. 1 in 66. 18 in connection with a bull; the hymn is reckoned (see note to Kauś. 19. 1) among the *pu~ṭika mantras*.

[४ - ऋषभ सूक्त]

[ऋषि- ब्रह्मा। देवता-ऋषभ। छन्द- त्रिष्टुप्, ६, १०, २४ जगती, ८ भुरिक् त्रिष्टुप्, ११-१७, १९-२०, २३ अनुष्टुप्, १८ उपरिष्टात् बृहती, २१ आस्तारपंक्ति।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४०४. साहस्रस्त्वेष ऋषभः पयस्वान् विश्वा रूपाणि वक्षणासु बिभ्रत्।
भद्रं दात्रे यजमानाय शिक्षन् बार्हस्पत्य उस्रियस्तन्तुमातान्॥ १॥

The bright bull of a thousand, rich in milk, bearing all forms in his bellies, desiring to accomplish (? *śikṣ*) what is excellent for his giver, the sacrificer–he, the ruddy one of Bṛhaspati, has stretched [*ā-tan*] the line (*tāntu*).

That is, doubtless, 'has extended *or* performed the sacrifice.'

२४०५. अपां यो अग्रे प्रतिमा बभूव प्रभूः सर्वस्मै पृथिवीव देवी।
पिता वत्सानां पतिरघ्यानां साहस्रे पोषे अपि नः कृणोतु॥ २॥

He who in the beginning became the counterpart (*pratima*) of the waters, prevailing (*prabhu*) for everything, like the divine earth, father of young (*vatsā*), lord of the inviolable [kine]–let him set (*kṛ*) us in you sandfold prosperity.

२४०६. पुमान्नन्तर्वान्त्स्थविरः पयस्वान् वसोः कबन्धमृषभो बिभर्ति।
तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः॥ ३॥

A male (*pumān*), [yet] pregnant, big (*sthavira*), rich in milk, the bull bears a trunk (*kabandha*) of good (*vāsu*); him, sacrificed to Indra, let Agni Jātavedas carry by the roads traveled by the gods.

W. reads in **b** *vāsoṣ kā*.

२४०७. पिता वत्सानां पतिरघ्यानामथो पिता महतां गर्गराणाम्।
वत्सो जरायु प्रतिधुक् पीयूष आमिक्षा घृतं तद् वस्य रेतः॥ ४॥

Father of calves, lord of the inviolable [kine], also father of great gulfs (*gārgara*); calf, afterbirth, fresh milk, beestings, curd, ghī–that [is] his seed.

The verse occurs also in TS. has *āmikṣā* (iii. 3. 9^2), b . (ii. 5. 10), and K. (xiii. 9). In **b**, MS. reads utā'yam for atho; for d. TS. *āmikṣā māstu ghṛtām asya retaḥ*, and MS. the same, save *yoniḥ* for *retaḥ*.

२४०८. देवानां भाग उपनाह एषोऽपां रस ओषधीनां घृतस्य।
सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद् यच्छरीरम्॥ ५॥

The gods' portion [was] that load, the sap of waters, of plants, of ghī; the mighty one (*Śakra*) chose a drink of soma; a great stone became what [was his] body.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This verse also is found in TS. and b . (as above), in both texts preceding our vs. 4 (in MS. one other verse intervenes, our xviii. 4. 28). Both have, for **a**, *devānām eṣā upanāhā āsīt;* for **b**, TS. has *apāṁ gārbha oṣadhīṣu nyaktaḥ,* and MS. *apām pātir vṛṣabhā oṣadhīnām;* in **c**, both have *drapsām* for *bhakṣām* and *pūṣā* for *Śakraḥ;* in **d**, after *abhavat,* MS. has *yāt tād āsīt,* and TS. *tād eṣām.*

२४०९. सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम्।
शिवास्ते सन्तु प्रजन्व इह या इमा न्य१स्मभ्यं स्वधिते यच्छ या अमूः॥६॥

You bear a vessel filled with soma, shaper (*tvāṣṭṛ*) of forms, generator of cattle; propitious to you be these pudenda (? *prajanū*) that are here; to us, O ax, confirm those that are yonder.

Ppp. reads at the beginning *somasya;* its second half-verse is unintelligible. The verse is with no propriety called a *jagatī* (11 + 11 : 13 + 12 = 47).

२४१०. आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान् देवाः शिव एतु दत्तः॥७॥

Sacrificial butter he bears; ghī [is] his seed; thousandfold prospertiy–that they call the sacrifice; the bull, clothing himself in Indra`s form–let him, O gods, come propitious to us, being given.

Ppp. reads in **b** *sahasrapoṣas*, and in **d** '*smā* and *śivai* ''*tu.*

२४११. इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत्।
बृहस्पतिः संभृतमेतमाहुर्ये धीरासः कवयो ये मनीषिणः॥८॥

Indra`s force, Varuṇa`s two arms the Aśvins' two shoulders, of the Maruts this hump; they who are wise, poets, who are skilful (*manīṣin*), call him Bṛhaspati brought together.

The verse has two *jagatī*-pādas, though called by the Anukr. simply *bhurij.* Read at the end of **b** *kakūt.*

२४१२. दैवीर्विशः पर्यस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः।
सहस्रं स एकमुखा ददाति यो ब्राह्मण ऋषभमाजुहोति॥९॥

Rich in milk, you stretchest to the people (*viṣ*) of the gods; you they call Indra, you Sarasvant; he gives a thousand [kine] with one face who makes offering (*ā-hu*) of a bull to a Brāhmaṇa.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Cf. Oldenberg, IFA. vi. 183.]

२४१३. बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः पर्यात्मा त आभृतः।
अन्तरिक्षे मनसा त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम्॥ १०॥

Bṛhaspati, Savitā bestowed on you vigor (*vāyas*); from Tvaṣṭā, from Vāyu was brought forth your soul (*ātmān*); with mind in the atmosphere I make offering (*hu*) of you; let heaven-and-earth both be your *barhis*.

Ppp. reads *manas* for *vayas* in **a**. The Anukr. calls the verse *jagatī*, though two of its pādas are *triṣṭubh*.

२४१४. य इन्द्र इव देवेषु गोष्वेति विवावदत्।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया॥ ११॥

He who goes speaking out greatly among the kine, like Indra among the gods– of that bull let the worshiper (*brahmān*) praise together the members excellently.

All our mss. (save O.) read, like the edition, tāsya ṛsa– in c, although the passage is quoted as example under the Prāt. rule (iii. 46) that *a* or *ā* + *ṛ* make *ar*. Ppp. reads in a *aindrī `va*. The *paddhati* (note to Kauś. 24. 19) has the verse whispered in the right ear of the released bull.

२४१५. पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति॥ १२॥

His sides were Anumati`s; his flanks (? *anūvrj*) were Bhaga`s; of his knees (*aṣṭhīvānt*) Mitra said : those are wholly mine.

All the nouns are duals. The Anukr. takes no notice of the redundant syllable in c. [Henry would emend thus : *-vāntābrav-*, i.e. *-vānta abrav-*.] Ppp. reads at the beginning *pārśvay āstām*.

२४१६. भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः॥ १३॥

His rump was the Ādityas`; his two thighs were Bṛhaspati`s; his tail [was] the heavenly wind`s; therewith he shakes the herbs.

Ppp. reads in b *śroṇīy āstām*.

२४१७. गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन्।
उत्यातुरब्रुवन् पद ऋषभं यदकल्पयन्॥ १४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

His intestines (*gūdā*) were Sinīvālī`s; they called his skin Sūryā`s; they called his feet (pl.) the upstander`s (*utthātṛ*), when they prepared (*kalpay-*) the bull.

The *pada*-text reads, lime the *saṁhitā, utthātūḥ,* by Prāt. iv. 62. Ppp. combines *gudā ``saṁ;* it also makes our 14 c, d and 15 c, d exchange places. [Ppp. puts *yat* before *ṛṣabham,* and for *akalpayan* it has *vika*.....(gap).]

२४१८. क्रोड आसीज्जामिशंसस्य सोमस्य कलशौ धृतः।
देवाः संगत्य यत् सर्वं ऋषभं व्यकल्पयन्॥ १५॥

His breast (*kroḍā*) was Jāmiṣaṅsa`s; his vessel [was] maintained as Soma`s, when all the gods, coming together, distributed (*vi-kalpay-*) the bull.

We had *jāmiṣaṅsa* above (ii. 10. 1) as 'imprecation of sisters'; the word does not occur elsewhere. What part of the bull is his 'vessel' is obscure. The first pāda has a redundant syllable.

२४१९. ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान्।
ऊबध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन्॥ १६॥

Those dew-claws (*kūṣṭhikā*) [were] Saramā`s; they assigned the hoofs to the tortoises (*kūrmā*); the content of his bowels they maintained for the works, the *śavartās*.

The mss. are divided between *śavarta* (P.s.m.I.O.R.p.m.T.D.Kp.) and *śvavarta* (Bp.E.R.s.m.); while M. and P.p.m. have *śvaṣavarta,* and W. *śaśavarta.* The occurrence of *śavartā* in TS. (v. 7. 23[1]: also in connection with *ūbadhya*) determined the reading of our text. But our *pada*-text divides the word (Bp. *śva-vartā*; D.Kp. *śa-v-*), which favours the reading *śva-,* since it implies a combination of the two recognizable independent words *śvan* and *varta,* 'occurring in dogs,' or something of the sort. Ppp. apparently has *śivaratrebhyo.* [Roth suggests that *śavarta* may be for *śavavarta* 'Aaswurm, Made.`]

२४२०. शृङ्गाभ्यां रक्षः ऋषत्यवर्तिं हन्ति चक्षुषा।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः॥ १७॥

With his horns he pushes the demon; with his eye he slays ruin; with his ears he hears what is excellent–he who is the inviolable lord of kine.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. read in a, b *rakṣa riṣad rātī*. The Prāt. (ii. 70) notes that the reading in **d** is not *yās pāt-*. Some of the mss. (Bp.I.K.) accent *aghnyās*.

२४२१. शतयाजं स यजते नैनं दुन्वन्त्यग्नयः।
जिन्वन्ति विश्वे तं देवा यो ब्राह्मण ऋषभमाजुहोति॥ १८॥

With a hundred-fold sacrifice he sacrifices, the fires burn him not; all the gods quicken him, who makes offering of a bull to a Brahman.

The last pāda is the same with 9 **d**. Ppp. has *sarve* instead of *viśve* in c.

२४२२. ब्राह्मणेभ्य ऋषभं दत्त्वा वरीयः कृणुते मनः।
पुष्टिं सो अघ्यानां स्वे गोष्ठेऽव पश्यते॥ १९॥

Having given a bull to Brahmans, one makes his mind wider; he beholds (*ava-paś*) prosperity of the inviolable [kine] in his own stall.

Ppp. reads in **a** *brāhmaṇāya vṛṣabham*, and in **d** *vi paśyatu*. In a, we have to combine (as not very rarely elsewhere) *-bhya ṛṣ-*.

२४२३. गावः सन्तु प्रजाः सन्त्वर्थो अस्तु तनूबलम्।
तत् सर्वमनु मन्यतां देवा ऋषभदायिने॥ २०॥

Let there be kine, let there be progeny, also let there be own strength; let the gods approve all that for the giver of a bull.

Ppp. puts *tat* after *sarvam* in c.

२४२४. अयं पिपानु इन्द्र इद् रयिं दधातु चेतनीम्।
अयं धेनुं सुदुघां नित्यवत्सां वशं दुहां विपश्चितं परो दिवः॥ २१॥

Let this burly (*pipāna*) one, a very Indra, bestow conspicuous wealth; let this one [bestow] a well-milking cow, constantly with calf; let him yield (*duh*) inspired will beyond the sky.

Ppp. has very different readings, which in part are less unacceptable than those of our text : our **a, b,** *ayaṁ pipānā indriyaṁ gayāṁ bibharti tejanī*: in **d**, *vipaśyataṁ puro divaḥ*. [For *pipāna*, cf. Bloomfield, AJP. xii. 443.]

२४२५. पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन्।
आयुरस्मभ्यं दधत् प्रजां च रायश्च पोषैरभि नः सचताम्॥ २२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Of reddish form clouded (? *nabhasā*), vigor-giving vehemence of Indra, all-formed, he has come to us, assigning to us life-time and progeny; and with abundances of wealth let him attach himself to (*abhi-sac*) us.

The last half-verse agrees nearly with xviii. 4. 62 c, d, where *dādhatas* and *sacadhvam* make better meter. It is not impossible to resolve *asmābhi-am* in c, but *sacantām*, which some of the mss. read (P.p.m.W.D.), is forbidden by the sense. Ppp. has a wholly different line: *prajām asmabhyaṁ dadhato rayiṁ ca dīrghāyutvāya śataśāradāya*. [Bloomfield translates the verse at ZDMG. xlviii. 566, but overlooks the accent of *nabhaso :* cf. *tāmas-ā* and *tamasa* (*saṁhitā*-form at xi. 9. 22.).]

२४२६. उपेहोपपर्चनास्मिन् गोष्ठ उप पृञ्च नः।
उप ऋषभस्य यद् रेत उपेन्द्र तवं वीर्यम्॥ २३॥

Here in this stall, O closeness (*upapārcana*), be you close to us; to [us] what seed the bull has; to [us], O Indra, your heroism.

This is a variant of RV. vi. 28. 8 (with which TV. ii. 8. 8^{12} and LŚS. iii. 3. 4 precisely agree); RV. has, for a, b, *ūpe 'dām upapārcanam āsū goṣū 'pa pṛcyatām*, with *retasi* for *yād retas* in c, and *vīrye* at the end : a very different sense; the Pet. Lexx. under-stand *upa-pṛc* as signifying her sexual union. We have to combine irregularly *goṣṭho 'ps* in order to rectify the meter of b; the Anukr. does not heed the irregularity.

२४२७. एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु।
मा नो हासिष्ट जनुषा सुभागा रायश्च पोषैरभि नः सचध्वम्॥ २४॥

This young male we set toward you here; with him go you (fem.) playing according to your wills; abandon us not with birth, you well-portioned ones; and with abundances of wealth attach yourselves to us.

The last pāda is the same with xviii. 4. 62 d. The verse is found, in much more acceptable form, in TS. (iii. 3. 9^1, followed, after one intervening verse, by our vss. 5, 4 above) and PGS. (iii. 9. 6, disagreeing with TS. in only one word); they read, for a *etāṁ yūvānam pāri* (but PGS. *patiṁ*) *vo dadāmi* (omitting *atra*); in b, *priyeṇa* for *vaśān anu;* in c, *śāpta* for *hāsiṣṭa*; and, for d, *rāyas poṣeṇa sām iṣa madema* (nearly our iii. 15. 8 c). Ppp. agrees with out text, only combining *dadhmo 'tra* in a. But for the accent of *janūṣā* (in TS. also), we might render, wtih Stenzler, 'ye who are by birth well-portioned.' Bp.R.p.m. have at end of c *subhagās*. The Anukr. weakly calls the verse (12 + 12 : 11 +11) a *jagatī*, in spite of the *triṣṭubh* cadence of its first pāda. It is quoted in Kauś, 24, 21, to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

accompany the sending away of an older bull and the release of a new one. [See also note to Kauś. 25, 24.]

[Here ends the second *anuvāka* with 2 hymns and 55 verses. The quoted Anukr. says "*sāhasre.*"]

5. With the offering of a goat and five rice-dishes

[Partly prose–"vss." 16, 20-22, 31-36; also considerable parts of 23-30.] Found for the most part also in Paipp., but not all together, nor even all in the same book; the greater part of the vss. (1, 3-6, 8, 7, 11, 9, 12, 10, 13-15, 19-21, 23, 24, 2) occur in xvi.; vss, 16, 17, 37 (part) in iii.; vss 27, 28 in viii.; 24-26, 31-36 are represented by similar, but briefer and very corrupt material, in xvi.; vss, 18, 22, 37 (part), 38 are wanting [apparently also 29-30]. Three of the verses are quoted in Vait., and more in Kauś.:see under the verses.

[५ - पञ्चौदन - अज सूक्त]

[ऋषि- भृगु। देवता-पञ्चौदन अज, मंत्रोक्त। छन्द- त्रिष्टुप्, ३ चतुष्पदा पुरोऽतिशक्वरी जगती, ४, १० जगती, १४, १७, २७-२९ अनुष्टुप्, १६ त्रिपदा अनुष्टुप्, १८, ३७ त्रिपदा विराट् गायत्री, २०-२२, २६ पञ्चपदा अनुष्टुप् उष्णिक् गर्भोपरिष्टात् बार्हता भुरिक् त्रिष्टुप्, २३ पुर उष्णिक्, २४ पञ्चपदा अनुष्टुप् उष्णिक् गर्भोपरिष्टाद् बार्हता विराट् जगती, ३० ककुम्मती अनुष्टुप्, ३१ सप्तपदाष्टि, ३२-३५ दशपदा प्रकृति, ३६ दशपदा आकृति, ३८ एकावसाना द्विपदा साम्नी त्रिष्टुप्।]

२४२८.आ नॅयैतमा रॅभस्व सुकृतां लोकमपि गच्छतु प्रजानन्।
तीर्त्वा तमांसि बहुधा महान्त्यजो नाकमा क्रमतां तृतीयम्॥ १॥

Conduct him hither; take hold; let him go, foreknowing, to the world of the well-doing; crossing the great darknesses variously, let the goat step to the third firmament (*naka*).

Ppp. has, in c, *vipaśyaṁ* for *mahānti* : cf. our 3 c. The first six verses of the hymn are quoted in their order in Kauś. 64. 6-16 (vs. 1 also in 64. 27) in connection with the bringing in, slaughtering, and cooking of a goat; vss. 1 and 2 also in Vait. 10, 14, 15, in connection with the sacrifice of an animal. This verse is called by the Anukr. simply a *triṣṭubh*, although its first half is very irregular (8 + 13).

२४२९.इन्द्राय भागं परि त्वा नयाम्यस्मिन् यज्ञे यजमानाय सूरिम्।
ये नो द्विषन्त्यनु तान् रॅभस्वानागसो यजमानस्य वीराः॥ २॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I lead you about as portion for Indra, as patron (*sūrí*) for the sacrificer at this sacrifice; whoever hate us, them take hold after; innocent (*ānāgas*) [are] the sacrificer's heroes.

The verse in Ppp. (as noted above) follows what corresponds to our vs. 24, and has, for a, b, *ind. bh. śamitā kṛṇotvaṁ yajña yajñapatiṣ ca sūriḥ;* and, for d, *ariṣṭā vīrā yajamānāṣ ca sarve.*

२४३०.प्र पदोऽवं नेनिग्धि दुश्चरितं यच्चचारं शुद्धैः शफैरा क्रमतां प्रजानन्।
तीर्त्वा तमांसि बहुधा विपश्यन्नजो नाकमा क्रमतां तृतीयम्॥३॥

Away from his foot wash you down the evil walk that he walked (*car*); with cleansed hoofs let him step on, foreknowing; crossing the darknesses, variously looking abroad let the goat step to the third firmament.

Or *padās* in a may be accus. pl.; the redundancy of the pāda, in sense and meter, is an indication of intrusion; but the mode of its reduction to proper shape is not obvious, and Ppp. gives no help. Ppp. has, instead of our c, d, *te jyotiṣmantaṁ sukṛtāl lokam īpsan tṛtīye nāke adhi vikramasva.*

२४३१. अनुच्छय श्यामेन त्वचमेतां विशस्तर्यथापर्वशसिना माभि मंस्थाः।
माभि द्रुहः परुशः कल्पयैनं तृतीये नाके अधि वि श्रयैनम्॥४॥

Cut along this skin with the dark [metal], O slaughterer, joint by joint with the knife (*así*); do not plot against [him]; do not be hostile to [him]; prepare him joint-wise; set him up apart in the third firmament.

Ppp. has, for d, *sukṛtām madhye adhi vi śraye 'mam.* The Anukr. weakly calls the verse a *jagatī,* although it is a *triṣṭubh* with three redundant syllables (doubtless *ṣyāmena* or *viṣastar*) in a. The *pada*-text divides *paruoṣaḥ*, by Prāt. iv. 19.

२४३२.ऋचा कुम्भीमध्यग्नौ श्रयाम्या सिञ्चोदुकमवं धेह्येनम्।
पर्याधत्ताग्निना शमितारः शृतो गच्छतु सुकृतां यत्र लोकः॥५॥

With a verse I set the kettle upon the fire; pour you on the water; set him down; set [him] about with fire, you quellers; when cooked, let him go where is the world of the well-doing.

Ppp. has instead, for a, *bhūmyāṁ bhūmim adhi dhārayāmi;* and, in b, *abhi* for *ava.* The successive parts of the verse are quoted in Kauś. 64. 11-15, to accompany corresponding acts. The Anukr. does not heed the redundant syllable in d.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४३३. उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम्।
अग्नेरग्निरधि सं बभूविथ ज्योतिष्मन्तमभि लोकं जयैतम्॥ ६॥

Step up from here, if you have been completely heated, from the heated pot on to the third firmament; you, a fire, have come into being out of fire; conquer [your way] to that world of light.

The translation of a implies the emendation to *ātapthās*, which seems very probable; nearly all the mss. read *ataptās* (only E., *āta-*, P.M. *ataptas*), which the edition has altered to *ātaptas*. Of the reading in Ppp. I have no note; Ppp. reads for d *jyotiṣmo aca sukṛtāṁ yatra lokaḥ;* our d is found (nearly) as its 8 d.

२४३४. अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्धानेन दत्तः॥ ७॥

The goat [is] Agni, and they call the goat light; they say that the goat is to be given by one living to a priest (*brahmān*); the goat, given in this world by one having faith, smites far away the darknesses.

For the first two words Ppp. reads *ajam evā 'gnim;* in b, it puts *jīvatā* after *brahmaṇe*. The redundant syllable in b is not noticed by the Anukr. [See note under 8.]

२४३५. पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि।
ईजानानां सुकृतां प्रेहि मध्यं तृतीये नाके अधि वि श्रयस्व॥ ८॥

Having five rice-dishes, let him step out five-fold, about to step to the three lights; to you forth to the midst of the well-doing that have made offerings; spread out (*vi-śri*) upon the third firmement.

The last *pāda* is the same with xviii. 4.3 e; Ppp. has instead *jyotiṣ mantam abhi lokaṁ jayā 'smai*, with which compare out 6 d. The Anukr. passes in silence the irregularities of the second pāda. [Cf. Oldenberg, ZDMG. 1. 449.].

२४३६. अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽतिं दुर्गाण्येषः।
पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति॥ ९॥

Ascend, O goat, to where is the world of the well-doing; like an expelled *śarabha* may you move (*eṣ*) across difficult places; given, with five rice-dishes, to a priest (*brāhmaṇa*), he shall rejoice the giver with rejoicing.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *kramasva* instead of *roha* in a, and reads *śalabhas* 'locust,' which is more sensible, in b; our d is its 10 d, with *dhātāram* instead of *dā*. The Anukr. treats the second pāda as regular, and it can, indeed, be read by violence into 11 syllables.

२४३७. अजस्त्रिनाके त्रिदिवे त्रिपृष्ठे नाकस्य पृष्ठे ददिवांसं दधाति।
पञ्चौदनो ब्रह्मणे दीयमानो विश्वरूपा धेनुः काममदुहास्येका॥ १०॥

The goat sets him that has given it on the three-firmamented, three-heavened, three-backed back of the firmament; being given with five rice-dishes to a priest, you are a single milch-cow, all-formed, wish-yielding.

Ppp. reads in b *sukṛtāṁ loke* for *nākasya pṛṣṭhe;* and our d is its 9 d, with the intrusive *dhenus* left out. The verse, in spite of its irregularity, is by the Anukr, reckoned simply a *ejagatī* (11 + 12 : 11 + 12 [13?]).

२४३८. एतद् वो ज्योतिः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽजं ददाति।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्दधानेन दत्तः॥ ११॥

This third light of yours, O Fathers, the goat with five rice-dishes one gives to a priest; the goat, given in this world by one having faith, smites far away the darknesses.

The second half-verse is identical with 7 c, d above. Ppp. has, for d, *pañcodano brahmaṇe dīyamānaḥ* (our 9 c, 10 c).

२४३९. ईजानानां सुकृतां लोकमीप्सन् पञ्चौदनं ब्रह्मणेऽजं ददाति।
स व्याप्तिमभि लोकं जयैतं शिवो ३ स्मभ्यं प्रतिगृहीतो अस्तु॥ १२॥

Desiring to obtain the world of the well-doing that have made offerings, one gives to a priest a goat with five rice-dishes; do you conquer complete attainment (*vyāpti*) to that world; be he, accepted, propitious to us.

Ppp. begins *pra jyotiṣmantaṁ sukṛtāṁ lok-;* and reads c, d thus : *sa vyāpo neṇs abhi lokaṁ jayā 'sme śivo 'smabhyaṁ pratigṛhyate 'dhi.*

२४४०. अजो ह्यग्नेरजनिष्ट शोकाद् विप्रो विप्रस्य सहसो विपश्चित्।
इष्टं पूर्तमभिपूर्तं वषट्कृतं तद् देवा ऋतुशः कल्पयन्तु॥ १३॥

The goat verily was born from the heat of the fire, wise, of the wise (*vípra*), of power, he the inspired one; what is offered, is bestowed is conferred (*abhípūrta*), accompanied with *vaṣaṭ*–that let the gods prepare in due season (*rtuśas*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first pāda is identical with iv. 14. 1 a. Ludwig (also p. 370) proposes to emend in c to *gūrtam abhigūrtam*. Part of the mss. blunderingly accent *ṛtuśas* in d. Ppp. has in b *vayodhā* instead of *evipas cit*, and in c puts *pūrtam* before *iṣṭtam*. The last two pādas are irregular, but the Anukr. takes no notice of it. [Pāda c is a good *jagatī;* and d, a good *triṣṭubh*, if we read *devasās*, or (with Henry) *tād id*.]

२४४१. अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम्।
तथा लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः॥ १४॥

A home-woven garment he may give, also gold as sacrificial gift; so he fully obtains the worlds that are heavenly and that are earthly.

२४४२. एतास्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः।
स्तभान पृथिवीमुत द्यां नाकस्य पृष्ठेऽधि सप्तरश्मौ॥ १५॥

To you, O goat, let these streams of soma (*somyā*) go, divine, ghī-backed, honey-dripping; establish you earth and sky, upon the seven-rayed back of the firmament.

The mss. in general (not P.M.) accent *āja* in a. They are rather evenly divided between *ādhi* and '*dhi* in d (W.I.O.R.T.K. have '*dhi*). Compare with a, b the refrain to iv. 34. 5-7. Ppp. reads for a: *etās tvā dadhārā 'cchamayanti viśvatās somyaṁ;* [*somyaṁ* would seem to be the beginning of Ppp's b;] in c, d, for *uta....pṛṣṭhe*, it gives *divaṁ sadasva nāka tiṣṭhāsy*. Pādas b, c are metrically irregular, but the Anukr. does not heed it.

२४४३. अजोऽस्यज स्वर्गोऽसि त्वया लोकमङ्गिरसः प्राजानन्।
तं लोकं पुण्यं प्र ज्ञेषम्॥ १६॥

A goat are you; O goat, heaven-going (*svar-gā*) are you; by you the Aṅgirases foreknew [their] world; that pure (*pūṇya*) world would I fain foreknow.

[Prose.] The translation of a is according to the accent of the vocative *āja;* there may be a play on words between *ajā* 'goat' and *ajā* 'unborn' : 'unborn are you, O goat' (emending to *aja*). Ppp. reads for c *taṁ lokam anu pra jñeṣam*. [This vs. and the next are in its iii.] The definition of the meter by the Anukr. seems senseless (7[8?] + 11 : 8 = 26). The third pāda is VS. xx. 25 c.

२४४४. येना सहस्रं वहसि येनाग्ने सर्ववेदसम्।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे॥ १७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Wherewith you carriest a thousand; wherewith, O Agni, [the offering of] one's whole possession– therewith carry you this our offering to go to heaven (*svār*) among the gods.

The verse is found also in VS. (xv. 55), TS. (iv. 7. 13^4; v. 7.. 7^3), b. (ii. 12. 4), and K. (xl. 12 [but Schroeder under the MS. passage refers to K. xviii. 18]). VS. and MS. put *sahāsram* after *vāhasi* in a, and VS. reads [*yena* in a, and] *naya* for *vaha* in c; TS. has in iv. for d *devayāno yā uttamāḥ* (in v. it agrees throughout with our text). Ppp. begins with *yena vā sah*. Vait. quotes the verse in 29. 9, 23. [MS. has *yena*.]

२४४५.अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः।
तेन लोकान्त्सूर्यवतो जयेम॥ १८॥

The cooked goat, having five rice-dishes, driving off perdition, sets [one] in the heavenly (*svargā*) world; with it may we conquer worlds that possess suns.

As noted above, the verse is wanting in Ppp.

२४४६.यं ब्राह्मणे निदधे यं च विक्षु या विप्रुषः ओदनानामजस्य।
सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः संगमने पथीनाम्॥ १९॥

[The goat] which one deposited with the Brahman, and which among the people (*vikṣū*); what scattered drops (*viprūṣ*) [there are] of the rice-dishes, of the goat–all that of ours, O Agni, do you later know in the world of the well-done, at the meeting of the ways.

२४४७.अजो वा इदमग्रे व्यक्रमत तस्योरः इयमभवद् द्यौः पृष्ठम्।
अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी॥ २०॥

The goat verily strode out here (*idām*) in the beginning; this [earth] became its breast, the sky its back, the atmosphere its middle, the quarters its (two) sides, the (two) oceans its paunches;

[Prose–20, 21, and 22.

२४४८.सत्यं चर्तं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो विराट् शिरः।
एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः॥ २१॥

Both truth and right its eyes, all truth [and] faith its breath, the *virāj* its head; this verily is an unlimited offering, namely (*yāt*) the goat with five rice-dishes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The second *satyam* in vs. 21 is doubtless a corrupt reading, and the Ppp. version indicates that we should have instead *rūpām* (`the universe its form,' instead of `all truth`). Ppp. reads, for the two verses : *ajaṣ pañcaudano vy akramata tasyo 'ra iyam abhavad udaram antarikṣam : dyauṣ ṭe pṛṣṭhaṁ diśaṣ pārśve : diśaṣ cā 'tidiśaṣ ca śṛṅge satyaṁ ca ṛtaṁ ca cakṣuṣī viśvarūpaṁ śraddhā* etc. All the *saṁhitā*-mss. read *ca ṛtāṁ* (instead of *ca ṛtāṁ*) near the beginning of vs. 21. The text of the Anukr. is apparently defective, leaving out the metrical definiton of vss. 20-22 and vs. 25.

२४४९. अपरिमितमेव यज्ञमाप्नोत्यपरिमितं लोकमव रुन्द्धे।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २२॥

An unlimited offering does he obtain, an unlimited world does he take possession of (*ava-rudh*), who gives a goat with five rice-dishes, with the light of sacrificial gifts.

Wanting in Ppp., as noted above.

२४५०. नास्यास्थीनि भिन्द्यान्न मज्ञो निर्धयेत्।
सर्वमेनं समादायेदमिदं प्र वेशयेत्॥ २३॥

He should not spilt its bones; he should not suck out its marrow; taking it all together, he should cause it to enter here and here.

Or, `should cause this and this to enter`; the sense is obscure. Ppp. reads in c *sarvāṇi* for *sarvam enam*. By calling the verse a *puraušṇih*, the Anukr. intends that its first two pādas be read as one, of 12 syllables. The Kauś. quotes (66. 31, 32; next after quotations of verses from hymn 3) both halves of the verse, the latter to accompany the act of piercing an object and scattering it into a pit filled with water.

२४५१. इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति।
इषं महु ऊर्जमस्मै दुहे योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ २४॥

This and this verily becomes its form; therewith one makes it come together; food, greatness, refreshment it yields (*duh*) to him who gives a goat with rice-dishes, with the light of sacrificial gifts.

Ppp. reads for the second half-verse *svadhām ūrjam akṣatiṁ maho 'smai duhe : ya evaṁ viduṣo 'jaṁ pañcaudanaṁ dadāti;* and, as above noted, our vs. 2 then follows. The metrical description of the Anukr. (closely accordant with that of vs. 26, though the real construction of the verses is very different) implies the artificial division of the refrain (as in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vs. 28 and other verses below) into two pādas, of 7 and 9 syllables, and counts 46 syllables in all; the natural number is 45 (12 + 8 : 10 + 15 = 45).

२४५२. पञ्च॑ रु॒क्मा पञ्च॒ नवा॑नि॒ वस्त्रा॒ पञ्चा॑स्मै धे॒नवः॑ काम॒दुघा॑ भवन्ति।
यो॒३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति॥ २५॥

Five gold ornaments (*rukmā*), five new garments, five milch-cows milking his desire come to be his who gives a goat with etc. etc.

This verse, of which at least the first pāda is metrical (11 + 13 : 15 = 39) is left undescribed in the Anukr. It (or vs. 26, both having the same *pratīka*) is quoted in Kauś. 64. 25. [More nearly, 'Five milch-cows become wish-milking for him who,' that is, 'yield or grant to him his wishes who' etc.]

२४५३. पञ्च॑ रु॒क्मा ज्योति॑रस्मै भवन्ति॒ वर्म॒ वासां॑सि त॒न्वे॒ भवन्ति।
स्व॒र्गं लो॒कम॑श्नुते॒ यो॒३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति॥ २६॥

Five gold ornaments become light for him; his garments become a defense for his body, the attains the heavely (*svargā*) world, who gives a goat with etc. etc.

Here are plainly four pādas, of which the first three are metrical, with the refrain added (11 + 11 : 8 + 15); the definition of the Anukr. seems to imply 11 + 10 : 8 + 7 + 9 = 45 syllables, or a *bhurik triṣṭubh*.

२४५४. या पूर्वं॒ पतिं॑ वि॒त्त्वाथा॒न्यं वि॒न्दतेऽप॑रम्।
पञ्चौ॑दनं च॒ ताव॒जं ददा॑तो॒ न वि यो॑षतः॥ २७॥

Whoever (fem.) having gained a former husband, then gains another later one–if (*ca*) they (dual) shall give a goat with five rice dishes, they shall not be separated.

The mss., as usual in such cases, read *vitva* in a; and all but Bp. strangely accent *anyam* in b. Ppp. reads *pacatas* for *dadātas* in d. [This vs. and the next are in Ppp`s viii.]

२४५५. स॒मा॒नलो॑को भवति पुन॒र्भुवाप॑रः॒ पतिः॑।
यो॒३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति॥ २८॥

Her later husband comes to have the same world with his remarried spouse who (masc.) gives a goat with five rice-dishes, with the light of sacrificial gifts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Anukr. treats the prose refrain of vss. 22, 24-26 as a half *anuṣṭ ubh* in the second line of this verse. Ppp. reads instead *ajaṁ ca pañcaudanaṁ dadat.*

२४५६.अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम्।
वासो हिरण्यं दुत्त्वा ते यन्ति दिवमुत्तमाम्॥२९॥

A milch-cow having one calf after another, a draft-ox, a pillow, a garment, gold, having given, those go to the highest heaven (*div*).

The Anukr. takes no notice of the redundant syllable in b. [Perhaps it balances the redundancy of b with the deficiency of c.]

२४५७.आत्मानं पितरं पुत्रं पौत्रं पितामहम्।
जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये॥३०॥

Self, father, son, grandson, grandfather, wife, generatrix, mother, those who are dear–them I call upon.

Nor does the Anukr, heed the deficient syllables in b of this verse. [We might render *jānitrīm mātāram* by 'the mother that bore [me].']

२४५८.यो वै नैदाघं नामर्तुं वेद।
एष वै नैदाघो नामर्तुर्यदजः पञ्चौदनः।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना।
यो३जं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥३१॥

Whoever knows the season ''torrid'' (*nāídāgha*) by name–that verily is the season ''torrid'' by name, namely (*yát*) the goat with five rice-dishes; he indeed burns out the fortune of his unfriendly foe (*bhrātṛvya*), he trives (*bhū*) by himself, who gives a goat with five rice-dishes, with the light of sacrificial gifts.

In this and the following verses the mss. read *nāma rtūm* etc. throughout. The natural division is into four pādas instead of seven, and [the paragraph, read as prose, has] only 61 syllables instead of 64 (=*aṣṭi*); but the three missing syllables can easily be made out by resolutions. One would expect *ní dahati,* to correspond with *nāídāgha.* Read in b *yád ajáḥ* (an accent-sign slipped out of place).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४५९. यो वै कुर्वन्तं नामर्तुं वेद।

कुर्वतींकुर्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।

एष वै कुर्वन्नामर्तुर्यदुजः पञ्चौदनः।

निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना।

योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३२॥

Whoever knows the season ''making'' by name, each making fortune of his unfriendly foe he takes to himself; that verily is the season ''making'' by name, namely the goat with five rice-dishes; he indeed etc. etc.

२४६०. यो वै संयन्तं नामर्तुं वेद।

संयतींसंयतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।

एष वै संयन्नामर्तुर्यदजः पञ्चौदनः।

निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना।

योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३३॥

Whoever knows the season ''gathering'' by name, each gathering fortune of his unfriendly foe he takes to himself; that verily is the season ''gathering'' by name, namely the goat etc. etc.

२४६१. यो वै पिन्वन्तं नामर्तुं वेद।

पिन्वतींपिन्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।

एष वै पिन्वन्नामर्तुर्यदुजः पञ्चौदनः।

निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना।

योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति॥ ३४॥

Whoever knows the season ''fattening'' by name, each fattening fortune of his unfriendly foe he takes to himself; that verily is the season ''fattening'' by name, namely the goat etc. etc.

२४६२. यो वा उद्यन्तं नामर्तुं वेद।

उद्यतीमुद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते।

एष वा उद्यन्नामर्तुर्यदुजः पञ्चौदनः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑।
यो॒३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति॥ ३५॥

Whoever knows the season ''up-going'' by name, each up-going fortune of his unfriendly foe he takes to himself; that verily is the season ''up-going'' by name, namely the goat etc. etc.

These four verses agree in number of syllables, and the name given them by the Anukr. (*prakṛti*) demands 84; this number it is possible to make out by resolutions of *saṁdhi,* though the natural reading gives only 80 (10 + 20 : 15 : 20 + 15 = 80). *Saṁyatīmosaṁyatīm* in vs. 33 b is quoted by the commentary under Prāt. iv. 44, as an example of a repeated separable word which gives up in *pada*-text its individaul separation in favour of that between the repetitions. Read in 32 c *yād ajāḥ* (an accent-sign gone), and supply an omitted mark of punctuation after *datte* in 33.

२४६३. यो वा अ॑भि॒भुवं॒ नाम॒र्तुं वेद॑।
अ॒भि॒भव॑न्तीमभिभवन्तीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते।
ए॒ष वा अ॑भि॒भूर्नाम॒र्तुर्यद॒जः पञ्चौ॑दनः।
निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑।
यो॒३॒॑जं पञ्चौ॑दनं॒ दक्षि॑णाज्योतिषं॒ ददा॑ति॥ ३६॥

Whoever knows the season ''overcoming'' (*abhibhu*) by name, each overcoming fortune of his unfriendly foe he takes to himself; that verily is the season ''overcoming'' by name, namely the goat etc. etc.

This verse has six more syllables than the preceding ones, and the Anukr. gives it a name (*ākṛti*) applying properly to 88 syllables. In c read *eṣa* for *eṣā*.

२४६४. अ॒जं च॒ पच॑त॒ पञ्च॑ चौद॒नान्।
सर्वा॒ दिश॒ः संम॑नसः स॒ध्रीची॒ः सान्त॑र्देशा॒ः प्रति॑ गृह्णन्तु त एत॒म्॥ ३७॥

Cook you the goat and the five rice-dishes; let all the quarters, like– minded, united *sadhryañc*), with the intermediate directions, accept that of you.

All the mss. (except D.) read at the end *tā* (*pada*-text *te*) before *etām*; our edition emends to *ta;* the word could better be spread altogether. Ppp.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

has (in iii.) only the first pāda. The Anukr. describes the verse as if this pāda as well as the other two were metrical.

२४६५. तास्ते॑ रक्षन्तु॒ तव॒ तुभ्य॑मे॒तं ताभ्य॒ आज्यं॑ हु॒विरि॒दं जु॑होमि॥ ३८॥

Let them defend this of your for you; to them I offer (*hu*) sacrificial butter, this oblation.

'Them' is fem., designating the 'quarters' of vs. 37. The translation omits a *te;* it may be regarded as an ethical dative, anticipating the distincter *tūbhyam* 'for thee' that follows quoted Anukr. says *aṣṭādaśā ``naya,``*]

[The twentieth *prapāṭhaka* ends here. As in the cases of the tenth and eighteenth (ending at v. 7 and viii. 5), the *prapāṭhaka*-division here fails to coincide with for *anuvāka*-division.

6. Exalting the entertainment of guests

The whole prose hymn is found in Paipp. xvi., except a few verses, as noted below. It is not quoted by either Kauś. or Vait. In the Prāt., on the other hand, it has more than its fair share of notice. [With regard to the *paryāya*-hymns in general, see pp. 471-2.]

[६ - अतिथि सत्कार (१)]

[ऋषि- ब्रह्मा। देवता- अतिथि अथवा विद्या। छन्द-१ नागी त्रिपदा गायत्री, २ त्रिपदार्षी गायत्री, ३, ७ साम्नी त्रिष्टुप्, ४, ९ आर्ची अनुष्टुप्, ५ आसुरी गायत्री, ६ त्रिपदा साम्नी जगती, ८ याजुषी त्रिष्टुप्, १० साम्नी भुरिक् बृहती, ११, १४-१६ साम्नी अनुष्टुप्, १२ विराट् गायत्री, १३ साम्नी निचृत् पंक्ति, १७ त्रिपदा विराट् भुरिक् गायत्री।]

२४६६. यो वि॒द्याद् ब्रह्म॑ प्र॒त्यक्षं॑ पर्रू॑षि॒ यस्य॑ संभा॒रा ऋचो॒ यस्या॑नू॒क्य॑म्॥ १॥

Whoever may know the obvious (*pratyakṣa*) *brahman,* whose joints are the preparations (*sambhārā*), whose spine the verses (*rc*);

Ppp. reads, instead of our a, as follows; *yo vā ekaṁ brahmā 'nuṣṭhā vidyāt sadya mahadvate,* making an *anuṣṭubh* of the verse. The Anukr. is corrupt at this point, one ms. appearing to call the verse *nāgī nāma tripād gāyatrī*; one sees no reason why.

२४६७. सामा॑नि॒ यस्य॒ लोमा॑नि॒ यजु॒र्हृद॑यमु॒च्यते॑ परि॒स्तर॑ण॒मिद्भुवि:॥ २॥

Whose hairs the chants (*saman*), [whose] heart the sacrificial formula (*yājus*) is called, [whose] litter (*paristāraṇa*) the oblation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *chandāṅsi* for *sāmāni* in a, and puts c before b. The unlingualized *st* of *paristāraṇam* is noted under Prāt. ii. 105. The 'obvious *brahman,*' or '*brahman* in visible prsence,' thus wondrously made up, is doubtless the guest, all attentions to whom the hymn proceeds to glorify by identifying them with sacred acts.

२४६८. यद् वा अतिथिपतिरतिथीन् प्रतिपश्यति देवयजनं प्रेक्षते॥ ३॥

When in truth the lord of guests meets with his eyes the guests, he looks at a sacrificing to the gods.

Ppp. reads at the beginning *yad atithipatiḥ preṣyate.* The verse has one syllable too many for a regular *sāmnī triṣṭubh;* but the system of nomenclature affords no [simple] name for one of 23 syllables.

२४६९. यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः प्र णयति॥ ४॥

When he greets them, he enters upon consecration; when he offers (*yāc*) water, he brings forward the [sacrificial] waters.

Prā ṇayati is quoted as an example under Prāt. iii. 79. We have to read *yacatī apāḥ* to make out the defined meter.

२४७०. या एव यज्ञ आपः प्रणीयन्ते ता एव ताः॥ ५॥

Just what waters are brought in at the sacrifice, those are the very ones.

Praṇīyānte also is quoted under Prāt. iii. 79.

२४७१. यत् तर्पणमाहरन्ति य एवाग्नीषोमीयः पशुर्बध्यते स एव सः॥ ६॥

When they fetch a gratification (*tārpaṇa*)–that is just the same as an animal for Agni-and-Soma that is bound [for sacrifice].

Ppp. adds after this verse *yat khātam āharanti puroḍāśā eva te.*

२४७२. यदावसथान् कल्पयन्ति सदोहविर्धानान्येव तत् कल्पयन्ति॥ ७॥

In that they prepare lodgings, they so prepare the seat (*sādas*) and oblation-holders (*havirdhana*).

२४७३. यदुपस्तृणन्ति बर्हिरेव तत्॥ ८॥

In that they strew [a couch], that is a *barhis.*

Ppp. omits the second clause of vs. 7, and reads *pari-* for *upa-* in 8; it omits 9 here : see under 10, below.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४७४. यदुपरिशयनमाहरन्ति स्वर्गमेव तेन लोकमव रुन्द्धे॥ ९॥

In that they fetch a coverlet (? *upariśayana*), thereby one gains possession of the heavenly (*svargā*) world.

Upariśayana, lit 'above-lying,' occurs only here; [but cf. *upariśaya*, OB, iv. 296 c]. The minor Pet. Lex. renders it 'an elevated couch.' The verse lacks a syllable.'

२४७५. यत् कशिपूपबर्हणमाहरन्ति परिधय एव ते॥ १०॥

In that they fetch mattress and pillow, those are the enclosures (*paridhī*).

That is, the sticks laid about the altar-fire to shut it in. In this verse, the extra syllable is noted by the Anukr. Ppp. reads *-barhaṇāni* and *paridhe 've te;* and it adds its version of 9 : *yat parṣeṇam* (*pariśaynam?*) *āharanti svar-* etc.

२४७६. यदाञ्जनाभ्यञ्जनमाहरन्त्याज्यमेव तत्॥ ११॥

In that they fetch ointment and unguent, that is sacrificial butter.

The *pada*-reading *āñjana-abhyañjanā* is quoted under Prāt. iv. 42, as example of words that lose own individual division in favour of separation from each other. Ppp. omits *añjana*. The Anukr. reads 16 syllables, which may be obtained in more than one way (most probably *-ranti āj-*).

२४७७. यत् पुरा परिवेषात् खादमाहरन्ति पुरोडाशावेव तौ॥ १२॥

In that they fetch a morsel (*khādā*) before the serving-up (*pariveṣa*), that is the two sacrificial cakes.

Khādā is perhaps a special bit or bite, anticipatory of the proper meal. The verse is wanting in Ppp.

२४७८. यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति॥ १३॥

In that they call the food-maker (*aśanakṛt*), they so call the maker of oblations.

Some of the mss. read *haviḥkṛtam*.

२४७९. ये व्रीहयो यवा निरुप्यन्तेऽशव एव ते॥ १४॥

The grains of rice, of barley, that are scattered out–those are soma-shoots (*aṁśū*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Anukr. requires *-yante aṅś-* to be read, although the passage is quoted under Prāt. i. 69 as an example of the elision of initial *a* with the the transfer of its nasalization to the eliding *e*. Ppp. reads at the end *aṅścava eva te 'nūpyante.*

२४८०. यान्युलूखलमुसलानि ग्रावाण एव ते॥ १५॥

The mortar and pestles–those are the pressing-stones.

The Anukr. expects us to read *yāni ul-*, and reads *-musalam*, which is easier; it also omits *eva te* at the end.

२४८१. शूर्प पवित्रं तुषा ऋजीषाभिषवणीरापः॥ १६॥

The sieve [*śūrpa*] is the soma-strainer (*pavítra*); the chaff is the pomace (*rjīṣa*); the waters are those of pressing.

That is, [the waters are] those used in facilitating the pressing of the Soma. [Is not *śurpa* rather 'winnowing-basket'?] The 'pomace' is the refuse stalks from which the soma has been pressed. [All of SPP's and of W's *pada*-mss, seem to agree in reading *rjīṣa* as fem.] Ppp. reads *rajīṣaī*. It omits *abhiṣavaṇīr āpaḥ* here : but see vs. 17.

२४८२. स्रुग् दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो वायव्यानि पात्राणीयमेव कृष्णाजिनम्॥ १७॥

The spoon is the sacrificial spoon, the stirring-stick the spit (*? nekṣaṇa*), the kettles the wooden vessels, the drinking-vessels those of Vāyu, this [earth] itself the black antelope's skin.

Ppp. reads *-kalaśaṣ kumbhīm eva kṛṣṇājinaṁ vāyavyāni pātrāṇi;* and it also has *abhiṣavaṇīr āpaī* in this verse, after *āyavanam*, instead of in vs. 16. The Anukr. defines the verse as if it were metrical, and intends us to read it as 10 + 16 + 8 = 34 syllables.

[६ - अतिथि सत्कार (२)]

[ऋषि- ब्रह्मा। देवता-अतिथि अथवा विद्या। छन्द- विराट् पुरस्ताद् बृहती, २, १२ साम्नी त्रिष्टुप्, ३ आसुरी अनुष्टुप्, ४ साम्नी उष्णिक्, ५ साम्नी बृहती, ६ आर्ची अनुष्टुप्, ७ पञ्चपदा विराट् पुरस्ताद् बृहती, ८ आसुरी गायत्री, ९ साम्नी अनुष्टुप्, १० त्रिपदार्ची त्रिष्टुप्, ११ भुरिक् साम्नी बृहती, १३ त्रिपदार्ची पंक्ति।]

२४८३. यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्याणि प्रेक्षत इदं भूया३ इदा३मिति॥ १॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The lord of guests verily makes for himself a sacrificer's *brāhmaṇa* in that he looks at the [portions] to be partaken of, saying ``is this larger, or this?``

Several of the mss. (O.R.D.) accent at the end *bhūyās* (D. *bhūyāḥ* 3), which is the far preferable reading; *bhūyās* (read by 1.) could be borne, since in RV. and AV. the usage does not seem yet established that the protracted final syllable is acute, in addition to whatever accent the word may have on other syllables [*Skt. gram.* § 78); but *bhūyās*, as our edition reads, in accordance with nearly all the mss. compared up-to the time of its publication, is nothing but a blunder. The protracted words are quoted in Prāt. i. 105. The verse counts naturally 18 + 8 + 8 = 34 syllables (the second and third pādas being really metrical). [Scan rather 10 + 8 +8 + 8 with the Anukr.] Ppp. reads *kṛṇute* and *avekṣata*.

२४८४. यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते॥ २॥

In that he says ``take up the larger one,`` he thereby makes his breath longer (*varṣīyāṅs*).

Ppp. has a quite different text : *yad āha bhūyo 'ddhara te prajāṁ cai 'va paśūṅś ca vardhayate....(?) prāṇaṁ kṛṇute : yat saṁpṛchati kāmam eva tenā 'va rundhe : kāmo ha pṛṣṭo yājāti : yad udakam upasiñcaty apa eva tenā 'va rundhe.* [Then follows 20.]

२४८५. उप हरति हवींष्या सादयति॥ ३॥

[In that] he presents [it], he brings libations near.

२४८६. तेषामासन्नानामतिथिरात्मञ्जुहोति॥ ४॥

Of them, brought near, the guest makes libations in himself;-

२४८७. स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण॥ ५॥

With his hand as sacrificial spoon, at his breath as stake, with the sound of swallowing as utterance of *vaṣaṭ*.

'The sould of swallowing,' lit, the sound *sruk*. Ppp. reads in 21 *ātmani j-* for *ātmāñ j-* and has in 22 *śulkāreṇa vaṣaṭkāreṇa srucā hastena*.

२४८८. एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः॥ ६॥

These same guests, both loved (*priyā*) and unloved, [as] priests (*ṛtvíj*), make [one] go to the heavenly world.

This verse is wanting here in Ppp.; but it is inserted below, just before

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

our vs. 49 [and without variant except *cārtvijas,* which may be a slip of Roth's pen for *cartvijas*].

२४८९. स य एवं विद्वान् न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न मीमांसितस्य न मीमांसमानस्य॥ ७॥

He who, knowing thus, shall not partake, not hating, he shall not parttake the food of one hating, not of one that is doubted, nor of one doubting (?).

We must emend at the end either to *mimāṃsamānasya* or to *mīmāṃsyāmānasya;* the translation assumes the former. Pb.' reads *vidyāt* for *vidvān,* and it would be a welcome improvement, the same reads the first time *aśnīyāt,* which seems necessary if *vidvān* and not *vidyāt* it read, and which is implied in the translation. Ppp. has instead *tasmān na dviṣ ann adyān na dviṣato 'nnam adyān na mīm-.* The two mss of the Anukr. describe the verse differently but equivalently, both requiring 34 syllables (which implies restoration of '*nnam* to *ānnam*).

२४९०. सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति॥ ८॥

Verily every such one has his sin devoured, whose food they partake of.

२४९१. सर्वो वा एषोऽजग्धपाप्मा यस्यान्नं नाश्नन्ति॥ ९॥

Verily every such one has his sin undevoured whose food they partake not of.

'Devoured,' doubtless 'destroyed, removed' by the eating of the guests. Ppp. reads for vs. 26 *sarvā upaṣo jagdhapāpmānaṃ yasyā 'nnam aśnāti.* One of the Anukr. mss (but doubtless by a misreading [?]) calls 25 as well as 26 a *sāmny anuṣṭubh* [16 syllables]. [Vss. 25 and 26 have each 15 (*āsurī gāyatrī*).] Read in 25 *jagdhā-* (an accent-sign slipped out).

२४९२. सर्वदा वा एष युक्तग्रावाऽऽर्द्रपवित्रो विततोऽध्वर आर्हतयज्ञक्रतुर्य उपहरति॥ १०॥

Verily he who presents [the food] has always his pressing-stones harnessed, his cleanser wet, his sacrifice extended, his ceremony of offering assumed.

Ppp. reads *sutasomas* instead of *yuktagrāvā,* and puts *vitatādhvaras* as last of the four epithets; it also sets the whole paragraph after our 28.

२४९३. प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति॥ ११॥

To Prajāpati, verily, is his offering extended who presents.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४९४.प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति॥ १२॥

He who presents verily strides Prajāpati`s strides after [him].

This verse is wanting in Ppp.

२४९५.योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो यस्मिन् पचन्ति स दक्षिणाग्निः॥ १३॥

[This fire] that is the guests`, that is the fire of libations (*āhavanīya*); the one in the dwelling (*veśma*), that is the householder`s fire (*gārhapatya*); the one in which they cook, that is the southern fire (*dakṣiṇāgnī*).

Ppp. reads *sā ``havanīyo yo 'nnakaraṇasya* [intending *-karaṇas sa?*] *dakṣiṇāgnir yo veś- sa gār-*. The metrical definition of the Anukr. requires us to restore at the beginning *yo atith-*.

[६ - अतिथि सत्कार (३)]

[ऋषि- ब्रह्मा। देवता-अतिथि अथवा विद्या। छन्द- त्रिपदा पिपीलिक मध्या गायत्री, ७ साम्नी बृहती, ८ पिपीलिक मध्या उष्णिक्।]

२४९६.इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥ १॥

Verily both what is sacrificed and what is bestowed of the houses do he partake of who partakes before a guest.

That is, doubtless, 'did he eat up, devour, destroy.' Ppp. omits *grhāṇām*, and puts next vss. 34 and 33, omitting 35 and 39 [and 32 and 36 also]. The Anukr, describes the paragraphs as if they were metrical. and defines them as if the text read *pūrvo atither*.

२४९७.पयश्च वा एष रसं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥ २॥

Verily both the milk and the sap of the houses do he etc. etc.

२४९८.ऊर्जां च वा एष स्फातिं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥ ३॥

Verily both the refreshment and the fatness of the houses do he etc. etc.

Ppp. reads *payas* instead of *sphātim*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२४९९.प्रजां च वा एष पशूंश्च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥४॥

Verily both the progeny and the cattle of the houses do he etc. etc.

२५००.कीर्तिं च वा एष यशश्च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥५॥

Verily both the fame and the glory of the houses do he etc. etc.

२५०१.श्रियं च वा एष संविदं च गृहाणामश्नाति यः पूर्वोऽतिथेरश्नाति॥६॥

Verily both the fortune (*śrī*) and the alliance (*? saṁvid*) of the houses do he etc. etc.

The Pet. Lexx. interpret *saṁvid* as 'possessions.'

२५०२.एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात् पूर्वो नाश्नीयात्॥७॥

He verily is a guest, namely (*yāt*) one versed in sacred learning (*śrotriya*); before him one should not partake.

The meaning intended outght to be that a guest is the equivalent of such a sage; but the literal sense is as translated. The verse lacks one syllable (unless we read *nā aśnīyāt*) of being full measure.

२५०३.अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय यज्ञस्याविच्छेदाय तद् व्रतम्॥८॥

When the guest has partaken he should partake, in order to the soulfulness of the sacrifice, in order to the integrity of the sacrifice; that is the [proper] course.

The verse is an *uṣṇiḥ* only as containing (if we resolve *aṣitavati āt-*) 28 syllables (11 + 14 + 3). The *pada*-text reads *aṣitāvati*. Ppp. has *aṣ itāvaty aṣnīyāt tad vratam sajñasyā 'vicchedāya yajñasya guptaye yajñasya sātmatvāya*. [Cf. Oldenberg, IFA. vi. 184 : also *Skt. Gram.* § 960.]

२५०४.एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव नाश्नीयात्॥९॥

That verily is specially sweet which comes from the cow (*adhigavam*), either milk (*kṣīra*) or flesh; that he should not partake of.

That is, doubtless, he should leave it for his guest. The verse is wanting in Ppp. The so-called *gāyatrī* is to be thus divided : 7 + 11 + 6 = 24.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[६- अतिथि सत्कार (४)]

[ऋषि- ब्रह्मा। देवता-अतिथि अथवा विद्या छन्द-प्राजापत्या अनुष्टुप्, २, ४, ६, ८ त्रिपदा गायत्री, ९ भुरिक् अनुष्टुप्, १० चतुष्पदा प्रस्तार पंक्ति।]

२५०५. स य एवं विद्वान् क्षीरमुपसिच्यौपहरति॥ १॥

२५०६. यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे॥ २॥

He who, thus knowing, pouring out milk, presents [it]–as much as, having sacrificed with a very successful *agniṣṭoma,* one gets possession of, of so much thereby does he get possession.

The mss. are divided between reckoning ten verses (with the Anukr. [cf. the quotations etc. at the end of the hymn]) in this section, or only five, with two parts to each; the latter method was adopted in our edition as the better. The second part in the first five verses, though doubtless meant only as prose, divides into three subdivisions of eight syllables each, like a real *gāyatrī*. Ppp. begins all the verses with *yat,* instead of *sa ya evaṁ vidvān,* and reads in 40 **b** *yā. ag. saprṣṭhene 'ṣṭvā 'varundhe.*

२५०७. स यं एवं विद्वान्त्सर्पिरुपसिच्यौपहरति॥ ३॥

२५०८. यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे॥ ४॥

He who, thus knowing, pouring out butter (*sarpís*), presents [it]–as much as, having sacrificed with a very successful *atirātra,* one gets etc. etc.

Ppp. reads in **b** *āhnena samṛddhena* for *atirāreṇa.*

२५०९. स य एवं विद्वान् मधूपसिच्यौपहरति॥ ५॥

२५१०. यावत् सत्रसद्येनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे॥ ६॥

He who, thus knowing, pouring out honey, offers [it]–as much as, having sacrificed with a very successful session-sitting, one gets etc. etc.

Ppp. reads in **b** *rātreṇa samṛddhena.* The Anukr. expects, of course, the resolution *mādhu up.*,

२५११. स य एवं विद्वान् मांसमुपसिच्यौपहरति॥ ७॥

२५१२. यावद् द्वादशाहेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे॥ ८॥

He who, thus knowing, pouring out meat, presents [it]–as much as, having sacrified with a very successful twelve-day sacrifice, one gets etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५१३. स य एवं विद्वानुदकमुपसिच्योपहरति॥ ९॥

२५१४. प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति॥ १०॥

He who, thus knowing, pouring out water, presents [it]–he arrives at (*gam*) firm standing in order to the generating of progeny; he becomes loved of progeny–he who, thus knowing, pouring out water, presents [it].

The second part of the verse, though not metrical, [seems to be scanned as 11 + 11 + 8 + 8 by the Anukr. (which, with the mss., reckons *pratiṣṭham* to the second pāda !)]. Ppp. reads in **b** *gachati sarvam āyur eti : na punar ā jarasaṣ pra mīyate ya* etc.

[६ - अतिथि सत्कार (५)]

[ऋषि- ब्रह्मा। देवता-अतिथि अथवा विद्या। छन्द-१ साम्नी उष्णिक्, २ पुरउष्णिक्, ३, ५, ७, १० साम्नी भुरिक् बृहती, ४, ६, ९ साम्नी अनुष्टुप्, ५ त्रिपदा निचृत् विषमा गायत्री, ७ त्रिपदा विराट् विषमा गायत्री, ८ त्रिपदा विराट् अनुष्टुप्।]

२५१५. तस्मा उषा हिङ्कृणोति सविता प्र स्तौति॥ १॥

२५१६. बृहस्पतिरूर्जयोद् गायति त्वष्टा पुष्ट्या प्रति हरति विश्वे देवा निधनम्॥ २॥

२५१७. निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद॥ ३॥

For him the dawn utters *hing;* Savitā preludes (*pra-stu*); Bṛhaspati with refreshment (*ūrjāyā*) sings the *udgīthā;* Tvaṣṭā with prosperity responds (*prati-hr*); all the gods [are] the conclusion (*nidhana*); the conclusion of thrift, of progeny, of cattle becoming he who knows thus.

Here and in the following verses] cf. PB. iv. 9. 9] are had in view the five successive parts or divisions of a *sāman,* of which the *udgītha* is the central and principal: cf. Chānd. Upan. ii. 2 ff. In this section also the majority of the mss. divide and number in accordance with our edition; the rest, with the Anukr., number the subdivisions successively. Our edition assumes the subdivision *nidhānam bhūtyāḥ* to be repeated at the end of each of the four paragraphs; the Anukr. [counting 10 (not 12) *avasānarcas* : cf. p. 546 below] is against this; as for the mss., their testimony is nothing, since they all, in any case, write such an addition only the first time and the last, omitting all intermediate occurrences; it is altogether probable that the edition is right. The artificial description by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the Anukr. of **b** as an *uṣṇih,* implies resolving *ūrjāyā ūd,* and either *pūṣṭi-ā* or *viṣu-e*. Ppp. adds *vai* after *tasmai, and bhūtyā* after *savitā,* and reads *ūrjā* for *ūrjayā.*

२५१८. तस्मा॑ उ॒द्यन्त्सूर्यो॒ हिङ्कृ॑णोति संग॒वः प्र स्तौ॑ति॥४॥

२५१९. म॒ध्यन्दि॑न॒ उद्गा॑यत्यपरा॒ह्णः प्रति॑ हरत्यस्त॒यन् नि॒धन॑म्।
नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑॥५॥

For him the rising sun utters *hing;* cow-gathering time (*saṁgavā*) preludes; noon sings the *udgīthā;* afternoon responds; the setting [sun is][the conclusion : the conclusion of etc. etc.

Ppp. combines *madhyandino 'd.* The *[nicṛt] ``dissimilar gāyatrī,''* b, divides as 8 + 9 + 6 = 23.

२५२०. तस्मा॑ अ॒भ्रो भव॒न् हिङ्कृ॑णोति स्त॒नय॒न् प्र स्तौ॑ति॥६॥

२५२१. वि॒द्योत॑मान॒: प्रति॑ हरति॒ वर्ष॒न्नुद्गा॑यत्युद्गृ॒ह्णन् नि॒धन॑म्।
नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑॥७॥

For him the cloud, forming (*bhū*), utters *hing;* thundering, it preludes; lightening, it responds; raining, it sings the *udgīthā;* holding up, it is the conclusion : the conclusion of etc. etc.

Ppp. reads *vidyotamānaḥ pra stauti stanayann ud gāyati aparāhṇa prati harati astaṁyaṁ nidhanam. nidhanam.* The ``dissimilar *gāyatrī,*'' b is this time 10 + 6 + 6 = 22. Bp.Bp.^{2}p.m.D. read *vārṣam,* and several of the *saṁhitā*-mss, *vārṣaṁn* instead of *-ṣann.* Cf. Chānd. Upan. ii. 3.

२५२२. अति॑थी॒न् प्रति॑ पश्यति॒ हिङ्कृ॑णोत्य॒भि व॑दति॒ प्र स्तौ॑त्युद॒कं या॑चत्युद्
गा॑यति॥८॥

२५२३. उप॑ हरति॒ प्रति॑ हर॒त्युच्छि॑ष्टं नि॒धन॑म्॥९॥

२५२४. नि॒धनं॑ भू॒त्या॑: प्र॒जाया॑: पशू॒नां भ॑वति॒ य ए॒वं वेद॑॥१०॥

[When] he meets the guests with his eyes, he utters *hing;* [when] he greets [them], he preludes; [when] he offers water, he sings the *udgīthā;* [when] he presents [food], he responds; the remnant (*ūcchiṣṭa*) [of the food] is the conclusion: the conclusion of etc. etc.

Ppp. seems again to mix in matter from vs. 46, reading *ydcany udakavaty aparāhṇa* prati harati.* [See also note to vs. 23.] The first subdivision makes the 30 syllables required by the Anukr. if we give syllabic value (*-ti*) to the thrice-occurring verb-ending *-ty;* and similarly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

we get 16 for **b**. *[The phonetic resembalance of *udakavati* to *udgāyati* (cf. note to ii. 13. 3) and of *aparāhṇa* to *upa harati* is obviously the occasion for the confusion.]

[६ - अतिथि सत्कार (६)]

[ऋषि- ब्रह्मा। देवता-अतिथि अथवा विद्या। छन्द-१ आसुरी गायत्री, २ साम्नी अनुष्टुप्, ३, ५ त्रिपदार्ची पंक्ति, ४ एकपदा प्राजापत्या गायत्री, ६, ११ आर्ची बृहती, १२ एकपदासुरी जगती, १३ याजुषी त्रिष्टुप्, १४ एकपदासुरी उष्णिक्।]

२५२५.यत् क्षत्तारं ह्वयत्या श्रावयत्येव तत्॥ १॥

When (*yat*) he calls the distributor, then he is just summoning (*ā-śrāvay-*).

That is, he is virtually an *adhvaryu* summoning the *agnīdh* to do his duty. The verse is made an *āsurī gāyatrī* by resolving *-ty* twice. Ppp. inserts before this verse our vs. 23 above; and it omits *eva tat*.

२५२६.यत् प्रतिशृणोति प्रत्याश्रावयत्येव तत्॥ २॥

When [the distributor] assents, then he is just answering the summons.

That is, an *agnīdh*. Again, to justify the definition of the Anukr., we much read *prati-aśrāvayati evā*. [A hyphen is missing after the *pra* of *pratyāśr-*,] Ppp. again omits *eva tat* at the end.

२५२७.यत् परिवेष्टारः पात्रहस्ताः पूर्वे चापरे च प्रपद्यन्ते चमसाध्वर्यव एव ते॥ ३॥

When the servers, with drinking-vessels in their hands, both the former and the latter, go forward, they are just cup-bearing priests.

Bp. gives the false accentuation *camasaoādh-* (instead of *-sāoadh*). Ppp. reads *yat pariveṣṭārā 'vasatāṁ prabhibhyante cam-*. To make 30 syllables, we must resolve *ca āpare* (or else *camasā-adh-*).

२५२८.तेषां न कश्चनाहौता॥ ४॥

Of them, none soever is not an invoker (*āhotṛ*).

Ppp. reads *vai* instead of *na;* and then it adds as follows: *yat prātar upaharati prātassavanam eva tat; yad yavo 'paharati mādhyandinam eva tat savanam : yat sāyam upaharati tṛtīyam eva tad yad atithipatir avabhṛtham eva tat prāhvayanti;* and it omits our vs. 53; [R. does not expressly note such omission].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५२९. यद् वा अतिथिपतिरतिथीन् परिविष्य गृहानुपोदैत्यवभृथमेव तदुपावैति॥५॥

Verily when the lord of guests goes up-to the houses serving the guests, then he is even going down to the purificatory bath (*avabhrtha*).

[Ppp. omits *eva tat.*]

२५३०. यत् संभागयति दक्षिणाः सभागयति यदनुतिष्ठत उदवस्यत्येव तत्॥६॥

When he apportions [them], he is apportioning sacrificial fees; when he follows [them], then he is even shifting the place of sacrifice (*ud-ava-sā*).

[Ppps omits *eva tat.*] [Cf. Oldenberg, IFA. vi. 183.]

२५३१. स उपहूतः पृथिव्यां भक्षयत्युपहूतस्तस्मिन् यत् पृथिव्यां विश्वरूपम्॥७॥

He [the guest?], being invited (*ūpahūta*), feeds (*bhakṣay-*) on the earth; in him [locative], invited [nominative], [he [the host?] feeds on] what of every form [there is] on the earth.

[Whitney's first "on" is intended as a rendering of the locative relation of "earth"; his second "on" goes with "feeds." He has tried to indicate this by putting the first after the parenthesis and the second within the brackets. The inherent ambiguity of the English combination is such that I do not know how to remove it for the non-Sanskritist save by an express statement.]

The sense of this and the following verses is very obscure; it is here translated as if the guest were the subject of the first *bhakṣayati*, and the entertainer (in recompense for the entertainment given) of the second [*bhakṣayati* (supplied)]. Ppp. adds *pṛthivyāṁ tat pṛthivyām ā bhāti svargo loko bhavati ya evaṁ veda.* Only vs. 56 has the full number of syllables (27) belonging to an *ārcī bṛhatī;* 55, 58, 59 have only 26 syllables (a number for which the system affords no separate name), and 57 has only 24.

२५३२. स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन् यदन्तरिक्षे विश्वरूपम्॥८॥

He, being invited, feeds in the atmosphere; in him, invited, [he feeds on] what of every form [there is] in the atmosphere.

Ppp. adds *antarikṣe patanty antarikṣā "bhāti* [*svargo* etc.].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५३३. स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन् यद् दिवि विश्वरूपम्॥ ९॥

He, being invited, feeds in the sky (*dív*); in him, invited, [he feeds on] what of every form [there is] in the sky.

Ppp. adds *divi tapati divy ā bhāti* [*svargo* etc.].

२५३४. स उपहूतो देवेषु भक्षयत्युपहूतस्तस्मिन् यद् देवेषु विश्वरूपम्॥ १०॥

He, being invited, feeds among the gods; in him, invited, [he feeds on] what of every form [there is] among the gods.

Ppp. adds deveṣu patati [intending tapati?] deveṣu bhāti [svargo etc.].

२५३५. स उपहूतो लोकेषु भक्षयत्युपहूतस्तस्मिन् यल्लोकेषु विश्वरूपम्॥ ११॥

He, being invited, feeds in the worlds; in him, invited, [he feeds on] what of every form [there is] in the worlds.

Ppp. adds *lokeṣu patati lokeṣu bhāti* [*svargo loko bhavati ya evaṁ veda*].

२५३६. स उपहूत उपहूतः॥ १२॥

He, whoever invited,–

२५३७. आप्नोतीमं लोकमाप्नोत्यमुम्॥ १३॥

Obtains this world, obtains yon [world].

The translation implies emendation in 60 to *ūpahūta-upahūtaḥ* (as repeated word); it seems impossible to give the verse a meaning as it stands. Vss. 60-62 are wanting in Ppp. The metrical definition of 61 demands the resolution *-ti amūm*.

२५३८. ज्योतिष्मतो लोकाञ्जयति य एवं वेद॥ १४॥

Worlds rich in light conquers he who knows thus.

[The quotations from the Old Anukr. for the six *paryāyas* may here be given together : I. *yo vidyāyāṁ daśa sapta ca pūrvaḥ syāt;* II, *dvityaḥ syāt trayodaśa;* III. *tṛtīyo navako dṛṣṭaḥ;* VI. and V. *tasmād dvau daśakau parau;* VI. *ṣaṣṭhaṁ tu caturdaśakam āhuḥ*.–Cf. SPP's "Critical Notice," vol. i., p. 20, where they are printed in metrical form.]

[The summations of *gaṇas* and (*gaṇa-*) *avasānarcas* may be given as follows : I. *av.*, 17; II. *av.*, 13; III. *av.*, 9; IV. *g.*, 5; *av.*, 10*; V. [*g.*, 4;] *av.* 10 †; VI. *av.* 14.–Total of *av.*, 73.] *[Cf. note to vs. 40.] † [Cf. note to vs. 45.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Here ends the third *anuvāka,* with 2 hymns and 100 verses : that is 1 *artha-sūkta* of 38 verses and 1 *paryāa-sūkta* with 6 *paryāyas* and 62 verses.]

7. Extolling the ox (7)

[Prose.] Found for the most part (for details, see under the verses) in Paipp. xvi. also. Not noticed in Vait., but quoted (vs. 1) in Kauś. 66, 19, next after hymn 4 of this book. [For the *paryāya*-humns in general, see pages 471-2.]

[७ - गौ सूक्त]

[ऋषि- ब्रह्मा। देवता-गौ। छन्द-१ आर्ची बृहती, २ आर्ची उष्णिक्, ३, ५ आर्ची अनुष्टुप्, ४, १४-१६ साम्नी बृहती, ६, ८ आसुरी गायत्री, ७ त्रिपदा पिपीलिक मध्या निचृत् गायत्री, ९, १३ साम्नी गायत्री, १० पुर उष्णिक्, ११-१२, १७, २५ साम्नी उष्णिक्, १८, २२ एकपदासुरी जगती, १९ एकपदासुरी पंक्ति, २० याजुषी जगती, २१ आसुरी अनुष्टुप्, २३ एकपदासुरी बृहती, २४ साम्नी भुरिक् बृहती, २६ साम्नी त्रिष्टुप्।]

२५३९. प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः शिरो अग्निर्ललाटं यमः कृकाटम्॥ १॥

Prajāpati and the most exalted one are his two horns, Indra his head, Agni his forehead, Yama his neck-joint.

The copula and the possessive, wherever, read, are supplied in the translation. Ppp. omits *yamaī kṛkāṭam.* The verse has only 26 syllables (instead of 27).

२५४०. सोमो राजा मस्तिष्को द्यौरुत्तरहनुः पृथिव्यधरहनुः॥ २॥

King Soma his brain, the sky his upper jaw, the earth his lower jaw.

Ppp. inserts, after *mastiṣkas, satyaṁ cakṣur ṛtaṁ śrotre prāṇāpānau nāmivate,* and reads *adharā* for *-rahanuḥ,* adding after it *agnir āsyaṁ.* We are required to resolve *pṛthivī adh-.*

२५४१. विद्युज्जिह्वा मरुतो दन्ता रेवतीर्ग्रीवाः कृत्तिका स्कन्धा घर्मो वहः॥ ३॥

Lightning his tongue, the Maruts his teeth, the Revatīs his neck, the Kṛttikās his shoulders (*skandhas*), the hot drink (*gharmá*) his withers (*vāha*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vāha is properly the "carrying" part, that on which the yoke rests. The Revatis and Kṛttikās, two asterisms, in Pisces and Taurus respectively; their connection with the parts to which they are assigned is, as in nearly all the other cases in this hymn, of the most purely imaginary and meaningless kind. Ppp. has only as far as *dantās*, following it with *pavamānaṣ prāṇaḥ*. Read in our text *grīvāḥ* (*visarga*-sign omitted). The *pada*-text has *krttikāḥ*, and some of the mss., as usual, retain the *ḥ* before the following *sk*. The verse has but 23 syllables (unless we analyze *jihuā*).

२५४२.विश्वं वायुः स्वर्गो लोकः कृष्णद्रं विधरणी निवेष्यः॥४॥

Vāyu his all (*víśvam*), the heavenly world his *kṛṣṇadra*, the whirlwind (? *niveṣya*) his separator (? *vidhāṇī*).

The words here in part (and in the last clause the distinction of subject and predicate) are wholly obscure. The *pada*-text divides *kṛṣṇaodrām* ('black-runner'?). Many of the mss. (E.O.D.R.T.K.) accent *niveṣyaḥ*. Ppp. reads *viśvaṁ vāyuṣ kaṇthas svargo lokaṣ kṛṣṇadra vyadriṇī vivaśvaḥ;* and then it adds the omitted part of our vs. 3 except *vahaḥ* at the end.

२५४३.श्येनः क्रोडोऽन्तरिक्षं पाजस्यं१ बृहस्पतिः ककुद् बृहतीः कीकसाः॥५॥

The falcon his breast (*kroḍā*), the atmosphere his belly (? *pājasya*), Bṛhaspati his pump, the *bṛhatīs* his vertebrae.

The sense of *bṛhatī* here is doubtful. Ppp. reads *pājasyaṁ* and inserts our vs. 7 after it [continuing with *bṛhasp.*]. The required number of 24 syllables is made out by reading *kroḍo ant-* and *pājasi-am*.

२५४४.देवानां पत्नीः पृष्टयं उपसदः पर्शवः॥६॥

The spouses of the gods his side-bones (*pṛṣṭí*), the attendants (*upasād*) his ribs (*pārṣu*).

The distinction between *pṛṣṭí* and *pārṣu* is not clear.

२५४५.मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा च दोषणी महादेवो बाहू॥७॥

Both Mitra and Varuṇa his (two) shoulders (*aṁsa*), both Tvaṣṭā and Aryaman his (two) shanks (*doṣān*), the great god his fore-legs.

By Ppp. the verse is inserted in our vs. 5, as there noted. The verse has 23 syllables, but is not 'ant-waisted,' as it divides 8 + 9 + 6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५४६.इन्द्राणी भसद् वायुः पुच्छं पवमानो बालाः॥८॥

Indrāṇī his buttock, Vāyu his tail (*pūcha*), the purifying [soma] his whisk (*valās*).

Some of the mss. (Bp.[2] s.m.E.I.O.D.R.T.Kp.) read *bālāḥ*, which is preferable, since all the other passages have it. Ppp. omits, making our vs. 9 follow our 6.

२५४७.ब्रह्म च क्षत्रं च श्रोणी बलमूरू॥९॥

Both the Brahman-caste (*brahman*) and the Kshatriya-caste (*kṣatrā*) his (two) hips, force his (two) thighs.

२५४८.धाता च सविता चाष्ठीवन्तौ जङ्घा गन्धर्वा अप्सरसः कुष्ठिका अदितिः शफाः॥१०॥

Both Dhātā and Savitā his (two) knee-joints (*aṣṭhīvānt*), the Gandharvas his calves (*jāṅghā*), the Apsarases his dew-claws (*kūṣṭhikā*), Aditi his hoofs.

Ppp. combines *gandharvā 'ps-*. The so-called *purauṣṇih* divides 10 + 12 + 5 = 27 syllables.

२५४९.चेतो हृदयं यकृन्मेधा व्रतं पुरीतत्॥११॥

Thought (*cetas*) his heart, wisdom his liver, ceremony (*vratā*) his *purītāt*.

The *pada*-text divides *puriotāt*, but one can only wonder why. After *medhā*, Ppp. inserts *harimā cittam*.

२५५०.क्षुत् कुक्षिरिरा वनिष्ठुः पर्वताः प्लाशयः॥१२॥

Hunger his paunch, cheer (*irā*) his rectum (? *vaniṣṭhū*), the mountains his *plāṣís*.

Ppp. reads at the end *prāṣa*, for *plāṣayaḥ*, and adds next vss. 16, 17.

२५५१.क्रोधौ वृक्कौ मन्युराण्डौ प्रजा शेपः॥१३॥

Anger his kidneys, fury his testicles, progeny his virile member. The verse follows our vs. 17 in Ppp.

२५५२.नदी सूत्री वर्षस्य पतय स्तना स्तनयित्नुरूधः॥१४॥

The stream (*nadí*) his birth-giver (? *sūtrī*), the lords of rain his teats, thunder his udder.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. prefixes *samudro vastir,* and puts *varṣasya patayas stands* after *ūdhas,* then adding 15 without interpunction.

२५५३. विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम्॥ १५॥

The all-expansive his hide, the herbs his hairs, the asterisms his form.

Ppp. reads *carma oṣadhayo romāṇi,* and follows with our vs. 18.

२५५४. देवजना गुदा मनुष्या आन्त्राण्यत्रा उदरम्॥ १६॥

The god-folks his intestines, human beings his entrails, eaters (? *atrā*) his belly (*udāra*).

Ppp. reads *manuṣyā ``ntrāṇy ātrā ud.,* p[utting the verse after our 12. In order to make out 18 syllables, we have to resolve *-ṣiā āntrāṇi at-.*

२५५५. रक्षांसि लोहितमितरजना ऊवध्यम्॥ १७॥

The demons his blood, the other-folks the contents of his bowels.

Ppp. inverts the order of the two clauses, and reads *ūvadhyam.*

२५५६. अभ्रं पीवो मज्जा निधनम्॥ १८॥

The cloud his fat, the conclusion (? *nidhāna*) his marrow.

In Ppp. this verse follows our 15, and there is added *bhūtyāṣ prajāyāṣ paṣūnāṁ bhavati ya evaṁ veda.*

२५५७. अग्निरासीन उत्थितोऽश्विना॥ १९॥

[He is] Agni when sitting, the two Aśvins when arisen;

This verse is wanting in Ppp. The metrical definition requires restoration of the *a* of *aśvinā.*

२५५८. इन्द्रः प्राङ् तिष्ठन् दक्षिणा तिष्ठन् यमः॥ २०॥

Indra when standing eastward, Yama when standing southward;

२५५९. प्रत्यङ् तिष्ठन् धातोदङ् तिष्ठन्त्सविता॥ २१॥

Dhātā when standing westward, Savitā when standing northward;

The metrical definition requires the resolution *dhātā ūdaṅ.* Read *savitā* (an accent sign slipped out of place.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५६०. तृणा॑नि॒ प्राप्तः॒ सोमो॒ राजा॑॥ २२॥

King Soma when having obtained grass;

The *pada*-mss. have the false accent *praoāptaḥ* (for *prāoāptaḥ*). [Ppp. reads *tṛṇān prāptas somo rājā.*]

२५६१. मि॒त्र ईक्ष॑माण॒ आवृ॑त्त आन॒न्दः॥ २३॥

Mitra when looking, delight (*ānandā*) when turned this way;

Ppp. unites this verse with the preceding, and inverts the order of the two clauses of this verse, reading *rājā ''nṛtā'' nandaḥ īkṣamāṇo mitrāvaruṇo.*

२५६२. यु॒ज्यमा॑नो वैश्वदे॒वो यु॒क्तः प्र॒जाप॑ति॒र्विमु॑क्तः॒ सर्व॑म्॥ २४॥

Belonging to all the gods when being yoked, Prajāpati when yoked, everything (*sārvam*) when released.

Ppp. reads *vaiśvānaras* instead of *vaiśvadevas.*

२५६३. ए॒तद् वै वि॒श्वरू॑पं॒ सर्व॑रूपं गोरू॒पम्॥ २५॥

That verily is all-formed, of every form, of kine-form.

Ppp. read *vorūpam* for *viśvadrūpam;* [it seems to omit *sarvarūpaṁ gorūpam*].

२५६४. उपै॑नं वि॒श्वरू॑पाः॒ सर्व॑रूपाः प॒शव॑स्तिष्ठन्ति॒ य ए॒वं वेद॑॥ २६॥

Cattle all-formed, of every form come to (*upa-sthā*) him who knows thus.

Ppp. reads *upai 'naṁ rūpaṁṇvataṣ paṣavaḥ* [intending *rūpavantaṣ*]

[The quoted Anukr. says *ṣaḍviṅśo brāhmaṇo gavaḥ.* The *avasānarcas* are summed up as 26.]

8. Against various diseases (8)

Found also (except vs. 4) in Paipp. xvi. Not noticed in Vait., but quoted (vs. 1) in Kauś. 32. 18, in a remedial ceremony. [The last two verses are specified (32. 19) as used ''with worship of the sun.'']

[८- यक्ष्मनिवारण सूक्त]

[ऋषि- भृग्वंगिरा। देवता-सर्वशीर्षामयाद्य (शिरः रोग दूरीकरण)। छन्द- अनुष्टुप्, १२, अनुष्टुब्गर्भा ककुम्मती चतुष्पदोष्णिक्, १५ विराट् अनुष्टुप्, २१ विराट् पथ्या बृहती, २२ पथ्यापंक्ति।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५६५.शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम्।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ १॥

Headache, head-ailment, earache, anaemia (?*vilohitā*), every head-disease of your, do we expel out [of you] by incantation (*nir-mantray-*).

Ppp. reads in a *śīrṣaktyaṁ,* and in b *tṛtīyakam* for *vilohitam.* [For śīrṣ akti, see references under i. 12. 3.]

२५६६.कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम्।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ २॥

From your (two) ears, from your *kāṅkūṣas,* the earache, the *visālpaka,* every head-disease etc. etc.

As to *visalpakam,* instead of the *visalyakam* of the edition, see under vi. 127. 1. For the obscure *kaṅkūṣa* Ppp. has *kaṅkukha*, and for b it reads *ṣuktivalṣaṁ vilohitam.*

२५६७.यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ ३॥

For reason of which the *yākṣma* removes from ears, from mouth–every head-disease etc. etc.

Ppp. reads in b *nāsatā ``syata* [intending *-tas -tas*].

२५६८.यः कृणोति प्रमोतमन्धं कृणोति पूरुषम्।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ ४॥

Whatever one makes a man dumb (? *pramota*), makes [him] blind–every head-disease etc. etc.

'Dumb' for *pramota* is Zimmer`s conjecture; the word is wholly obscure, and form, accent, and meter make it suspicious; one is tempted to conjecture *prāmohitam;* but *muh* with prefix *pra* is not a Vedic combination. The Anukr. takes no notice of the defective pāda.

२५६९.अङ्गभेदमङ्गज्वरं विश्वाङ्ग्यं विसल्पकम्।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे॥ ५॥

Limb-splitting, limb-wasting, and *visālpaka* of the limbs–every head-disease etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads instead, for a, b, *śīrṣarogam aṅgarogaṁ viśvāṅgīnaṁ viṣ alyakam.* [As to *visālp.*, see under vi. 127. 1.] With a is to be compared v. 30. 9. a.

२५७०. यस्य॑ भी॒मः प्र॑तीका॒श उद्वे॑पयति॒ पूरु॑षम्।
त॒क्मानं॑ वि॒श्वशा॑रदं ब॒हिर्निर्म॑न्त्रयामहे॥ ६॥

Of whom the fearful aspect makes a man tremble–the *takmán* of every autumn we expel out [of you] by incantation.

Ppp. reads *pauruṣam* in b, and, for c, d, *takmānaṁ śītaṁ ca taṁ tve nir man-*: cf. v. 22. 10, 13.

२५७१. य ऊ॒रू अ॑नु॒सर्प॑त्यधो॒ एति॑ गवी॒नि॑के।
यक्ष्मं॑ ते अ॒न्तर॒ङ्गेभ्यो॑ ब॒हिर्निर्म॑न्त्रयामहे॥ ७॥

The *yākṣma* that creeps along the thighs, that goes also to the groins, from your limbs within we expel etc. etc.

Ppp. reads in c *balāsam* for *yakṣmaṁ te* [cf. our 8 c and under 9].

२५७२. यदि॒ कामा॑दपका॒मादधृ॑दया॒ज्जाय॑ते॒ परि॑।
हृ॒दो ब॒लास॒मङ्गे॑भ्यो ब॒हिर्निर्म॑न्त्रयामहे॥ ८॥

If it is born out of desire, of aversion, of the heart–the *balasa* from your heart, your limbs we expel etc. etc.

२५७३. हरि॒माणं॑ ते अङ्गे॑भ्योऽप्वा॑मन्तरोदरा॑त्।
य॒क्ष्मोधा॒मन्तरा॒त्मनो॑ ब॒हिर्निर्म॑न्त्रयामहे॥ ९॥

Yellowness from your limbs, *apva* from your belly within, the *yākṣma* maker from your self within we expel etc. etc.

The *pada*-text reads in c *yakṣmaḥodham*. The Prāt. takes no notice of the irregular form of the first member of the compound, as it does, superfluously (ii. 56), of the contrary treatment of *ṣepas* in *ṣepaoharṣ aṇīm*. in Ppp. our third pāda becomes the second, and for third we have nearly our 7 c : *yakṣmaṁ te sarvam aṅgebhyo*.

२५७४. आसो॑ ब॒लासो॒ भव॑तु मू॒त्रं॑ भवत्वा॒मय॑त्।
यक्ष्मा॑णां॒ सर्वे॑षां वि॒षं नि॑र॒वोच॒महं॑ त्वत्॥ १०॥

Let the *balāsa* become ash, let it become sickening urine; the poison of all *yākṣmas* have I exorcised from you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५७५. बहिर्बिलं निर्द्रवतु काहाबाहं तवोदरात्।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ ११॥

Forth at the orifice let it run out, the *kāhābāha,* from your belly; the poison of all etc. etc.

[Literally 'to the orifice'; Henry ''vers le trou,'' i.e. ''par l'anus.''] The Pet. Lexx. plausibly conjecture *kāhābāha* to be an imitative term for rumbling in the bowels; it may also possibly be understood as used adverbially, like *bāl* in i. 3. Ppp. has a quite different reading for b : *kahāvalaṁ tvaṅdarā.*

२५७६. उदरात् ते क्लोम्नो नाभ्या हृदयादधि।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ १२॥

Out of your belly, lung, navel, heart, the poison of all etc. etc.

Ppp. Rectifies the meter of a by inserting *pari* before *klomnas,* and makes c. D agree with our 9 c. D. The ankur brings out an *uṣṇih* (zb syll) by unnaturally refusing to make the resolutions *nebhi-es* and *tu-at* [and scanning as 6 + 7 : 8 + 7].

२५७७. याः सीमानं विरुजन्ति मूर्धानं प्रत्यर्षणीः।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १३॥

They that break apart the crown, rushers against the head (*mūrdhān*)–not injuring, free from disease, let them run out, out at the orifice.

The'they' in this and the following verses (13-18) is fem. The Pet. Lexx. take *arṣaṇī* in b as an independent noun (it is found only here), and conjecture it to mean 'pricking pains.'

२५७८. या हृदयमुपर्षन्त्यनुतन्वन्ति कीकसाः।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १४॥

They that crush to the heart, that stretch along the vertebræ–not injuring etc. etc.

Prāt. iii. 47 prescribes the form *uparṣanti* (instead of *upārṣanti.* p. *upa-ṛṣānti*) in this and the two following verses. Ppp. reads every time *upadiṣanti.*

२५७९. याः पार्श्वे उपर्षन्त्यनुनिक्षन्ति पृष्टीः।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

They that rush to the two sides, that stab (*nikṣ*) along the ribs–not injuring etc. etc.

The Anukr. intends *pārśve* to read unresolved.

२५८०. यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १६॥

They that rush on crosswise, rushers in they belly (*vakṣaṇā*)–not injuring etc. etc.

Ppp. reads in **b** *vakṣaṇābhyaḥ*, and omits the following *te.*

२५८१. या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १७॥

They that creep along the intestines, and confound the entrails–not injuring etc. etc.

Ppp. reads in **b** *yāpayanti* for *mahayanti.* [Roth most ingeniously suggests that the Ppp. reading may mean *āntrā āntrā ni-y-āmayanti.* Or is *yāpayanti* to be taken in a sense quite like our English 'cause (the bowels) to move,' i.e. 'produce diarha`?]

२५८२. या मज्ञो निर्धयन्ति परूंषि विरुजन्ति च।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम्॥ १८॥

They that suck out the marrow, and break apart the joints–not injuring etc. etc.

Ppp. reads in a *anusarpanti* for *nirdhayanti.* We are to resolve *maj-jñ-o* to fill out the measure.

२५८३. ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ १९॥

They that intoxicate (*maday-*) the limbs, the *yākṣmas*, your gripers–the poison of all *yākṣmas* have I exorcised from you.

Ppp. reads in **b** *ropaṇā saha.* Some mss. (P.M.O.p.m.) read *ye 'ṅgāni.*

२५८४. विसल्पस्य विद्रधस्य वातीकारस्य वालजेः।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत्॥ २०॥

Of the *visalpa*, of the *vidradha*, or of the *vātīkāra* of the *alají*–the poison etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. again reads *viṣalyasya* [cf. under vi. 127. '']; also, in **b**, *vātīkālasya.*

२५८५.पादाभ्यां ते जानुभ्यां श्रोणिभ्यां परि भंससः।
अनूकादर्षणीरुष्णिहाभ्यः शीर्ष्णो रोगमनीनशम्॥ २१॥

Forth from your feet, knees, hips, buttock, spine, nape the pangs, from your head the disease have I made disappear.

Ppp. reads, after *te, gulphābhyāṁ jaṅghābhyāṁ ūrubhyāṁ śro. p bh.;* it reads *ānūkyāt* in **c**, and inserts before *ṣīrṣṇas, grīvābhyas skandhebhyas.* It is apparently the intrusion of *arṣaṇis* that spoils the meter in our **c**.

२५८६.सं ते शीर्ष्णः कपालानि हृदयस्य च यो विधुः।
उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशोऽङ्गभेदमंशीशमः॥ २२॥

Together the bones (*kapāla*) of your head, and the discussor (*vidhū*) of your heart–arising, O Āditya, you with rays have made disappear the disease of the head, have pacified the limb-splitter.

The first two pādas seem independent; an unfinished construction. The *pada*-text reads *viodhūḥ* in **b**, as if it recognized in the word the root *dhū* + *vi;* this is not implusible, and the translation follows it (the simple ''beat'' of the Pet. Lexx. seems quite unacceptable; it might be 'palpitation'). But Ppp. reads instead *vidus,* and so do a part of our mss., namely, W.O.s.m.D.Kp. [W. interlines a query over ''discussor,'' which word he coins and uses in the sense 'shaker asunder.' ''Discuss'' in this sense is ''obsolete except in surgical use.'']. Ppp. further has, for our **c** etc.: *udyat sūryādityo aṅgāni roma nakhāni sarvāṇi sadanāni nīnaṣ at.*[The fourth *anuvāka*, with 2 hymns and 48 verses, ends here. The quoted Anukr. says *navadaśā 'pare ca.]*

9. Mystic

This hymn and the following (except a few verses of the latter) are one Ṛg-Veda hymn, namely, i. 164, and but a small part of them occur in any other Vedic text. Both are found in Paipp. xvi. , in somewhat changed verse-order, as will be noted under the different verses below. Vait, takes no notice of this hymn; in Kauś. it (vs. 1) is quoted in 18.25, with various others, in a ceremony for prosperity; and the gaṇamālā (see note to Keus. 18. 25) reckons it as belonging to the *salila gaṇa.*

Translated : as RV. hymn, by Ludwig, no. 951; and Grassmann, ii. p. 456-460; also by M. Haug, under the title, *Vedische Rathselfragen and Räthselsprüche, Sb. der philosphilol. Classe der k. bairischen Ak. der Wiss.*, Bd. II., Heft 3, fur 1875, Munchen, 1876 (the essay, says Whitney,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"casts extremely little light upon its laboured obscurities"); further, with an elaborate comment touching the significance of its philosophic content, by Deussen, *Geschichte,* i. 1. 105-119; parts also by Muir, v. (see Index, p. 484), and Hillebrandt, *Ved. Mythol.,* (see Index. p. 542); and under the title, *Zwei Sprüche über Leib and Seele,* ZDMG. xlvi. 759 f., Roth explains two verses answering to our ix. 10. 8 and 16. Under the title, *as Rāthsel vom Jahre,* ZDMG. xlviii. 353, E. Windisch discusses the RV. verse answering to our vs. 12.

Translated, moreover, as AV. hymn, by Henry, 107, 143; Griffith, i 458. The critical remarks of Oldenberg. IFA. vi. 180-183, may also be consulted.–Further, von Schroeder, *Der Rigveda bei den Kaṭhas,* WZKM. xii. 282, reports variants for certain vss. of the RV. hymn which correspond to our vss. ix. 9. 9, 12, 17 22 and ix. to. 16–Finally, A Wunsche's essay, *Das Ratsel vom Jahar and seinen Zeitabschnitten in der Weltlitteratur,* may be cited in this connection; it is found in *Zeitschrift fur vergl.-Litteraturgeschichte,* N.F., ix. 425-456.

[१०-आत्मा सूक्त]

[ऋषि- ब्रह्मा। देवता- वाम, आदित्य, अध्यात्म। छन्द- त्रिष्टुप्, १२, १४, १६, १८ जगती।]

२५८७. अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विश्पतिं सप्तपुत्रम्॥ १॥

Of this pleasant (*vāmā*) hoary invoker–of him the brother is the midmost stone (?*āṣna*) his third brother [is] ghī-backed; these I saw lord of the people who has seven sons.

The three brothers are explained as the three forms of Agni, in heaven, in the atmosphere (lightning), and on earth (sacrificial fire); the 'seven sons' are most probably his many flames. [The collocation of *madhyamo* with *bhrātā* would seem more nautral, considering the phrase *tṛtīyo bhrātā*].

२५८८. सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः॥ २॥

Seven harness (*yuj*) a one-wheeled chariot; one horse, having seven names, draws (*vah*) [it]; of three naves [is] the wheel, unwasting, unassailed, whereon stand all these existences.

Doubtless the sun. The verse is repeated as xiii. 3. 18. It occurs also in TA. iii. 11. 8, with *anarvāṁ yene 'mā v. bhuvanāni t.* in c, d (the accent of the verb is corrupted).

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२५८९. इ॒मं रथ॒मधि॒ ये स॒प्त त॒स्थुः॒ स॒प्तच॑क्रं॒ स॒प्त व॑ह॒न्त्यश्वाः॑।
स॒प्त स्वसा॑रो अ॒भि सं न॑वन्त॒ यत्र॒ गवां॒ निहि॑ता स॒प्त नामा॑॥ ३॥

The seven that stand on this chariot–seven horses draw it, seven wheeled; seven sisters shout at [it] together, where are set down the seven names of the kine.

RV. reads *navante* in c, and *nāma* in d.

२५९०. को द॑दर्श प्रथ॒मं जाय॑मानमस्थ॒न्वन्तं॒ यद॑न॒स्था बिभ॑र्ति।
भूम्या॒ असु॒रसृ॑गा॒त्मा व्क॒स्वि॑त् को वि॒द्वांस॒मुप॑ गा॒त् प्रष्टु॑मे॒तत्॥ ४॥

Who saw it first in process of birth, as the boneless one bears, (*bhṛ*) him that has bones? where forsooth the earth's life (*āsu*), blood, soul? who shall go to ask that of him who knows?

'Bears', not in the sense of 'gives birth to,' but of 'carries' or 'supports' or the like.

२५९१. इ॒ह ब्र॑वीतु॒ य ई॑म॒ङ्ग वेदा॒स्य वा॒मस्य॒ निहि॑तं प॒दं वेः।
शी॒र्ष्णः क्षी॒रं दु॑ह्रते॒ गावो॑ अस्य व॒व्रिं वसा॑ना उद॒कं प॒दापु॑:॥ ५॥

Let him who truly knows [here] tell (*brū*) the set-down track of this pleasant bird; the kine extract (*duh*) milk from his head; clothing themselves in a wrap, they have drunk water with the foot.

Explained as relating to the clouds and the sun. The verse is vs. 7 in RV., and also in Ppp.; the latter reads *śīrṣṇā* in c.

२५९२. पाकः॑ पृच्छामि॒ मन॒सावि॑जानन् दे॒वाना॑मे॒ना नि॒हि॑ता प॒दानि॑।
व॒त्से ब॒ष्कये॑ऽधि॒ स॒प्त तन्तू॒न् वि त॑त्निरे क॒वय॒ ओत॒वा उ॑॥ ६॥

Simple, not discerning (*vi-jñā*) with the mind, I ask about the thus set-down tracks of the gods; over the yearling (*? baṣkāya*) calf have the poets stretched out seven lines (*tāntu*) for weaving.

२५९३. अचि॑कित्वांश्चिकि॒तुष॑श्चि॒दत्र॑ क॒वीन् पृ॑च्छामि वि॒द्वनो॒ न वि॒द्वान्।
वि यस्त॒स्तम्भ॒ षडि॒मा रजां॑स्य॒जस्य॑ रू॒पे किम॑पि॒ स्वि॒देक॑म्॥ ७॥

I, not understanding (*cit*), ask here the understanding poets, I unknowing (*vid*), them that know; he who propped asunder these six spaces (*rājas*), in the form of the goat (*? ajā*)–was that also alone?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The sense of the last pāda is utterly obscure, and the version given only tentative; *ajā* is perhaps here really the 'urborn one,' as the translators render it. RV. reads in a *aickitvāñ cik-*, and, in b, *vidmāne*, for which our *vidvānas* is apparently a mere corruption.

२५९४. माता पितरमृत आ बभाज धीत्यग्रे मनसा सं हि जग्मे।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः॥८॥

The mother portioned the father in righteousness, for with meditation (*dhīti*), with mind, came together in the beginning she, repugnant, womb-sapped, pierced; paying homage, verily, they went to encouragement.

The version is in part only mechanical. Ppp. combines *ṛtā "babh-* in a, and reads *jajñe* at end of b.

२५९५. युक्ता मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः।
अमीमेद् वत्सो अनु गामपश्यद् विश्वरूप्यं त्रिषु योजनेषु॥९॥

The mother was yoked to the pole of the sacrificial gift; the embryo stood among the wiles (? *vṛjani*); the calf bleated, looked after the cow of all forms, in the three distances (*yojana*).

[Kaṭha variants, WZKM. xii. 282, *vṛjaneṣv antāḥ and yojāneṣu.*-Cf. IFA. vi. 180, as noted above.]

२५९६. तिस्रो मातॄस्त्रीन् पितॄन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो वाचमविश्वविन्नाम्॥१०॥

The one, bearing three mothers [and] three fathers, stood upright; verily they do not exhaust him; on the back of yon sky the all-knowing ones talk a speech not found by all.

RV. reads *glāpayanti* at end of b [and the translation follows that reading], and, for d, *viśvavidam vācam āviśvaminvām.* The *pada*-text reads *glapayanta;* Prāt. iv. 93 notes the case. Ppp. agrees with RV. in *glāpayantai* and *viśvavidam.*

२५९७. पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा।
तस्य नाक्षस्तप्यते भूरिभारः सनादेव न च्छिद्यते सनाभिः॥११॥

On the five-spoked circumvolving wheel on which stood all existences–its axle, much-burdened, is not heated; even from of old it is not severed with the nave.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV. and Ppp. count this verse as 13, our version inverting the order of 11-13. In b, RV. reads *tāsminn ā tasthur bh. v.*, and Ppp. *samārohanti bh. v.*; and RV. has *śīryate* for *chidyate* in d.

२५९८. पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम्।
अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम्॥ १२॥

The five-footed father, of twelve shapes (*-akṛti*), they call rich in ground (*purīṣín*) in the far (*pāra*) half of the sky; then these others call [him] set (*ārpita*) in the lower outlook that is seven-wheeled, six-spoked.

RV. and Ppp. have the easier and better reading *vicakṣaṇām* in c, and Ppp. reads before it *upari*. [The Kaṭha reading also is *ūpari*, WZKM. xii. 282.] Read in b *pāre* (an accent sign slipped out of place). [See Roth, KZ. xxvi. 66, and Windisch as cited in the introduction; cf. also IFA. vi. 181, as noted above.]

२५९९. द्वादशारं नहि तज्जरायु वर्वर्ति चक्रं परि द्यामृतस्य।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः॥ १३॥

The twelve-spoked wheel–for that is not to be worn out–revolves greatly about the sky of righteousness; there, O Agni, stood the sons, paired, seven hundred and twenty.

Here the 'twelve' and the 'seven hundred and twenty' are plainly the months, and the days and nights, of the year of 360 days. The verse, as noted above, is vs. 11 in RV. and Ppp. The more proper reading in b would be *vārvartti*.

२६००. सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति।
सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा॥ १४॥

The unwasting wheel, with rim, rolls about; ten harnessed ones draw upon the outstretched one (fem.); the sun's eye goes surrounded with the welkin (*rājas*), in which stood all existences.

Ppp. has *vrajanti* for *vahanti* in b, and, for d *yasminn ārpitā bhuvanāny ārpitā*; RV. has *tāsminn arpitā* for our *yāsminn ātasthūḥ*. The Anukr. calls the verse simply a *jagatī*, though only two of its pādas have 12 syllables.

२६०१. स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान् न वि चेतदन्धः।
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात् स पितुष्पितासत्॥ १५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Them, being women, they declared (*ah*) to me to be men; he who has eyes may see, [but] the blind will nto distinguish (*vi-cit*); the son that is a poet, he verily understood (*ā-cit*); whoever knows those things apart, he shall be [his] father`s father.

RV. and Ppp. put this verse after our vs. 16. It is found also in TA. i. 11. 4, with *tā u* in a, *imās* in c for *īm ā*, and *savitūḥ p-* in d. Some of our mss. (P.s.m.O.K.T.) read *pitūḥ p-* in d; we had the phrase once before, at ii. 1. 2, and the combination falls under Prāt. ii. 73. We might expect, in d, *tāḥ*, referring to *striyaḥ*, but the *pada*-texts have *tā*, as neuter pl.

२६०२. साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति।
तेषामिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः॥ १६॥

Of those born together the seventh they call sole-born; six, they say, are twins, god-born seers; the sacrifices (? *iṣṭā*) of them, distributed according to thieir abodes, quake in their station, being altered (*vi-kṛ*) in respect to form.

Iṣṭāni in c might equally mean 'things desired.' *Sthātre* in d is most probably loc. of *-trā*, since, if from *sthāṭr*, we should expect instead the ablative. [The vs. recurs at TA. i. 3. 1 with *udyamās* for *id yamās*.]

२६०३. अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित् सूते नहि यूथे अस्मिन्॥ १७॥

Below the distant (*pāra*), thus beyond the lower, bearing (*bhṛ*) her calf with her foot, the cow has stood up; whitherwards, to what quarter (*ārdha*) has she forsooth gone away? where gives she birth? for [it is] not in this herd.

The Anukr. takes no notice of the redundant syllable in a; we may suppose *parā enā-* to be combined to *parāt`na-*. [The verse is repeated below as xiii. '1.41. RV. ends with *antāḥ* for *asmín*. The Kaṭha variant *pārākāt* for parāgāt (WZKM. xii. 282) shows an exchange of surd and sonant, the reverse of that noted at ii. 13. 3.]

२६०४. अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण।
कवीयमानः क इह प्र वोचद् देवं मनः कुतो अधि प्रजातम्॥ १८॥

Below the distant whoever knows his father, below the distant, thus beyond the lower–who, playing the poet, shall proclaim [him] here? from whence [is] heavenly mind produced?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV. and Ppp. reads, a, b, *yo asyā 'nuveda parā enā-*, rectifying the meter and lightening the construction. Only the first two pādas have any "*jagatī*" character, and they are very irregular. But by giving this name the Anukr. shows that it reads our version; in RV. and Ppp. the verse is a pure *triṣṭubh*. Read in d *kūto* (for *krto*).

२६०५. ये अर्वाञ्चस्ताँ उ परांच आहुर्ये पराञ्चस्ताँ उ अर्वाच आहुः।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति॥ १९॥

Them that are hitheward they call off-ward; them, again, that are off-ward they call hitherward; what things, O Soma, you and Indra have done, those they draw, harnessed as it were with the pole of the welkin.

The verse is fond also in JB. i. 279, with no various readings that are not evident corruptions. The 'them' of a, b is masc., probably the same with the 'they' of d (*viktāḥ*, p.) Ppp. reads *niyuktā* instead of *na yuktā*.

२६०६. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति॥ २०॥

Two eagles (*suparṇā*), joint companions, embrace the same tree; of them the one eats the sweet berry; the other looks on all the time, not partaking.

Ppp. reads in a *suyujā*. Here and in the next verse, as everywhere else, some of our mss. read *pispalam*. [The vs. plays a role in the Upanishads : cf. Śvet. iv. 6; Muṇḍ. iii. 1. 1. Hillebrandt, *Ved. Mythol.*, i. 466, 399, treats this and the following vss.]

२६०७. यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे।
तस्य यदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद॥ २१॥

On what tree the honey-eating eagles all settle and give birth–what they call the sweet berry in the top of it, that cannot he attain who knows not [his] father.

RV. has *id āhuḥ* instead of *yād āhūḥ* in c, and so also Ppp. (but *āhuṣ*). In RV. this verse follows after our vs. 22. There is a redundant syllable in c of which the Anukr. takes no notice (and the pāda is also capable of being crowded together into eleven syllables).

२६०८. यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति।
इना विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश॥ २२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Where the eagles, with counsel (*vidātha*), sound incessantly (*ānimeṣam*) to the draught of *amṛta*,–thus the shephered of all existence, he the wise one entered there into me that am simple.

RV. reads *bhāgam* for *bhakṣam* in a. For *enā* in c, RV. has *inās*, and Ppp. *yo no;* [Ppp's *yo no* seems to be an attempt to make sense out of the rare and propably unintelligible *ino*]. [The Kaṭha variant (WZKM. xii. 282) is *ānimiṣam*.]

[The quoted Anukr. says *navadaṣe ca*.]

15. Mystic (10)

This hymn is in RV. a continuation of the preceding; but our vss. 9 and 23 are not found in the RV. with the rest (9 is RV. x. 55. 5 and 23 is RV. i. 152. 3); [while of 19, only d is found in RV., making, with the odd fifth pāda of our vs. 21, the first half of RV. i. 164. 42 (42 a, b = 21 e + 19 d); and our 24 (prose) does not occur in the RV. at all]. The first 23 verses are found also in Paipp. xvi. The hymn is not quoted in Kauś. (except as vs. 20 is also vii. 73. 11); but a few verses (9, 13, 14) are cited in Vait.

[१५ - आत्मा सूक्त]

[ऋषि- ब्रह्मा। देवता-गौ, विराट्, अध्यात्म, २३ मित्रावरुण। छन्द- त्रिष्टुप्, १, ७, १४, १७-१८ जगती, २, २६-२७ भुरिक् त्रिष्टुप्, २१ पञ्चपदातिशक्वरी, २४ चतुष्पदा पुरस्कृति भुरिक् अतिजगती।]

२६०९. यद् गा॑यत्रे अधि॑ गायत्रमाहि॑तं त्रैष्टु॑भं वा॒ त्रैष्टु॑भान्निरतक्षत।
यद्वा॒ जग॒ज्जग॒त्याहि॑तं प॒दं य इत् तद् वि॒दुस्ते अ॑मृत॒त्वमा॑नशुः॥ १॥

That the *gāyatri*-verse is set (*ā-dhā*) in the *gāyatri*-verse, or that they fashioned the *triṣṭūbh*-verse out of the *triṣṭūbh*-verse, or that the *jāgatī* step is set in the *jāgatī* (*jāgat*)–whoever know that, they have attained immortality.

RV. [vs. 23] and Ppp. read in b *trāiṣṭubhād vā trīṣṭubham*.

२६१०. गा॒यत्रे॑ण प्रति॑ मिमीते अ॒र्कम॒र्के॑ण सा॒म त्रैष्टु॑भेन वा॒कम्।
वा॒के॑न वा॒कं द्वि॒पदा॒ चतु॑ष्पदा॒क्षरे॑ण मिमते स॒प्त वाणीः॥ २॥

BY the *gāyatri*-verse he measures off the song (*arkā*), by the song the chant (*sāman*), by the *triṣṭūbh*-verse the hymn(*vākā*), by the hymn of two feet [or] of four feet the hymn; by the syllable they measure the seven tunes (*vāṇi*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The words 'song,' 'hymn,' 'tune' are used rather loosely in rendering here.

२६११. जगंता सिस्युं दिव्यस्कभायद् रथंतरे सूर्यं पर्यपश्यत्।
गायत्रस्य समिधस्तिस्र आहुस्ततो मह्ना प्र रिरिचे महित्वा॥ ३॥

By the *jāgatī* he established (*skabh*) the river in the sky; in the *rathaṁtarā* he beheld (*pari-paṣ*) the sun; they call the three kindlers (*samídh*) the *gāyatri*-verse`s; it was superior to them by bulk, by greatness.

The translation of the last pāda is not without uncertainties; *tātas* is here understood as *quasi*-object of *prā ririce*. RV. [vs. 25] reads in *astabhāyat*.

२६१२. उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम्।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो घर्मस्तदु षु प्र वोचत्॥ ४॥

I invite the well-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller impel us the best impulse; the hot drink is kindled about : that may he kindly proclaim.

We had this verse above as vii. 73.7. The only variant in RV. [vs. 26,] is the better *vocam* at the end. [Oldenberg discusses verses 4-7, IFA. vi. 182.]

२६१३. हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात्।
दुहामश्विभ्यां पयो अघ्न्येयं सा वर्धतां महते सौभगाय॥ ५॥

Lowing, mistress of good things, seeking her calf with her mind, has she come to [it]; this inviolable one yield milk for the Aśvins; let her increase to great good-fortune.

This verse, again, is vii. 73. 8, above, excepting that the latter reads *nyāgan* at end of b. Our *pada*-text has here *abhioāgāt*, while that of RV. [vs. 27] gives *abhí : ā : agāt;* both yield the same *saṁhitā*-reading.

२६१४. गौरमीमेदुभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ।
सक्कांणं घर्ममभि वावशाना मिमाति मायुं पयते पयोभिः॥ ६॥

The cow lowed toward the winking calf; she uttered *hing* at [its] head, in order to lowing; bellowing the mouth (? *srkvan*) to the hot drink, she lows a lowing, she abounds with milk.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Compare 1, 8, above; the second line is nearly identical in the two verses. It is quite differently rendered by the translators at one and another point, being very obscure. For *abhí* in a, RV. read *ānu,* Ppp. *apa.*

२६१५. अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता।
सा चित्तिभिर्नि हि चकार मर्त्यान् विद्युद्भवन्ती प्रति वव्रिमौहत॥७॥

This one here twangs, by whom the cow is surrounded; she lows a lowing, being set (*śritā*) on the sparkler (*dhvasāni*); since she put down mortals by her thoughts (*citti*), becomes the lighting, she threw (*ūh*) back the wrap.

Both RV. [vs. 29] and Ppp. read *martyam* in c.

२६१६. अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम्।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः॥८॥

Breathing lies the swift moving thing, living, stirring, fixed, in the midst of the abodes (*pastyā*); the living one moves at the will (? *svaddābhis*) of the dead one; the immortal one [is] of like source with the mortal.

The verse is excessively obscure, and Hillebrandt's translation of the second half, and reference to the moon (*Ved. Mythol.,* pp. 336, 498), very forced and implausible. The verse lacks a syllable in a (and the *pada*-text sets its mark of pāda-division after *ejat*); perhaps we are to resolve *-gaātu.* Ppp. puts the verse after our vs. 9. [RV., vs. 30, shows no variant. Roth's most interesting interpretation (ZDMG. xlvi. 759) makes of the verse a riddle whose answer is "th body and the soul." He emends to *ānanac* in a. Bohtlingk, *Berichte der sachsischen Gesell.,* 1893, xlv. 88, reviews Roth's interpretation.]

२६१७. विधुं दद्राणं समिलस्य पृष्ठे युवानं सन्तं पलितो जगार।
देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान॥९॥

The shaker-apart (? *sidhū*) that runs on the back of the sea, being young, the hoary one swallowed; see you the poesy of the heavenly one with greatness; today he died, yesterday he received breath (*sam-an*).

This verse is RV. x. 55. 5; also SV. i. 325 etc.; TA. iv. 20. 1; MS. iv. 9. 12. All alike read *sāmane bahūnām* for *salilāsya pṛṣṭhe* (MS., except in its *pada*-text, has other slight differences which are palpable blunders). *Vidhū* is (as at 8, 22, above) divided in *pada*-text *viodhū.* It doubtless

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

designates here the moon, however it may have won the right to do so. Ludwig and Hillebrandt (*Ved. Mythol.* i. 465) translate d 'today (he died yesterday) he has come to life'; but this is in the highest degree forced, and may be pronounced even inadmissible. Ppp. reads *vidyudūdrāṇā* at the beginning. [See *Kaṭha-hss.*, p. 82.] The verse is quoted in Vait. 40. 7; 41. 12.

२६१८. य ईं॑ चकार॒ न सो अ॒स्य वे॑द॒ य ईं॑ ददर्श॒ हिरु॒गिन्नु तस्मा॑त्।
स मा॒तुर्यो॒ना॒ परि॑वीतो अ॒न्तर्ब॑हु॒प्रजा॑ निर्ऋ॒तिरा॑ विवेश॥ १०॥

He who made him knows not of him; [he is] verily out of sight now of him who saw him; he, enveloped within his mother's womb, with his much progeny, entered into perdition (*nirṛti*).

The translation follows the RV. reading, *nirṛtim*, in d, since the nom. *-tis* seems unconstruable. Both RV. [vs. 32] and Ppp. put the verse after our vs. 11, and the latter reads *so 'sya* in a. Haug interprets the lightning to be intended.

२६१९. अप॑श्यं गो॒पाम॑नि॒पद्य॑मानमा॒ च॒ परा॑ च॒ प॒थिभि॒श्चर॑न्तम्।
स स॒ध्रीची॒: स विषू॑ची॒र्वसा॑न॒ आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तः॥ ११॥

I saw the shepherd, not lying down, moving both hither and thither upon his roads; he, clothing himself in the collecting, he in the dispersing ones, rolls greatly on among existences.

Doubtless the sun. The verse [RV. vs. 31] is found a second time in RV. as x. 177.3; and also at VS. xxxvii. 17; TA. iv. 7.1; MS. iv. 9.6; AA. ii. 1.6[6-10]–all accenting in a *ānipadyamānam*, which is alone acceptable. [Our d recurs, with *sā* prefixed, at x. 2. 7 c. If we read *varīvartti* there, we ought also to do so here.] [Cf. *Kaṭha-hss.*, p. 101.]

२६२०. द्यौर्नः॑ पि॒ता ज॑नि॒ता नाभि॒रत्र॒ बन्धु॑र्नो मा॒ता पृ॑थि॒वी म॒हीयम्।
उ॒त्ता॒नयो॑श्चम्वो॒३॒॑र्योनि॑र॒न्तरत्रा॑ पि॒ता दु॑हि॒तुर्ग॑र्भ॒माधा॑त्॥ १२॥

The heaven our father, generator, navel here; this great earth our connection, mother; the womb (*yoni*) within the (two) outstretched cups (*camu*); here the father has set (*ā-dhā*) the daughter's embryo.

'Navel,' i.e. 'central point, place of union.' RV. [vs. 33] read *me* for *nas* in a and b.

२६२१. पृ॒च्छामि॑ त्वा॒ पर॒मन्तं॑ पृथि॒व्याः पृ॒च्छामि॒ वृष्णो॒ अश्व॑स्य॒ रेतः॑।
पृ॒च्छामि॒ विश्व॑स्य॒ भुव॑नस्य॒ नाभिं॑ पृ॒च्छामि॑ वा॒चः प॑र॒मं व्यो॑म॥ १३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I ask of you the extreme (*pāra*) end of the earth; I ask the seed of the male (*vṛṣan*) horse; I ask the navel of all existence; I ask the highest (*paramā*) firmament (*vyòman*) of speech.

RV. [vs. 34] exchanges the place of b and c, and rectifies the meter by inserting another *tvā* before *vṛṣṇo*, and reading *pṛchāmi yātra bhūvanasya nābhiḥ*. Ppp. follows RV. in the former case, but in the latter has *pṛchāmi tvāṁ bh. n.*; it makes [as between b and c] the same inversion of order as RV.; and it begins d with *vācaṣ pṛchāmi*. The Anukr. takes no notice of the irregularity of our meter. The verse, with the following one, is found also in other texts: VS. xxiii. 61, 62; TS. vii. 4. 182; LŚS. ix. 10. 13, 14. VS. reads in both verses precisely as RV., and LŚS. differs from it only by having *pṛchāmas* instead of *-mi* four times in vs. 13. TS. has for 13 b *pṛchāmi tvā bhūvanasya nābhim*. The two verses are quoted in vait. 37. 3.

२६२२.इ॒यं वेदि॒: परो॒ अन्त॑: पृथि॒व्या अ॒यं सोमो॒ वृष्णो॒ अश्व॑स्य॒ रेत॑:।
अ॒यं य॒ज्ञो विश्व॑स्य॒ भुव॑नस्य॒ नाभि॑र्ब्र॒ह्मायं वा॒च: पर॑मं व्यो॒म॥ १४॥

This sacrificial hearth is the extreme end of the earth; this soma is the seed of the male horse; this sacrifice is the navel of all existence; this priest (*brahmān*) is the highest firmament of speech.

RV. [vs. 35] (also VS. LŚS.: see above) and Ppp. read for b, c: *ayāṁ yajño bhūvnā. : ayāṁ somo* etc. (our b). TS. has *vedim āhuḥ pāram āntam pṛthivyā yajñām āhur bhūvanasya nābhim : somam āhur vṛ āṣ. re. brahmāi 'vā vācāḥ* etc. The Anukr. absurdly calls the verse a *jagatī* on account of the two redundant syllables in the AV. version of c.

२६२३.न वि जा॑नामि॒ यदि॑वे॒दमस्मि॑ नि॒ण्य: संन॑द्धो॒ मन॑सा चरामि।
य॒दा माग॑न् प्रथम॒जा ऋ॒तस्यादिद् वा॒चो अ॑श्नुवे भा॒गम॒स्या:॥ १५॥

I do not distinguish what this is that I am; I go secret, fastened together with mind; when the first-born of righteousness has come to me, then indeed I attain a share of this speech.

Ppp. agrees with RV. [vs. 37] in putting this verse [and the next] after our vs. 17. The RV. *pada*-text has in c *ā : āgan* [so Muller's five editions and Aufrecht's first : Aufrecht's second, *a :agan*]; our *āoāgan* is better. Ppp. reads *balinā* for *manasā* in b.

२६२४.अपा॒ङ् प्रा॑ङे॑ति स्व॒धया॑ गृभी॒तोऽमर्त्यो॒ मर्त्ये॑ना॒ सयो॑नि:।
ता शश्व॑न्ता विषू॒चीना॑ वि॒यन्ता॒ न्य॑ऽन्यं चि॒क्युर्न नि चि॑क्युरन्यम्॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Offward, forward goes, seized by *svadhā*, the immortal one, of like source with the mortal; the two, constantly going separate apart–the one they noted, the other they noted not.

Haug and Hillebrandt (*Ved. Mythol.*, i. 336, note) both understand *svadhā* here as meaning the offering to the manes, but their conjectural interpretations of the verse are totally discordant. [The vs. is RV. vs. 38 without variant. See the interpretations of Roth and of Bohtlingk as cited under vs. 8 above.–The Kaṭha variant (WZKM. vii. 282) is *āprāñ* for *āpāñ*.–The vs. is found at aAA. ii. 1.8.]

२६२५. सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः॥ १७॥

Seven half-embryos, the seed of existence, stand in front (? *pradiśā*), in Viṣṇu's distribution; they, by thoughts (*dhīti*), by mind, they, inspired, surround on all sides the surrounders.

Or, 'being surrounders.' As noted above, the verse in RV. [vs. 36] and Ppp. stands before our vs. 15. Both 17 and 18 are defective as *jagatīs*. [Cf. Oldenberg, IFA. vi. 184; also Henry, *Actes due dixième Congrès intern. des Orientalistes,* Section I, Inde, p. 45-50, ''Cruelle enigme.''']

२६२६. ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः।
यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्ते अमी समासते॥ १८॥

In the syllable of the verse (*rc*) in the highest firmament, on which all the gods sat down: he who knows not that, what will he do with the verse? they who know that sit together yonder.

RV. [vs. 39] reads *ime* instead of *ami* in d. O. combines *vidúṣ ṭe* just before it. The verse is found also in TV. iii. 10.9[14] and TA. ii. 11.1–in both, with the RV. reading. Its *pratīka* occurs also in GB. i. 22. Read *veda* in c.

२६२७. ऋचः पदं मात्रया कल्पयन्तोऽर्धर्चेन चाक्लृपुर्विश्वमेजत्।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे तेन जीवन्ति प्रदिशश्चतस्रः॥ १९॥

Shaping (*kalpay-*) with measure the step of the verse, they shaped by the half-verse all that stirs; the *brahman* of three feet, many-formed, spread out (*vi-sthā*); by that do the four quarters live.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. to the Prāt. (ii. 93) quotes *ví taṣṭhe* at end of c as an example of the *s* of *sthā* lingualized after *ví* even though the reduplication intervenes; and that establishes *vi taṣṭhe* as the true reading. The majority of the *saṁhitā*-mss. have it; but W.E.O. give *caṣṭe;* Ppp. also have *parirūpaṁ vi caṣṭe.* Only the fourth pāda is found in RV., being i. 164. 42 b (we have 42 a as our 21 e); the same occurs below as xi. 5. 12 d.

२६२८. सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम।
अद्धि तृणमघ्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ २०॥

Mayest you be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat you grass, O inviolable one, at all times, drink clear water, moving hither.

We had this verse [RV. vs. 40] above, as vii. 73. 11.

२६२९. गौरिर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति॥ २१॥

The cow verily lowed, fashioning the seas; one-footed, two-footed [is] she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series (*paṅkti*) of existence; out from her flow apart the oceans.

The five pādas are vs. 41, and 42 a, of the RV. hymn; which, however, reads *gaurīs* for *gāūr id* in a, and *parame vyòman* for *bhūvanasya paṅktiḥ* in d. The RV. vs. 41 occurs also in TB. ii. 4.6[11] [and it is there followed by the RV. vs. 42 entire] and TA. i. 9.4, with the RV. readings, excepting *gauri* at the beginning [and *tāsyām* in TB. for *tāsyds*]. Our pādas b-e, again, are repeated as xiii. 1. 42 below. The verse (12 + 12 : 12 + 11 + 11 = 58) lacks two syllables of being a proper *atiśakvarī* (60 syllables).

२६३०. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यूदुः॥ २२॥

Black the aescent, the yellow eagles, clothing themselves in waters, fly up-to the sky; they have come hither from the seat of righteousness; then, forsooth, with ghī they deluged the earth.

The verse occurs also above as vi. 22. 1, and pādas a-c below in xiii. 3. 9. For parallel passages etc. see the note to vi. 22. 1. It is RV. i. 164.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

47, the last verse of the RV. hymn that is included in the AV. text here (RV. vss. 43-46 are our 25-28 below), although of the remaining five Rv. vss. all but one (51) are found in other parts of our text.

२६३१. अपादेति प्रथमा पद्वतीनां कस्तद् वां मित्रावरुणा चिकेत।
गर्भो भारं भरत्या चिदस्या ऋतं पिपर्त्यनृतं नि पाति॥ २३॥

She that is footless goes first of them (fem.) that have feet : who understood (*ā-cit*) that of you, O Mitra and Varuṇa? the embryo brings (*ā-bhṛ*) the burden of her; she (?) fills (? *pṛ*) truth, protects (*ni-pā*) untruth.

The last pāda is especially obscure : he? or she? or it? and which root *pṛ*, 'fill' or 'pass'? The verse is RV. i. 152. 3, where we read *tārīt* instead of *pāti* at the end, and *asya* for *asyās* at end of c. Ppp. also has *tārīt*, but, instead of *ā cid asyāḥ* (or *asya*), it reads *ād ṛtasya*.

२६३२. विराड् वाग् विराट् पृथिवी विराडन्तरिक्षं विराट् प्रजापतिः।
विराण्मृत्युः साध्यानामधिराजो बभूव तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु॥ २४॥

Virāj (is] speech, *virāj* earth, *virāj* atmosphere, *virāj* Prajāpati; *virāj* became death, the over-king of the perfectible (*sādhyā*); in his control are what was, what is to be; let him put in my control what was, what is to be.

[Prose.] This verse, with all that follows it, is wanting in Ppp. The Anukr. reckons the whole first part to the pause as one pāda (20 syllables, a *kṛti*-pāda); the *pada*-text understands it as two, dividing after *pṛthivī*.

२६३३. शुक्रमयं धूममारादपश्यं विषूवता पर एनावरेण।
उक्षाणं पृश्निमपचन्त वीरास्तानि धर्माणि प्रथमान्यासन्॥ २५॥

The dung-made smoke I saw from far, with the dividing one, thus beyond the lower; the heroes cooked a spotted ox (*ukṣan*); those were the first ordinances.

The construction and sense of b area very obscure. The verse is 43 of RV. i. 164, and the remaining three follow in order. [Henry, *Mem. de la Soc. de linguistique*, ix. 247, ciws the vs.]

२६३४. त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्।
विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य ददृशे न रूपम्॥ २६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Three hairy ones look our seasonably; in the (a?) year one of them shears itself; another looks upon all with might (*śacībhis*); of one is seen the rush, not the form.

The RV. version [vs. 44] has in c *viśvam eko abhí caṣṭe;* our *abhicāṣṭ e* is a regular case of antithetical accent. The RV. *pada*-text does not divide *saṁvatsare.* Haug interprets the verse of the three forms of Agni; Hillebrandt (*Ved. Mythol.,* i. p. 472), of the moon (!?), sun, and wind.

२६३५. चत्वारि॒ वाक् परि॑मिता प॒दानि॒ तानि॑ विदुर्ब्राह्म॒णा ते म॑नी॒षिण॑:।
गुहा॒ त्रीणि॒ निहि॑ता॒ नेङ्ग॑यन्ति तु॒रीयं॑ वा॒चो म॑नु॒ष्या॒ वदन्ति॥ २७॥

Speech [is] four measured out quarters (*padā*); those are known by Brahmans who are skilful; three, deposited in secret, they do not set in motion (*iṅgay-*); a fourth of speech human beings speak.

This verse is found, without variant, in TB. (ii. 8. 85) and ŚB. (iv. 1. 3^{17}), as well as in RV. [vs. 45]. Our Bp.^{2}D.Kp. read *nā : īṅgayanti* in c.

२६३६. इन्द्रं॑ मि॒त्रं वरु॑ण॒मग्नि॑मा॒हुर॑थो॑ दि॒व्यः स सु॑प॒र्णो ग॒रुत्मा॑न्।
एकं॒ सद् विप्रा॑ बहु॒धा व॑दन्त्य॒ग्निं य॒मं मा॑त॒रिश्वा॑नमाहुः॥ २८॥

They call [him] Indra, Mitra, Varuṇa, Agni; likewise he [is] the heavenly winged eagle; what is one the sages (*vípra*) name (*vad*) variously; they call [him] Agni, Yama, Mātariśvan.

Our *pada*-text differs from that of RV. [vs. 46] by dividing *bahuodha.*

[The fifth *anuvāka,* with 2 hymns and 50 verses, ends here.]

[One of our mss., P., sums up the book as of 8 *artha-sūktas* [their vss. number 214] and 7 *paryāya-sūktas* [hymns 6 and 7 : their !'s number 62 + 26 = 88] or "15 *sūktas* of both kinds" reckoned together. Cf. the introduction, p. 517. The same mss., P., sums up the *avasānarcas* [of hymns 6 and 7] as 99 [73 + 26] and the "verses of both kinds" as 313 [that is 214 + 99] : but dodex 1. gives 302 [that is 214 + 88.]

॥इति नवमं काण्डं समाप्तम्॥

[The twenty-first *prapāṭhaka* ends here.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ दशमं काण्डम्॥

Book X

[This tenth book is the third of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, reference should again be made to page 471. The Old Anukramaṇī describes the length of hymns 1, 2, 5, 6, 7, 8, and 10 by giving the overplus of each hymn over 30 verses. The assumed normal length in the case of book ix. seems to be 20 verses. The whole book has been translated by Victor Henry, *Les livres X, XI, et XII de l'Atharva-veda traduits et commentes,* Paris, 1896. The *bhāsya* again is lacking. There are no *paryāya*-hymns in this book.]

[The *anuvāka*-division of the book (as noted above, page 472) is into five *anuvākas* of two hymns each. The ``decad'' division likewise is as described on page 472. A tabular conspectus for this book also may be acceptable :

Anuvākas 1 2 3 4 5

Hymns 1 2 3 4 5 6 7 8 9 10

Verses 32 33 25 26 50 35 44 44 27 34

Decad-div. 10+10+12 10+10+13 10+10+5 10+10+6 5 tens 3 tens+5 3 tens+14 3 tens+14 10+10+7 10+10+14

Sum of verses, 350. The sum of ``decad'' *-sūktas* is 35. In this book, therefore, the average length of the ``decad'' *-sūktas* is precisely 10 verses.]

1. Against witchcraft and its practisers

Found also in Paipp. xvi. The hymn (vs. I) is quoted in Kauś. 39. 7, with several others, in a ceremony against witchcraft, and several of its verses or parts of verses elsewhere. The Vait. uses only one half-verse (21 c, d).

[१ - कृत्यादूषण सूक्त]

[ऋषि- प्रत्यङ्गिरस। देवता- कृत्यादूषण। छन्द- अनुष्टुप्, १ महाबृहती, २ विराट् गायत्री, ९ पथ्यापंक्ति, १२ पंक्ति, १३ उरो बृहती, १५ चतुष्पदा विराट् जगती, १६, १८ त्रिष्टुप्, १७, २४ प्रस्तार पंक्ति, १९ चतुष्पदा जगती, २० विराट् प्रस्तार पंक्ति, २२ एकावसाना द्विपदार्ची उष्णिक्,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२३ त्रिपदा भुरिक् विषमा गायत्री, २८ त्रिपदा गायत्री, २९ मध्ये ज्योतिष्मती जगती, ३२ द्वप्रनुष्टुप् गर्भा पञ्चपदातिजगती]

२६३७. यां कल्पयन्ति वहतौ वधूमिव विश्वरूपां हस्तकृतां चिकित्सवः।
सारादित्वप नुदाम एनाम्॥ १॥

She whom the adepts (*cikitsū*) prepare, all-formed, hand-made, like a bride at a wedding–let her go far off; we push her away.

`She,' because *kṛtyā* 'witchcraft' is feminine. The name, *mahābṛhatī*, given to the verse, is improperly applied, [if we understand it as defined by RV. Prāt. xvi. 48 : here is meant rather that defined as of three *jāgata* pādas (12 + 12 : 11) at *Ind. Stud.* viii. 243].

२६३८. शीर्षण्वती नस्वती कर्णिनी कृत्याकृता संभृता विश्वरूपा।
सारादित्वप नुदाम एनाम्॥ २॥

Having a head, having a nose, having ears, put together, all-formed, by the witchcraft-maker–let her go far off; we push her away.

The additon of a *ca* at the end of a would rectify the meter, and justify the Anukr. The *pada*-reading *ṣīrṣaṇovātī* is by Prāt. iv. 99, and the word is quoted there in the comment as an example. Ppp. puts the adjectives in the accus., and reads, instead of our c : *pratyak pra hiṇmasi yaṣ cakāra tum ṛcchatu* : cf. vs. 5 c and v. 14. 11 c.

२६३९. शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता।
जाया पत्या नुत्तेव कर्तारं बन्धुच्छतु॥ ३॥

Śūdra-made, king-made, woman-made, made by Brahmans (*brakmān*), like a wife expelled (*nuttā*) by her husband, let her go to her maker, as connection.

Either 'as her' or 'as his connection`; Ppp. decides for the former, reading *bandhum* [for our *bāndhu*]. [W`s alternative seems to be : *bāndhum* must be in apposition with *kartāram;* but *bāndhv* (p. *bāndhu*) must be a neuter (as at v. 13. 7) and so in apposition with the subject-nominative, *kṛtyā* understood.]

२६४०. अनयाहमोषध्या सर्वाः कृत्या अदूदुषम्।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु॥ ४॥

With this herb have I spoiled all witchcrafts–what one they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have made in the field, what in the kine, or what in your men.

This is a repetition of iv. 18. 5, above. The Anukr. here, as there, takes no notice of the defective last pāda.

२६४१. अघमस्त्वघकृते शपथः शपथीयते।
प्रत्यक् प्रतिप्रहिण्मो यथा कृत्याकृतं हनत्॥५॥

Let evil be to the evil-doer, a curse to the curser; backward we send [her] forth back, that she may slay the witchcraft-maker.

Ppp. reads for a *kṛtyās santu kṛtykārte,* and, for, c, d *pratyak pratipravartaya yaṣ cakāra tum ṛcchatu.* To read in our c *hiṇmasi* (as Ppp. in vs. 2 c) would rectify the meter, of whose irregularity the Anukr. takes no notice. The *pada*-reading *pratioprahiṇmaḥ* is by Prāt. iv. 95; the world is quoted there in the comment as example.

२६४२. प्रतीचीनं आङ्गिरसोऽध्यक्षो नः पुरोहितः।
प्रतीचीः कृत्या आकृत्यामून् कृत्याकृतो जहि॥६॥

Opposed [is] the Āṅgirasa, our appointed (*purohita*) overseer; do you, having turned the witchcrafts in the opposite direction, slay yonder witchcraft-makers.

Ppp. is corrupt, mixing up our verses 6 and 7. It combines *pratīcinā ``ṅgi-* in 6 a.

२६४३. यस्त्वोवाच परेहीतिं प्रतिकूलमुदाय्यम्।
तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः॥७॥

He who said to you ``go forth,'' against the current, up-stream, him, O witchcraft, do you return against; seek not us who are innocent.

Of this verse is legible in Ppp. *udāyyam* in b; as for our mss., they cannot be relied upon in the least to distinguish *pya* and yya, but the majority rather favour *udāyyām,* while P. reads *-āryyam,* D. *-ājyam* (?), W. *-āhyam.* Neither word has been found anywhere else, but doubtless *udāpyam* is the true form.

२६४४. यस्ते परूंषि संदधौ रथस्येवर्भुर्धिया।
तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः॥८॥

He who put together your joints, as an *ṛbhū* [those] of a chariot with skill (*dhi*), to him go you; there is your going; this person is unknown to you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the *saṁhitā*-mss. read *-va rbhur* in b.

२६४५. ये त्वा कृत्वालेभिरे विद्रुला अभिचारिणः।
शम्भ्वी३दं कृत्यादूषणं प्रतिवर्त्म पुनःसरं तेन त्वा स्नपयामसि॥९॥

They who, having made, took hold of you, cunning sorcerers–this is a healthful (*śambhū*) spoiler of witchcraft, counteracting, reverting; therewith do we bathe you.

The address changes, as often elsewhere, from the witchcraft to the bewitched person. Ppp. reads, in c, *vidma* for *śambhu*, and, in d, *pratisaram*. Our text ought to read in c *śambhv ìdām*, although all the mss. happen to agree here in lengthening the *i*.

२६४६. यद् दुर्भगां प्रस्नपितां मृतवत्सामुपेयिम।
अपैतु सर्वं मत् पापं द्रविणं मोप तिष्ठतु॥१०॥

In that we havae come upon the ill-portioned one (fem.), bathed forth, whose young (*-vatsā*) is dead–let all ill (*pāpā*) go away from me; let property come to (*upa-sthā*) me.

The *pada*-mss. have in b *upa-eyimā*, and combination to *upeyimā* falls under the rule Prāt. iii. 38, although the *ā* contained in *eyimā* (= *â-īyimā*) does not appear [as *ā*] in the *pada*-text. [Ppp. ends a corruptly with *prṣṇipathām*.]

२६४७. यत् ते पितृभ्यो ददतो यज्ञे वा नाम जगृहुः।
संदेश्या३त् सर्वस्मात् पापादिमा मुञ्चन्तु त्वौषधीः॥११॥

In that they have taken (*grah*) the name of you giving to the Fathers, or at the sacrifice–let these plants free you from all ill that is designed (? *saṁdeṣya*).

It might be also (in a, b) 'those giving to the Fathers have taken the name of thee' (Ludwig. 'your Fathers'). *Saṁdeṣyā* is very obscure. The first half-verse is wholly corrupt in Ppp.

२६४८. देवैनसात् पित्र्यान्नामग्राहात् संदेश्या दभिनिष्कृतात्।
मुञ्चन्तु त्वा वीरुधो वीर्येण ब्रह्मणा ऋग्भिः पयसा ऋषीणाम्॥१२॥

From sin against the gods, against the Fathers, from name-taking, that is designed, that is devised against [any one], let the plants free you by their energy (*vīryā*), with spell (*brahman*), with verses, with milk of the seers.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'Milk' (*pāys*) in the last pāda looks like a corrupt reading, but Ppp. appears to have the same; Bp.E. accent *payasā*. [As for the combinations of *-ā ṛ-*, see note to Prāt. iii. 46.] Several mss. (Bp.O.p.m.R.T.K.) read *pitryāt* in a. The verse, which ought to be called an *anuṣṭubgarbhā triṣṭubh* (11 + 8 : 11 + 11 = 41), is very foolishly described by the Anukr. as a *paṅkti*, because it contains nearly (and can easily be reduced to precisely) 40 syllables.

२६४९. यथा॒ वात॑श्च्या॒वय॑ति॒ भूम्या॑ रे॒णुम॒न्तरि॑क्षाच्चा॒भ्रम्।
ए॒वा मत् सर्वं॑ दुर्भू॒तं ब्र॒ह्मनु॑त्तमपा॒यति॥ १३॥

As the wind sets in motion the dust from the earth and the cloud (*abhrā*) from the atmosphere, so from me may everything of evil nature go away, pushed by the spell (*brahman*).

२६५०. अप॑ क्राम॒ नान॑दती॒ विन॑द्धा गर्द॒भीव॑।
क॒र्तॄन् न॑क्षस्वे॒तो नु॒त्ता ब्र॒ह्मणा वी॒र्या॒वता॥ १४॥

Step away, making much noise, like an unfastened she-ass; attain your makers, pushed hence by an energetic spell.

Some of the mss. (O.p.m.K.) read *kartren* in c, as in other such cases.

२६५१. अ॒यं पन्था॑: कृ॒त्येति॑ त्वा नयामोऽभि॒प्रहि॑तां॒ प्रति॑ त्वा॒ प्र हि॑ण्मः।
तेना॒भि या॑हि भञ्ज॒त्यन॑स्वतीव वा॒हिनी॑ वि॒श्वरू॑पा कुरू॒टिनी॑॥ १५॥

Saying "this is the road, O witchcraft," we conduct you; you that wast sent forth against [us] we send forth back again; by that [road] go against [them], breaking, like a draft-cow with a cart, all-formed, wearing a wreath (? *kurūṭín*).

The last word is found only here, and has to be rendered conjecturally (with the Pet. Lexx.). All the *saṁhitā*-mss. [or rather, most of them : see also note to Prāt. iii. 35] combine *kṛtye`ti* [and thus indeed the meter requires us to pronounce]; but our edition restores the more correct reading [*kṛtya iti*], since the Prāt. does not countenance the irregularity; we should expect to find it with vandane'va (in ii. 56). Ppp. reads at the beginning *ayaṁ panthā 'pinayāmi tvā kṛtye prahitāṁ prati* etc.; in c [or rather c-d], *tuñjaty anasvinī 'va*. In the Anukr. it seems as if *catuṣpadā* must be a misreading for *pañcapadā* (11 + 11 : 8 + 8 + 8 = 46) : but compare vs. 19.

२६५२. परा॑क् ते॒ ज्योति॒रप॑थं ते अ॒र्वाग॒न्यत्रा॒स्मदय॑ना कृणुष्व।
पर॑णेहि नव॒तिं ना॒व्या॒३ अति॑ दु॒र्गाः स्रो॒त्या मा क्ष॑णिष्ठाः पर॑रेहि॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Offward is light for you, hitherward is no road for you; make your goings elsewhere than [toward] us; go you by a distant [road] beyond ninety difficult navigable streams; do not wound yourself; go away.

One would like to emend *kṣaṇiṣṭhās* in d, perhaps to *kṣaṇiṣṭhās* 'be patient' i.e. 'linger'; Ppp. has instead *ghāniṣṭhāṣ*, which unfortunately gives no help. Ppp. also combines *nāvyā 'ti* in c; and the description of the Anukr. appears to sanction it.

२६५३. वातं इव वृक्षान् नि मृणीहि पादय मा गामश्वं पुरुषमुच्छिष एषाम्।
कर्तॄन् निवृत्येतः कृत्येऽप्रजास्त्वाय बोधय॥ १७॥

As the wind the trees, do you crush (*mṛ*) down, cause to fall; do not leave of them cow, horse, man; turning back, O witchcraft, from here to your makers, awaken them to childlessness.

Here, in c, even a majority of the mss. (W.I.O.D.T.K.) read *kartren*. Ppp. combines at the beginning *vāte 'va*, as the meter demands, and as the Anukr. assumes; *ūchiṣai 'ṣām* is doubtless also the real reading in b.

२६५४. यां ते बर्हिषि यां श्मशाने क्षेत्रे कृत्यां वलगं वा निचख्नुः।
अग्नौ वा त्वा गार्हपत्येऽभिचेरुः पाकं सन्तं धीरतरा अनागसम्॥ १८॥

What [witchcraft] they buried for you in the *barhis*, what in the cemetery, [what] witchcraft or secret spell (*valagā*) in the field, or practised against you in the householders' fire–they, being wiser, [against you] who art simple, innocent.

Ppp. helps both meter and sense by inserting *cakrus* before *barhiṣi* in a; it also arranges *kṛtyāṁ kṣetre* in b, combines *dhīratarā 'nāg-* at the end, and adds, to complete the verse, *tam* [so Roth's Collation ! for *tām*?] *ito nāṣayāmasi*. The Anukr. notices neither the deficiency in a nor the redundancy in d.

२६५५. उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम्।
तदेतु यत आभृतं तत्राश्व इव वि वर्ततां हन्तु कृत्याकृतः प्रजाम्॥ १९॥

We have found out (*anu-vid*) the hostile sneaking magic (? *kārtra*) that was applied, perceived (*? anu-budh*), buried : let that go whence it was brought; there let it roll about like a horse; let it slay the progeny of the witchcraft-maker.

Ppp. reads in c *ūgatam* for *ābhṛtam*, and combines in d *aśve 'va*, as called for by the meter. The Anukr. is as bad in its treatment of this verse as of 15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६५६. स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि।
उत्तिष्ठैव परेहीतोऽज्ञाते किमिहेच्छसि॥ २०॥

There are knives of good metal in our house; we know your joints, O witchcraft, how many they are; just stand up; go away from here; unknown one, what seekyou here?

That is, 'you who art no acquaintance of ours.' The Anukr. is much more scrupulous than usual in calling the verse (12 + 11 : 8 + 8 = 39) *virāj* [scanning a perhaps as 11]. Ppp. begins with *svayasā*. The third pāda is quoted in Kauś. 39. 19.

२६५७. ग्रीवास्ते कृत्ये पादौ चापि कर्त्स्यामि निर्द्रव।
इन्द्राग्नी अस्मान् रक्षतां यौ प्रजानां प्रजावती॥ २१॥

Thy neck-nones (*grīvā*), O witchcraft, and your (two) feet I will cut up; run you out; let Indra-and-Agni defend us, they who are of progeny rich in progeny.

Prajavatī at the end looks like a corruption of *prajapatī*, which Ppp. reads [R's collation has *prajapatī*]. Ppp. also has in c *enāṁ vṛścatā*. But Kauś., which quotes the last half-verse in full in 5. 2, reads *prajāvatī*. The same half-verse appears also by *pratīka* in Vait. 8. 6 (unless Vait. takes it rather from Kauś.).

२६५८. सोमो राजाधिपा मृडिता च भूतस्य नः पतयो मृडयन्तु॥ २२॥

King Soma [is] our over-ruler and favourer (*mṛḍitṛ*); let the lords of being favour us.

The verse properly contains 22 syllables (11 + 11), and should therefore, be called a *sāmnī triṣṭubh*. Ppp. reads in b *ṛtasya naṣ*.

२६५९. भवाशर्वावस्यतां पापकृते कृत्याकृते।
दुष्कृते विद्युते देवहेतिम्॥ २३॥

Let Bhava-and-Śarva hurl (*as*) at the evil-doer, the witchcraft-maker, the ill-doer, the missile of the gods, the lightning.

Ppp. reads in a *pāpakṛtvane* [which is metrically much better]. The definition of the verse by the Anukr. is very stupid; it is plainly two *triṣṭubh* pādas, with an intruded word of three syllables (either *duṣkṛte* or *vidyūtam*; either could be spared). The mss. insert a cesura-mark after *kṛtyākṛte*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६६०. यद्येयथ द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा।
सेतो३ष्टापदी भूत्वा पुनः परेहि दुच्छुने॥ २४॥

If you came at [as] biped, as quadruped, put together by the witchcraft-maker, all-formed, do you, becoming octoped, go away again from here, O misfortune !

The verse has the same structure as 20. The *pada*-text here and in vs. 28 reads *ā-iyātha*.

२६६१. अभ्यञ्क्ताक्ता स्वरंकृता सर्वं भरन्ती दुरितं परेहि।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम्॥ २५॥

Anointed, smeared, well-adorned, hearing all difficulty, go you away; recognize (*jña*), O witchcraft, your maker, as a daughter her own father.

The definition of this verse appears to be omitted in the Anukr., as we can hardly be meant to take it for an *anuṣṭubh*. The first pāda is capable of being crowded together into 8 syllables, or expanded into 12 (either procedure being about equally strained), making the verse either an *urobṛhatī* or a *prastārapaṅkti*. It is quoted in Kauś. 39. 18.

२६६२. परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय।
मृगः स मृगयुस्त्वं न त्वा निर्कर्तुमर्हति॥ २६॥

Go away, O witchcraft; stand not; lead, as it were, the track of one pierced; it is a deer, you a deer-hunter; it is unable to put you down.

`Lead,' in b, appears to be used in the sense of 'follow`; the 'track' is doubtless that of the maker : [cf. note to xi. 2 13]. The *pada*-text divides *mṛgaoyūḥ* : cf. Prāt. iii. 18.

२६६३. उत हंन्ति पूर्वासिनं प्रत्यादायापरं इष्वा।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति॥ २७॥

Also the after one (*āpara*) slays with an arrow, fitting it (?), the one shooting (*-āsin*) in front; also of the front one, smiting down, the after one smites down in return.

This obscure and probably corrupt verse gets no help from Ppp., which merely reads *uto* for *uta* in c. The Pet. Lex. suggests emendation of *-dāya* to *-dhāya* in b, and the translation implies the change.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६६४.एतद्धि शृणु मे वचोऽथेहि यतं एयथ।
यस्त्वा चकार तं प्रति॥ २८॥

Hear you, verily, these words of mine; then go whence you camest, to meet him who made you.

Ppp. reads at the end *punaḥ* for *prati*.

२६६५.अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः।
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि पुर्णाल्लघीयसी भव॥ २९॥

The slaying of an innocent person is indeed fearful, O witchcraft; slay you not our cow, horse, man; wheresoever you are set down, from there we make you stand up; become you lighter than a leaf.

The *pada*-text has in d *ūt : sthāp-*; the example of the omitted *s* is quoted under Prāt. ii. 18. The verse (10 + 10 : 8 + 8 = 44) is very badly defined by the Anukr. Ppp. reads in a *-hatyam* and *bhīmam*.

२६६६.यदि स्थ तमसावृता जालेनाभिहिता इव।
सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि॥ ३०॥

If you are covered (*ā-vṛ*) with darkness, like those who are girt (abhi-dhā) with a net–having torn up (*sam-lup*) all witchcrafts from here, we send them forth again to the maker.

The *pada*-text strangely reads *āovṛtā* in a, instead of *-tāḥ*.

२६६७.कृत्याकृतो वलगिनोऽभिनिष्कारिणः प्रजाम्।
मृणीहि कृत्ये मोच्छिषोऽमून् कृत्याकृतो जहि॥ ३१॥

The progeny of the witchcraft-maker, of him of secret spells, of him that devises against [others], O witchcraft, do you kill; do not leave [them alive]; slay yonder witchcraft-makers.

Ppp. uses the singular in d.

२६६८.यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहात्युषसश्च केतून्।
एवाहं सर्वं दुर्भूतं कर्त्रं कृत्याकृतां कृतं हस्तीव रजो दुरितं जहामि॥ ३२॥

As the sun is freed out of darkness, [and] quits the night and the ensignsof the dawn, so do I quit all evil-natured magic made by the witchcraft-maker, as an elephant the difficult haze (*? rājas*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. puts *tamasas* before *mucyate* in a, reads *ketum* at end, of b, and omits d altogetehr. The verse (12 + 11 : 8 + 8 +11 = 50) lacks two syllables of being a full *atijagatī* (52). The *pratīka (yathā sūrya*) is quoted in Kauś. 39. 26; but the comm. regards vii. 13. 1, and not this, as the verse intended.

[The quoted Anukr. says *dve* (i.e. 2 above the norm of 30)].

2. The wonderful structure of man

Found also (except vss. 8, 18, 23, 28) in Paipp. xvi. (in the verse-order 1-7, 26, 27, 9-12, 17, 15, 13, 14, 16, 22, 19, 24, 25, 20, 21, 30, 29, 31, 32, 33). Quoted (vs. 1) in Vait. 37. 19, together with the other *puruṣ asūkta* (xix. 6), in the *puruṣamedha* or human sacrifice; not noticed in Kauś.

[२ - ब्रह्मप्रकाशन सूक्त]

[ऋषि- नारायण। देवता- ब्रह्मप्रकाशन, पुरुष (३१-३२ साक्षात्परब्रह्म प्रकाशन)। छन्द- अनुष्टुप्, १-४, ७-८ त्रिष्टुप्, ६, ११ जगती, २८ भुरिक् बृहती।]

२६६९. केन॒ पाष्णी॑ आभृ॑ते पूरु॑षस्य॒ केन॑ मां॒सं संभृ॑तं॒ केन॑ गु॒ल्फौ।
केना॒ङ्गुली॑: पेश॑नी॑: केन॒ खानि॒ केनो॑च्छ्ल॒ङ्खौ म॑ध्य॒तः कः
प्र॑ति॒ष्ठाम्॥ १॥

By whom were brought the two heels of a man (*pūruṣa*)? by whom was his flesh put together? by whom his two ankle-joints (*gulphā*)? by whom his cunning (*peṣana*) fingers? by whom his apertures? by whom his (two) *uchlakhās* in the midst? who [put together] his footing (*pratiṣṭha*)?

The *pada*-text divides *utoślakhāū*, as if there were such a word as *ślakha*. Ppp. reads. instead of *keno 'chlakhau, keno 'cchinaṁ ko;* also, in a, *pārṣṇīy ābhṛte pauruṣasya*; and, in c, *peṣinīṣ. Peṣana* in more literally 'arranging, adorning.'

२६७०. कस्मा॒न्नु गु॒ल्फावध॑रावकृण्वन्नष्ठी॒वन्ता॒वुत्त॑रौ॒ पूरु॑षस्य।
जङ्घे॑ नि॒र्ऋत्य॒ न्य॑दधुः क्व॒स्विज्जानु॑नोः स॒न्धी क उ॒ तच्चि॑केत॥ २॥

From what, now, did they make a man's two ankle-joints below, his two knee-joints above? separating (? *nir-ṛ*) his two back-thighs (*jāṅghā*), where, forsooth, did they set them in? the two joints of his knees–who indeed understands (*cit*) that?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nirrtya is a difficult and doubtful expresion here. Ppp. reads *nirṛtijaṅghe ni dadhuḥ;* also, in d, *saṁdhīm ū ca jānā*. In **b** it has again *pauruṣasya*.

२६७१. चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम्।
श्रोणी यदूरू क उ तज्जजान याभ्यां कुसिन्धं सुदृढं बभूव॥ ३॥

There is joined, fourfold (*causṭaya*), with closed (*sāṁhita-*) ends, above the two knees, the pliant (*śithirā*) trunk; what the hips are, the thighs–who indeed produced (*jan*) that, by which the body (*kūsindha*) became very firm?

Ppp. reads *saṁhatantaṁ* in a, and *sadhṛtam* in **d**.

२६७२. कति देवाः कतमे त आसन् य उरौ ग्रीवाश्चिक्युः पूरुषस्य।
कति स्तनौ व्यदधुः कः कफोडौ कति स्कन्धान् कति पृष्टीरचिन्वन्॥ ४॥

How many gods [and] which were they, who gathered (*ci*) the breast, the neck-bones of man? how many disposed the two teats? who the two collar-bones (? *kaphoḍā*)? how many gathered the shoulder-bones (pl.)? how many the ribs?

Ppp. has again *pauruṣasya* in b. In c it reads *ni dadhuṣ kaṣ kapolau*. The mss. are extremely discordant as to the form of the word which our edition gives as *kaphauḍāū*; that is the reading of Bp.W.D.; P.M.R.s.m. have *kapheḍāū*, I *kaphaujhāū*, E.O.R.p.m.T.K. *kaphoḍāū* (which accordingly has the most authority in its favour [all SPP's mss. read so]); several *saṁhitā*-mss. (P.M.T.O.p.m.R.s.m.) have *kāṣ* before it. The meaning given is, of course, conjectural only; 'collar-bone' is Ludwig's guess, and seems to suit the connection (though that is a rather weak ground of preference) better than the '*perhaps* elbow' of the Pet. Lexx. The Anukr. takes no notice of the lacking syllable in a.

२६७३. को अस्य बाहू समभरद् वीर्यं करवादिति।
अंसौ को अस्य तद् देवः कुसिन्ध्रे अध्या दधौ॥ ५॥

Who brought together his two arms, saying ``he must perform heroism``? what god then set on his two shoulders upon the body (*kūsindha*)?

[Ppp. has *kṛṇavān* for *karavāt* in b, and, for **d**, *kvasindhād adhādadhi*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६७४.क: स॒प्त खानि॒ वि त॑तर्द शी॒र्षणि॒ कर्णा॑वि॒मौ नासि॑के॒ चक्षणी॒ मुख॑म्।
येषां॑ पुरु॒त्रा वि॑ज॒यस्य॑ म॒ह्मनि॒ चतु॑ष्पादो द्वि॒पदो॒ यन्ति॒ याम॑म्॥६॥

Who bored out the seven apertures in his head–these ears, the nostrils, the eyes, the mouth? in the might of whose conquest (*vijaya*) in many places quadrupeds [and] bipeds go their way.

Bp. reads at the end.*yaman*. Ppp. puts *nāsike* after *cakṣaṇī*, and reads in c *vijāyasya mahamani*, and at the end *yomūn*. The Anukr. does not heed that d is a *triṣṭubh* pāda.

२६७५.हन्वो॑र्हि जि॒ह्वाम॑दधात् पुरू॒चीमध॑ा म॒हीमधि॑ शिश्राय॒ वाच॑म्।
स आ व॑रीवर्ति॒ भुव॑नेष्व॒न्तरपो॒ वसा॑न॒: क उ॒ तच्चि॑केत॥७॥

Since in his jaws he put his ample (*purūci*) tongue, then attahced (*adhi-śri*) [to it] great voice; he rolls greatly on among existences, clothing himself in the waters : who indeed understands that?

With c is to be compared ix. 10. 11 d, the irregularity of the pāda is not noticed by the Anukr. Ppp. reads instead of c : *sa ā varīvarti mahinā vyomaṁ : avasānaṣ kata cit pra veda.* Our text ought to read *vaarīvartti.*

२६७६.मु॒स्तिष्क॑मस्य यत॒मो ल॒लाट॑ं क॒काटि॑कां प्रथ॒मो य: क॒पाल॑म्।
चि॒त्वा चित्यं॑ हन्वो॒: पूरु॑षस्य॒ दिवं॑ रुरोह कत॒म: स दे॒व:॥८॥

Which was that god who [produced] his brain, his forehead, his hindhead (? *kakaṭikā*), who first his skull, who, having gathered a gathering in man`s jaws, ascended to heaven?

D. reads *cityām* in c; all the mss. agree in *ruroha*, although *ruroha* is obviously required. [Otherwise Henry.] The verse, as noted above, is wanting in Ppp.

२६७७.प्रि॒याप्रि॒याणि॑ बहु॒ला स्वप्न॑ं संबाधत॒न्द्य:।
आन॒न्दानु॒ग्रो नन्दां॑श्च॒ कस्मा॑द् वहति॒ पूरु॑ष:॥९॥

Numerous things dear and not dear, sleep, oppressions and wearinesses, delights and pleasures–from where does formidable man bring (*vah*) them?

Ppp. reads in b *-tandriyaḥ*, and d again *paur-*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६७८.आर्तिरर्वर्तिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः।
राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः॥ १०॥

Whence now in man [come] mishap, ruin, perdition, misery, accomplishment, success, non-failure? whence thought (*matí*), uprisings (*úditi*)?

The minor Pet. Lex. suggests for *úditi* 'end, disappearance.' Ppp. reads in b *kuto 'dhi pur-. Vyṛddhis* instead of *dvy-* would improve both sense and meter.

२६७९.को अस्मिन्नापो व्यदधाद् विषूवृतः पुरूवृतः सिन्धुसृत्याय जाताः।
तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः॥ ११॥

Who disposed in him waters, moving apart, much moving, produced for river-running, strong (*tīvrā*), ruddy, red, dark and turbid, upward, downward, crosswise in man?

Ppp. reads in a *āpo dadhāt,* and in c combines (as the meter requires us to read) *tīvrā 'ruṇā.* The verse (8 + 8 + 7 : 11 + 11 = 45) is very stupidly defined as *jagataī* by the Anukr.

२६८०.को अस्मिन् रूपमदधात् को महानं च नाम च।
गातुं को अस्मिन् कः केतुं कश्चरित्राणि पूरुषे॥ १२॥

Who set form in him? who both bulk (*mahmān*) and name? who [set] in him progress (*gātū*)? who display (*ketū*)? who [set] behaviours (*caritra*) in man?

Ppp. again *pauruṣe* at the end.

२६८१. को अस्मिन् प्राणमवयत् को अपानं व्यानमु।
समानमस्मिन् को देवोऽधि शिश्राय पूरुषे॥ १३॥

Who wove in him breath? who expiration and respiration (*vyānā*)? what god attached (*adhi-śri*) conspiration (*samānā*) to man here?

Ppp. reads *adadhāt* in **a**, and again *pauruṣe.*

२६८२.को अस्मिन् यज्ञमदधादेको देवोऽधि पूरुषे।
को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम्॥ १४॥

What one god set sacrifice in man here? who (set) in him truth? who untruth? whence [comes] death? whence the immortal?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads, for b etc, *eko 'gre adhi pauruṣe : ko anṛtaṁ ko mṛtyuṁ ko amṛtaṁ dadhau.*

२६८३.को अ॑स्मै॒ वास॒: पर्यदधा॒त् को अ॒स्यायु॑रकल्पयत्।
बल॑ं को अ॑स्मै॒ प्रायच्छ॒त् को अ॑स्याकल्पयज्ज॒वम्॥ १५॥

Who put about him clothing (*vasas*)? who prepared (*kalpay-*) his life-time? who extended to him strength? who prepared his swifness?

Ppp. reads for a *ko vāsasā pari dadhāt,* and elides *ko 'syā-* in d.

२६८४.केनापो॒ अन्व॑तनुत॒ केनाह॑रकरोद् रु॒चे।
उ॒षस॑ं केनान्वैन्द्ध॒ केन॑ सायंभ॒वं द॑दे॥ १६॥

With what did he stretch the waters along? with what did he make the day to shine? with what did he kindle (*anu-idh*) the dawn? with what did he give the coming-on of evening?

The *pada*-text reads *apaḥ* (as in 11 a) in a. Ppp. elides *'nv* after it. [For *aindha,* cf. *Gram.* § 684 c.]

२६८५.को अ॑स्मि॒न् रेतो॒ न्य॒दधा॒त् तन्तु॒रा ता॑यता॒मिति॑।
मे॒धां को अ॑स्मि॒न्नध्यौह॒त् को बा॒णं को नृ॒तौ द॑धौ॥ १७॥

Who put in him seed, saying ''let his line be extended''? who conveyed into him wisdom? who gave (*dhā*) [him] music? who dances?

Ppp. has, for a, *ko 'smin 'reto 'dadhāt;* at end of b, *itaḥ*; for d, *ko vāśāṁ ko anṛtaṁ dadhau.*

२६८६.केने॒मां भूमि॑मौर्णो॒त् केन॒ पर्य॑भव॒द् दिव॑म्।
केना॒भि म॒ह्ना पर्वता॒न् केन॒ कर्मा॑णि॒ पूरु॑षः॥ १८॥

With what did he cover this earth? with what did he surround the sky? by what is man a match for (*obhi*) mountains in greatness? by what, for deeds?

This verse, as noted above, is wanting in Ppp.

२६८७.केन॑ पर्ज॒न्यम॒न्वे॑ति॒ केन॒ सोम॑ं विचक्ष॒णम्।
केन॑ य॒ज्ञं च॑ श्र॒द्धां च॒ केना॑स्मि॒न् निहि॑तं॒ मन॑:॥ १९॥

With what does he go after Parjanya? with what [after] the outlooking Soma? with what [after] both sacrifice and faith? by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

whom was mind put in him?

Ppp. reads *āpnoti* for *anv eti*, and has for c, d our 20 c, d (but *puruṣaḥ* in c).

२६८८. केन॒ श्रोत्रि॑यमाप्नोति॒ केने॒मं प॑र॒मेष्ठि॑नम्।
केने॒मम॒ग्निं पूरु॑षः॒ केन॑ संवत्स॒रं म॑मे॥ २०॥

Wherewith does he obtain one learned in revelation (*śrotriya*)? wherewith this most exalted one? wherewith does man [obtain] this Agni? wherewith did he measure (make?) the year?

Ppp. has for b our 19 b again; *puruṣaḥ* in c.

२६८९. ब्रह्म॒ श्रोत्रि॑यमाप्नोति॒ ब्रह्मे॒मं प॑र॒मेष्ठि॑नम्।
ब्रह्मे॒मम॒ग्निं पूरु॑षो॒ ब्रह्म॑ संवत्स॒रं म॑मे॥ २१॥

The *brahman* obtains one learned in revelation, the *brahman* this most exalted one; the *brahman* [as] man this Agni; the *brahman* measured the year.

Here and in vss. 23 and 25 an instrumental is distinctly and strongly called for, instead of the nominative *brāhma* an instr., and translate it as such, does not seem possible. [Cf. Caland, KZ. xxxi. 261.] Ppp. reads, for c, d, *brahma yajñasya śraddhā ca brahmā 'smi ca hataṁ manaḥ*.

२६९०. केन॑ दे॒वाँ अनु॑ क्षियति॒ केन॒ दैव॑जनी॒र्विशः॑।
केने॒दम॒न्यन्नक्ष॑त्रं॒ केन॒ सत् क्ष॒त्रमु॑च्यते॥ २२॥

Wherewith does he dwell upon (*? anu-kṣi*) the gods? wherewith [upon] the poeple of the god-folk? wherewith this other asterism? whereby is authority (*kṣatrā*) called real (*sāt*)?

The sense here is very obscure, and the rendering mechanical. [Griffith suggests that the point may lie in using *nakṣatram* as if it were *na kṣatram*, 'non-power,' in opposition to *kṣatram* in d.] Ppp. has, for b, *kena devīr ajanayad diṣaḥ*. The meter requires in a *kṣyati*, as the forms are written in some texts. The Anukr. takes no notice of the irregularity.

२६९१. ब्रह्म॑ दे॒वाँ अनु॑ क्षियति॒ ब्रह्म॒ दैव॑जनी॒र्विशः॑।
ब्रह्मे॒दम॒न्यन्नक्ष॑त्रं॒ ब्रह्म॒ सत् क्ष॒त्रमु॑च्यते॥ २३॥

The *brahman* dwells upon the gods, the *brahman* [upon] the people of the god-folk; the *brahman* this other asterism; the *brahman* is called real authority.

This verse is wanting in Ppp.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२६९२.केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता।
केनेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम्॥ २४॥

By whom is this earth disposed? by whom the sky set above? by whom this atmosphere, the expanse, set aloft and across?

Ppp. reads, for a, *kene 'daṁ bhūmir nihataḥ*.

२६९३.ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता।
ब्रह्मेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम्॥ २५॥

By the *brahman* is the earth disposed; the *brahman* [is] the sky set above, the *brahman* this atmosphere, the expanse, set aloft and across.

Ppp. reads, for a, b, *brahmaṇā bhūmir niyatā brahma dyām uttarāṁ dadhau*, thus relieving in b the difficulty as to the construction of *brahma*. [Cf. not to vs. 21.]

२६९४.मूर्धानमस्य संसीव्यार्थर्वा हृदयं च यत्।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोऽधि शीर्षतः॥ २६॥

Atharvan, having sewed together his head, and also (*yāt*) his heart–aloft from the brain the purifying one sent [them] forth, out of the head.

'The purifying one' (*pāvamāna*) is soma; it is perhaps identified here with Atharvan; but the whole sense is extremely obscure. Ppp. reads at the end *śīrṣṇaḥ*.

२६९५.तद् वा अथर्वणः शिरो देवकोशः समुब्जितः।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः॥ २७॥

Verily that head of Atharvan [is] is god-vessel, pressed together; breath defends that, the head, food, also mind.

For *samubjita*, as said of *koṣa*, compare ix. 3. 20 above. Ppp. reads *prāṇo 'bhi* in c, and *śrīm* for *śiras* in d. The three nouns in d might be nom. instead of accus.

२६९६.ऊर्ध्वो नु सृष्टा३स्तिर्यङ् नु सृष्टा३ः सर्वा दिशः पुरुष आ बभूवाँ३।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते॥ २८॥

Was he now created upward (*ūrdhvā*)? [or] was he now created crosswise? did man grow to (*ā-bhū*) all the quarters?–he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

who knows the *brahman's* stronghold, from which man is [so] called.

The meaning of the protracted final syllables here is unquestionable, although it has been overlooked by both Muir and Ludwig. The cases of protraction call out much treatment from the Prāt. : see the rules i. 70, 97, 105,; iv. 6, 120, 121 and the notes upon them. The mss. differ in regard to accenting or leaving unaccented the final syllable of b; nor is the usage of either RV. or AV. sufficiently settled to determine which reading ought to be preferred. *Puruṣa* in this verse and the sequel seems to approach its later meaning of 'supernal Person or Spirit.' There is no apparent connection between the two halves of the verse : for the second, see vs. 30. The whole verse is wanting in Ppp. The Anukr. should have called it a *prastārapaṅkti; bhurig bṛhatī* is purely mechanical (10 + 11 : 8 + 8 = 37).

२६९७.यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम्।
तस्मै ब्रह्म च ब्राह्मणाश्च चक्षुः प्राणं प्रजां ददुः॥२९॥

Whoever indeed knows that *brāman's* stronghold, covered with *amṛta*–to him both the *brahman* and the Brahmans have given sight, breath, progeny.

The verse is found also in TA. (i. 27. 3), which reads *purīm* at end of b, *brahmā* for *brāmāṣ* in b, and *āyuḥ kīrtim* for *cakṣuḥ prāṇam* in d (the accentuation is corrupt and worthless through the whole verse). Ppp. has also in d *āyuṣ* for *cakṣuḥ*, and at the end *dadhuḥ*

२६९८.न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते॥३०॥

Him verily sight does not desert, nor breath, before old age, who knows the *brahman's* stronghold (*pūr*), from which man (*pūruṣa*) is [so] called.

The latter half-verse is identical with 28 c, d. Ppp. reads *puraḥ* at end of b, and *yasmāt* in d.

२६९९.अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः॥३१॥

Eight-wheeled, nine-doored, is the impregnable stronghold of the gods; in that is a golden vessel, heaven-going (*svargā*), covered with light.

The verse is found also in TA. (i. 27. 2-3), which reads *hiraṇmayas* in c, and inserts *lokās* after *svargās* in d. [Reminiscences of this verse are seen in x. 8. 43 a, b.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७००. तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः॥ ३२॥

In that golden vessel, three-spoked, having three supports–what soul-possessing monster (*yakṣa*) there is in it, that verily the knowers of the *brahman* know.

Ppp. reads in b *tridive* for *tryare,* and, in c, *antar* for *yakṣam.* [Pādas c, d recur at x. 8. 43 c, d.]

२७०१. प्रभ्राजमानां हरिणीं यशसा संपरीवृताम्।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम्॥ ३३॥

The *brahman* entered into the resplendent, yellow, golden, unconquered, stronghold, that was all surrounded with glory.

The verse is found also in TA. (i. 27. 3-4), which again reads *hiraṇmayīm,* and *brahmā viveṣa* (so both ed`s] (the accent has no authority, as it is full of faults in this vicinity; but the comm. explains *brahmā* as = *prajāpatiḥ*: which also does not go for much). [TA. has further *vi-* for *pra-* at the beginning and ends with *-jitā* (which tghe comm. explains as *-jitām*).] Ppp. likewise has *hiraṇmayīm;* and further, in d *viveśā ca parājitaḥ.*

[The quoted Anukr. says for this second hymn *tisraḥ* (i.e. 3 above the norm of 30).–Here ends the first *anuvāka,* with 2 hymns and 65 verses.]

3. With an amulet of varaṇā

Found also in Paipp. xvi. (in the verse-order 1-7, 9, 8, 10-13, 15, 14, 16, 17, 19, 22, 21, 20, 18, 24, 23 and 25 are wanting). Quoted (vs. 1) in Kauś. 19. 22, with three other hymns, in connection with the binding on of amulets for welfare. Not noticed in Vait.

[३ - सपत्नक्षयणवरणमणि सूक्त]

[ऋषि- अथर्वा। देवता- वरणमणि, वनस्पति, चन्द्रमा। छन्द- अनुष्टुप्, २-३, ६ भुरिक् त्रिष्टुप्, ८, १३-१४ पथ्यापंक्ति, ११, १६ भुरिक् अनुष्टुप्, १५, १७-२५ षट्पदा जगती।]

२७०२. अयं मे वरणो मणिः सपत्नक्षयणो वृषा।
तेना रभस्व त्वं शत्रून् प्र मृणीहि दुरस्यतः॥ १॥

This *varaṇā* [is] my rival-destroying, virile (*vṛṣan*) amulet; with it do you take hold of your foes, slaughter your injurers

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(*durasy-*).

The *varaṇa* is a tree, the *Cratova Roxburghii* found throughout India. The name comes doubtless from the root *vṛ* 'cover, protect, ward off'; and the hymn is full of allusions to a connection with that root; [cf. the play in iv. 7. 1 and vi. 85. 1]. Ppp. reads throughout *varauṇa*, which is also in later Skt. recognized as a form of the tree-name.

२७०३. प्रैणाञ्छृणीहि प्र मृणा रभस्व मणिस्ते अस्तु पुरएता पुरस्तात्।
अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः॥ २॥

Crush them, slaughter, take hold; be the amulet your forerunner in front; the gods by the *varaṇā* warded off the hostile practice (*abhyācārā*) of the Asuras from one morrow to another.

The comm. to Prāt. iii. 80 quots the beginning of the verse as example of *eṇa* after *pra*. It is unnecessary to view, with the Anukr., the verse as redundant. Ppp. combines *te 'stu* in b.

२७०४. अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः।
स ते शत्रूनधरान् पादयाति पूर्वस्तान् दंभुहि ये त्वा द्विषन्ति॥ ३॥

This amulet, the *varaṇa*, all-healing, thousand-eyed, yellow, golden–it shall make your foes go downward; do you, in front, damage them that hate you.

Ppp. reads *hiraṇmayaḥ* at end of b, and *yas* for *sa* at beginning of c. The verse is rather *svarāj* than *bhurij*.

२७०५. अयं ते कृत्यां विततां पौरुषेयादुयं भयात्।
अयं त्वा सर्वस्मात् पापाद् वरणो वारयिष्यते॥ ४॥

This *varaṇā* [shall ward off] the witchcraft extended for you; this shall shield you against fear arising from men, this against all evil.

Ppp. preserves unity of construciton through the verse, by reading, for b, c: *pauruṣeyam ayaṁ vadham : ayaṁ te sarvaṁ pāpmānaṁ*.

२७०६. वरणो वारयाता अयं देवो वनस्पतिः।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन्॥ ५॥

The *varaṇa*, this divine forest-tree, shall ward off; the *yākṣma* that has entered into this man–that have the gods warded off.

We had this verse above, as vi. 85. 1. The Anukr. takes no notice in either place of the deficient syllable in a. Ppp. reads here, for b, *idaṁ devo*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bṛhaspatiḥ; and, for c, *yakṣmā pratiṣṭhā yo 'smin;* [and then *tam u* etc.].

२७०७. स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः सृतिं यति धावादजुष्टाम्।
परिक्षवाच्छकुनेः पापवादादुयं मणिर्वरणो वारयिष्यते॥ ६॥

If, having slept, you shalt see an evil dream; if a wild beast (*mṛgā*) shall run a disagreeable course–from overmuch (? *pari-*) sneezing, from the evil utterance of a bird (*śakūni*), this amulet, the *varaṇa,* shall shield you.

The translation implies in b emendation of *yāri,* to *yādi* which seems unavoidable. Ppp., however, appears to have *yati;* it reads in b *mṛgaśrutaṁ* and *ajuṣṭaṁ*, in c *paricchavā*, [and in d *vārayātai*]. The verse is included in the *duḥsvapnanāśana gaṇa :* see note to Kauś. 46. 9.

२७०८. अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात्।
मृत्योरोजीयसो वधाद् वरणो वारयिष्यते॥ ७॥

From the niggard, from perdition, from sorcery, also from fear, from the more violent deadly weapon of death, the *varaṇā* shall shield you.

Ppp. reads, for d, *tvaṁ varuṇo vāraya.*

२७०९. यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा यदेनश्चकृमा वयम्।
ततो नो वारयिष्यतेऽयं देवो वनस्पतिः॥ ८॥

What sin my mother, what my father, and what my own brothers, what we ourselves have done, from that shall this divine forest-tree shield us.

Ppp. reads *tasmāt* for *tatas* in d, and, for e, *idaṁ deva bṛhaspatiḥ :* compare its version of 5 b.

२७१०. वरणेन प्रव्यथिता भ्रातृव्या मे सबन्धवः।
असूर्तं रजो अप्यगुस्ते यन्त्वधमं तमः॥ ९॥

Driven (*vyath*) forth by the *varaṇā* my enemies (*bhrātṛvya*) [who are my] kinsmen have gone to unlighted (? *asūrta*) space (*rājas*); let them go to lowest darkness.

[Bloomfield discusses *asūrta,* JAOS. XVI., P. CLXII = PAOS. Dec. 1894.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७११. अरिष्टोऽहमरिष्टगुरायुष्मान्त्सर्वपूरुषः।
तं मायं वरणो मणिः परि पातु दिशोदिशः॥ १०॥

Unharmed [am] I, with unharmed kine, long-lived, having all my men; let this amulet, the *varaṇa*, protect me, being such, from every quarter.

Ppp. reads in b *-pauruṣaḥ* (as usual, where *pūr-* and not *pur-* is meant).

२७१२. अयं मे वरण उरसि राजा देवो वनस्पतिः।
स मे शत्रून् वि बाधतामिन्द्रो दस्यूनिवासुरान्॥ ११॥

This *varaṇā* on my breast, king, divine forest-tree–let it drive (*bādh*) away my foes, as Indra the barbarians, the Asuras.

The verse is quoted in the schol. to Kauś. 10.2. Ppp. combines *varuṇo 'rasi*, as the meter requires, but as the Anukr. takes pains not to authorize. Ppp. also exchanges the second halves of vss. 11 and 12.

२७१३. इमं बिभर्मि वरणमायुष्माञ्छतशारदः।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत्॥ १२॥

I bear this *baraṇā* being long-lived, one of a hundred autumns; may it assign to me both kingdom and authority, to me cattle and force.

Ppp. as noted above, reads for the second half of this verse our 11 c, d, and *vice versa*.

२७१४. यथा वातो वनस्पतीन् वृक्षान् भनक्त्योजसा।
एवा सपत्नान् मे भङ्ग्धि पूर्वाञ्जाताँ उतापरान् वरणस्त्वाभि रक्षतु॥ १३॥

As the wind breaks with force the trees, the forest-trees, so do you break my rivals, those born before and after; let the *varaṇā* defend you.

Ppp. reads *jīrṇān* for *vṛkṣān* in b; and, in c, *-tnāṅs tvaṁ bhandhi*. [With d, cf. the Ppp. vs. cited under iii. 6. 2.]

२७१५. यथा वातश्चाग्निश्च वृक्षान् प्सातो वनस्पतीन्।
एवा सपत्नान् मे प्साहि पूर्वाञ्जाताँ उतापरान् वरणस्त्वाभि रक्षतु॥ १४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As both wind and fire devour (*psā*) the trees, the forest-trees, so do you devour my rivals, those born etc. etc.

Ppp. again relieves the redundancy of expression by reading *sarvān* instead of *vṛkṣān* in b; also it has in c *-tnāṅs tvam* for *tnān me*.

२७१६. यथा॒ वात॑ेन॒ प्रक्षी॑णा वृ॒क्षाः शेरे॒ न्य॒र्पिताः।
एवा॒ स॒पत्ना॑ंस्त्वं मम॒ प्र क्षि॑णीहि॒ न्य॒र्पय पूर्वाञ्जा॒ताँ उ॒तापरा॒न्
वर॒णस्त्वा॒भि र॑क्षतु॥ १५॥

As, destroyed by the wind, the trees lie prostrate (*nyarpita*), so do you destroy, prostrate my rivals, those born etc. etc.

Ppp. is quite corrupt in this verse, but does not appear to offer any variant. *Prā kṣiṇīhi* properly ought to be divided in our text.

२७१७. तांस्त्वं प्र च्छि॑न्द्धि वरण पु॒रा दि॒ष्टात् पु॒रायु॑षः।
य एं॑नं प॒शुषु॑ दिप्स॑न्ति॒ ये चा॑स्य राष्ट्रदि॒प्सव॑ः॥ १६॥

Them, O *varaṇā* do you cut off (*pra-chid*), before what is appointed (*diṣṭā*), before [the end of] their life-time–them who strive to damage him in respect to cattle, and who are intent to damage his kingdom.

Ppp. reads, for b, *purā dṛṣṭān parā ``yaṣaḥ*. [In c, pronounce *yāi 'nam*.]

२७१८. यथा॒ सूर्यो॑ अति॒भाति॒ यथा॑स्मि॒न् तेज॒ आहि॑तम्।
एवा॑ मै॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम॒ुक्षतु
यश॑सा॒ सम॑नक्तु मा॥ १७॥

As the sun shines exceedingly, as in it brilliancy is set, so let the *varaaṇā* amulet fix (*ni-yam*) in me fame [and] growth; let it sprinkle me with brilliancy; let it anoint me with glory.

Part of the mss. (P.M.D.) accent *asmín* in b. Ppp. reads, for c etc., *evā sapatnāṅs tvaṁ sarvān ati bhāhi syaśvo varuṇs tvā 'bhi rakṣatu*. [Either Mr. Whitney took *me* as locative (*Gram.* § 492 a); or else his 'in me' is an inadvertence for 'for me.']

२७१९. यथा॒ यश॑श्चन्द्रम॑स्यादि॒त्ये च॑ नृ॒चक्ष॑सि।
एवा॑ मै॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम॒ुक्षतु
यश॑सा॒ सम॑नक्तु मा॥ १८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As glory [is] in the moon, and in the men-beholding Āditya, so let the *varaṇā* amulet etc. etc.

From here on, Ppp. has the same refrain [as the Berlin text], only reading at the end *mām*.

२७२०. यथा॒ यशः॑ पृथि॒व्यां यथा॒स्मिञ्जा॒तवे॑दसि।

ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्पृ॑क्षतु यश॑सा॒ सम॑नक्तु मा॥ १९॥

As glory [is] in the earth, as in this Jātavedas, so let the *varaṇā* amulet etc. etc.

२७२१. यथा॒ यशः॑ क॒न्या॑यां॒ यथा॒स्मिन्त्संभृ॑ते॒ रथे॑।

ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्पृ॑क्षतु यश॑सा॒ सम॑नक्तु मा॥ २०॥

As glory [is] in the maiden, as in this constructed (*sāmbhṛta*) chariot, so let the *varaṇā* amulet etc. etc.

२७२२. यथा॒ यशः॑ सोमपी॒थे म॑धुप॒र्के यथा॒ यशः॑।

ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्पृ॑क्षतु यश॑सा॒ सम॑नक्तु मा॥ २१॥

As glory [is] in the Soma-drink, as in honey-mixture [is] glory, so let the *varaṇā* amulet etc. etc.

२७२३. यथा॒ यशो॑ऽग्निहो॒त्रे व॑षट्का॒रे यथा॒ यशः॑।

ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्पृ॑क्षतु यश॑सा॒ सम॑नक्तु मा॥ २२॥

As glory [is] in the *agnihotra*, as in the *vaṣaṭ*-utterance [is] glory, so let the *varaṇā* amulet etc. etc.

All the mss. save P.M.O. have *yaṣo 'gnihotre* in a, and this is accordingly the better supported reading.

२७२४. यथा॒ यशो॑ यज॑माने॒ यथा॒स्मिन् य॒ज्ञ आहि॑तम्।

ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्पृ॑क्षतु यश॑सा॒ सम॑नक्तु मा॥ २३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As glory [is] in the sacrificer, as in this sacrifice, so let the *varaṇā* amulet etc. etc.

Wanting in Ppp., as above noted.

२७२५.यथा॒ यशः॑ प्र॒जाप॑तौ॒ यथा॒स्मिन् प॑र॒मेष्ठि॑नि।
ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्यु॑क्षतु
यश॑सा॒ सम॑नक्तु मा॥ २४॥

As glory [is] in Prajāpati, as in this most exdalted one, so let the *varaṇā* amulet etc. etc.

Ppp. reads *jātavedasi* instead of *parameṣṭini*.

२७२६.यथा॑ दे॒वेष्व॒मृतं॑ यथै॑षु स॒त्यमाहि॑तम्।
ए॒वा मे॑ वर॒णो म॒णिः की॒र्तिं भूति॒ नि य॑च्छतु तेज॑सा मा॒ सम्यु॑क्षतु
यश॑सा॒ सम॑नक्तु मा॥ २५॥

As in the gods [is] immortality (*amṛta*), as in them is set truth, so let the *varaṇā* amulet etc. etc.

[The quoted Anukr. seems to say "*varaṇau*" (intending *varaṇo*?)]

4. Against snakes and their poison

Found also in Paipp. xvi. (with one or two changes of order : see below). Not noticed in Vait. Quoted (vs. 1), as addressed to Takṣaka (king of the serpent-divinities), in Kauś. 32. 20, and also 139. 8, in the ceremonies of beginning Vedic study (see further under vss. 25, 26).

[४ - सर्पविषदूरीकरण सूक्त]

[ऋषि- गरुत्मान्। देवता- तक्षक। छन्द- अनुष्टुप्, १ पथ्यापंक्ति, २ त्रिपदा यवमध्या गायत्री, ३-४ पथ्या बृहती, ८ उष्णिक् गर्भा परात्रिष्टुप्, १२ भुरिक् गायत्री, १६ त्रिपदा प्रतिष्ठा गायत्री, २१ककुम्मती अनुष्टुप्, २३ त्रिष्टुप्, २६ त्र्यवसाना षट्पदा बृहती गर्भा ककुम्मती भुरिक् त्रिष्टुप्।]

२७२७.इन्द्र॑स्य प्रथ॒मो रथो॑ दे॒वाना॒मप॑रो॒ रथो॒ वरु॑णस्य तृ॒तीय॒ इत्।
अही॑नामप॒मा रथः॑ स्था॒णुमा॑र॒दर्वा॑र्षत्॥ १॥

Indra`s [was] the first chariot, the gods' the after chariot, Varuna`s the third one; the snakes' chariot, the furthest one (?), has run against the pillar : then may it come to harm (?).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There are very questionable points here; the translation of **d** implies emendation of *apamā* (p. *apaomā*) to *apamās;* yet *apa-mā* might perhaps be understood adverbially (like *upamā,* p. *upaomā*; twice in RV.). Ppp. reads *upamā* here. The translation of the last clause implies the reading *āthā riṣat*, which is given by several mss. (P.M.I.K.) and by Ppp., and which the meter favours; but such variants as *ariṣat* for *arṣat* are found elsewhere, and the ms. authority is decidedly in favour of *arṣat,* as the *pada*-texts read (but Kp. *ardvyat,* by a curious blunder)–if only we kenw what to make of it. No indicative form not an aorist can be coordinated with *ārat.*

२७२८.दुर्भः शोचिस्तरूणकमश्वस्य वारः पुरुषस्य वारः।
रथस्य बन्धुरम्॥ २॥

Darbhā-grass, brightness, young shoot (? *tarūṇaka*); horse`s tail-tuft, rough-one`s tail-tuft; chariot`s seat (? *bāndhura*).

The translation, of course, is only mechanical. [Henry, *Mem. de la Soc. de Ling.,* ix. 238, corrects an error of his version.] We should have expected the Anukr. at least to add *bhurij* to its definition of the verse as a *gāyatrī* (8 + 11 : 6 = 25). O. (and E. in margin) read *puruṣasya* in **b**.

२७२९.अवं श्वेत पदा जहि पूर्वेण चापरेण च।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ३॥

Smite down, O white one, with the foot, both the fore and the hind; like water-floated wood, sapless [is] the snakes' poison, fierce water (*vār*).

Ppp. puts the verse after our 4, and reads at the end *vār id ugram.* Part of our mss. (T.D.K.) read *vār*, accented, in both verses, and that seems most likely to be the true reading; the translation adopts it. [Pischel takes it as "halte auf," *Ved. Stud.,* ii. 75.] The first half-verse is read in several *gṛhya-sūtras* (AGS. ii. 3. 3; PGS. ii. 14. 4; ŚGS. iv. 18; HGS. ii. 16. 8), as part of a verse in a charm against serpents; they all begin with *apa* instead of *ava.* [Cf. also MGS. ii. 7. 1 a.] The verse (8 + 8 : 8 + 8 + 3) would be more properly called *uparīṣṭād bṛhatī.* [Cf. xviii. 1. 32 n.]

२७३०.अरंघुषो निमज्योन्मज्य पुनरब्रवीत्।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम्॥ ४॥

The *araṁghuṣa,* having immerged, having emerged, said again : like water-floated wood, sapless is the snake`s poison, fierce water.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *pada*-text divides *aram-ghuṣāḥ* in a, and the Pet. Lexx. conjecture the meaning accordingly to be 'loud-sounding.' [Pischel discusses the vs., *Ved. Stud.*, ii. 74.] Ppp. is corrupt at the bginning, but seems to read *udaṅghojyonmajyo punar* etc.; [again it ends with *vār id ugram*].

२७३१. पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम्।
पैद्वो रथर्व्याः शिरः सं बिभेद पृदाक्वाः॥५॥

Paidva slays the *kasarṇīla* (snake), Paidva the whitish and the black; Paidva has split altogether the head of the *ratharvī*, of the *pṛdāku*.

Paidva 'of Pedu' is the white snake-destroying horse given by the Aśvins to Pedu (RV. i. 117-119). [Cf. Bergaigne, *Rel. Ved.* ii. 451.] For *kasarṇīlam* Ppp. reads *kvaṣarṣṇīlam*, and, for *ratharvyās, rathavrihā*. The exceptional accent of *pṛdākvāḥ* is noted in the comm. to Prāt. iii. 60. The *pada*-text divides neither *kasarṇīla* nor *ratharvī*.

२७३२. पैद्व प्रेहि प्रथमोऽनु त्वा वयमेमसि।
अहीन् व्यस्यतात् पथो येन स्मा वयमेमसि॥६॥

Go forth first, O Paidva; we come after you; cast you out the snakes from the road by which we come.

२७३३. इदं पैद्वो अजायतेदमस्य परायणम्।
इमान्यर्वतः पदाहिघ्नो वाजिनीवतः॥७॥

Here was Paidva born; this [is] his going-away; these [are] the tracks of the snake-slaying vigorous steed.

[For the difficult and debatable form *ahighnyo*, BR. and W. assume a stem *ahighnī*. This is probably to be considered, not as a feminine formation (cf. my *noun-Inflection*, JAOS. x., p. 384), but rather as a masculine, like the masc. proper names *Tirasčī* (l.c., p. 367 end), or, better, like the masculines *ahi, āpathī, prāvī, starī* etc. (about a dozen of them, l.c., p. 369, middle : genitive *ahyò* etc.). In the latter case we might regard the printed accent *ahighnyo*, when contrasted with the *ahyò* of the RV., as characteristic of the AV. (cf. l.c., p. 369 top) : but both W's and SPP's authorities are here uncertain as to the accent : the majority have *ahighnyo*, p. *ahioghnyāḥ*.– K. and three of SPP's have *ahighnyò;* while W's D. and SPP's P.[2] have *āhioghnyaḥ*.–Or have we, after all, to assume a stem *ahighni* (cf. *sahasraghni*, xi. 2. 12), of which this would be a genitive like *ary-ās*? –One wonders why the reading is not simply *ahighno*; but not a ms., either of W's or of SPP's, gives that reading.–Cf. *aighnyas* xi. 7. 16.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७३४. संयत्तं न वि ष्यऱद् व्यात्तं न सं यमत्।
अस्मिन् क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावऱसा॥ ८॥

What is shut together may it not open; what is opened may it not shut together; in this field [are] two snakes, both a female and a male; those [are] both sapless.

The first half-verse we had above as vi. 56. 1 c, d [see note for suggested emendation], also applied to a snake. The curiously irregular verse (7 + 7 : 8 [7?] + 11 = 33) is strangely defined by the Anukr.

२७३५. अऱसास इहाहयो ये अन्ति ये च दूरके।
घनेन हन्मि वृश्चिकमहिं दण्डेनागतम्॥ ९॥

Sapless here [are] the snakes, they that are near and they that are far; with a club (*ghanā*) I slay the stinger (*vṛścika*), with a staff the snake that has come.

The second half-verse is found in a suppl. to RV. i. 191; see Aufrecht's RV.[2], p. 672; instead of *ahim* is there read *aham*. Ppp. reads *ye 'nti te ca* in b; and all our mss. [save D., which has *āti*] leave *anti* unaccented (it is emended to *ānti* in our text), as if by some carelessness *ye'nti* had been changed to *ye anti;* it is one of the strangest of the many strange blunders of the AV. text. [One might think that this vs. or one much like it was had in mind by Karṇa in his address to Śalya, MBh. viii. 40. 33 = 1848.]

२७३६. अघाश्वस्येदं भेषजमुभयोः स्वजस्य च।
इन्द्रो मेऽहिमघायन्तमहिं पैद्वो अरन्धयत्॥ १०॥

This is the remedy of both, of the ill-horse (*aghāśva*) and of the constrictor; the mischievous (*aghāy-*) snake has Indra, the snake has Paidva put in my power (*randhay-*).

The Anukr. takes no notice of any deficiency in b; it can only be supplied by the violent resolution *su-aj-*, Ppp. rectifies the meter by the better reading *vṛścikasya ca* [cf. our 15 c, d, below].

२७३७. पैद्वस्य मन्महे वयं स्थिरस्य स्थिरधाम्नः।
इमे पश्चा पृदाकवः प्रदीध्यत आसते॥ ११॥

We reverence Paidva, the staunch one, of staunch abode (-*dhāman*); here behind sit *pṛdākus,* plotting forth.

Ppp. combines at the end *-dhyotā ''sate.* The Anukr. treats b as regular, thus sanctioning the resolution *-dhā-ma-naḥ.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७३८. नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा।
जघानेन्द्रो जघ्निमा वयम्॥ १२॥

Of lost lives, of lost poison [are they], slain by the thunderbolt-bearing Indra; Indra has slain, we have slain.

२७३९. हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः।
दर्विं करिक्रतं श्वित्रं दुर्भेष्वसितं जहि॥ १३॥

Slain [are] the cross-lined ones, crushed down the *pṛdākus;* slay you the whitish [snake] that makes a great hood, the black snake, in the *darbhā*-grasses.

'Hood,' *dārvi,* lit. 'spoon.' Ppp. reads in c *kanikradam.* [The first half recurs as the second of vs. 20].

२७४०. कैरातिका कुमारिका सका खनति भेषजम्।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु॥ १४॥

The little girl of the Kirātas, she the little one, digs a remedy, with golden shovels, upon the ridges (*sanu*) of the mountains.

२७४१. आयमगन् युवा भिषक् पृश्निहापराजितः।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च॥ १५॥

Hither has come the young physician, slayer of the spotted ones, unconquered; he verily is a grinder-up of the constrictor and the stinger.

२७४२. इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च।
वाताप्तर्ज्न्यो३भा॥ १६॥

Indra has put the snake in my power, [also] both Mitra and Varuṇa, and Vāta (`wind`) and Parjanya, both of them.

The name given by the Anukr. to the verse is of uncertain value; it is possible to read the last pāda either as 8 or as 6 syllables. Ppp. reads in a *me 'hīn ajambhayat.* Many of our mss. (P.I.O.R.T.K.) [and the majority of SPP`s] read in c *-janyò 'bhā,* but it is countrary to all rule and analogy; [and W`s Bp. and SPP`s *pada*-text give *-janya ubhā*].

२७४३. इन्द्रो मेऽहिमरन्धयत् पृदाकुं च पृदाक्रम्।
स्वजं तिरश्चिराजिं कसर्णीलं दशौनसिम्॥ १७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra has put the snake in my power, the *pṛdāku* and the she-*pṛdāku*, the constrictor, the cross-lined one, the *kasarṇīla*, the *dāṣ onasi*.

The accent *pṛdākvām* (instead of *-kvām*) is read by all the mss., and hence by our text; but it is incontestably wrong. The Anukr. takes no notice of the lacking syllable in c. Ppp. reads [for a] *paidvo me 'hīn ajambhayat*, and [for d] *kuṣirṇīlaṁ naṣonaṣiṁ*.

२७४४.इन्द्रो॑ जघान प्रथ॒मं ज॑नि॒तार॑मह॒े तव॑।
तेषा॑मु तृ॒ह्यमा॑णानां॒ कः स्वि॒त् तेषा॑मस॒द् रस॑ः॥ १८॥

Indra has slain first your progenitor, O snake; of them being shattered, what forsooth can be their sap?

Ppp. read *vas* instead of *u* in c. .

२७४५.सं हि शी॒र्षाण्यग्र॑भं पौञ्जि॒ष्ठ इ॑व॒ कर्व॑रम्।
सिन्धो॒र्मध्यं॑ प॒रेत्य॒ व्यनि॑ज॒मह॑र्वि॒षम्॥ १९॥

Since I have grasped together their heads, as a fisherman the *kārvara*; having gone away to the middle of the river, I have washed out the snake`s poison.

The mss. do not in general distinguish *ṣṭ* and *ṣṭh*, and *pauñjiṣṭa* would be equally correct here. Ppp. reads *pauñjiṣṭhī 'va*.

२७४६.अह॑ीनां॒ सर्वे॑षां वि॒षं परा॑ वहन्तु सिन्ध॑वः।
हतास्ति॑र॒श्चिराजयो॒ निपि॑ष्टास॒ः पृदा॑कवः॥ २०॥

The poison of all snakes let the rivers carry away; slain [are] the cross-lined ones, crushed down the *pṛdākus*.

२७४७.ओष॑धीनाम॒हं वृ॑ण उ॒र्वरी॑रिव साधु॒या।
नया॒म्यर्व॑तीरि॒वाह॑े नि॒रैतु॑ ते वि॒षम्॥ २१॥

I choose as it were the filaments of herbs successfully; I conduct as it were mares; O snake, let your poison come out.

Apparently processes analogous to that of extracting the poison are referred to. The *pada*-division *sādhuoyā* is prescribed by Prāt. iv. 30. There seems to be no reason why the Anukr. should call the verse *kakummatī*.

२७४८.यदग्नौ सूर्ये॑ वि॒षं पृ॑थि॒व्यामोष॑धीषु॒ यत्।
का॒न्दा॒वि॒षं क॒नक्र॑कं नि॒रैत्वैतु॑ ते वि॒षम्॥ २२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What poison is in fire, in the sun, what in the earth, in herbs, *kāndā*-poison, *kanāknaka*–let your poison come out; let it come.

Ppp. has *karikradam* [cf. vs. 13] instead of *kanaknakam,* and at the end *vahī* [intending *ahe?*] instead of *viṣam;* and it puts next our vs. 25.

२७४९. ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युत आबभूवुः।
येषां जातानि बहुधा महान्ति तेभ्यः सर्पेभ्यो नमसा विधेम॥ २३॥

Whichever of the snakes [are] fire-born, herb-born, whichever came hither (*ā-bhū*) [as] water-born lightnings; those of which the kinds are varioiusly great–to those serpents would be pay worship with reverence.

Ppp. reads, for **b** etc., *ye abhrajā vidyutā ``babhūvuḥ : tāsāṁ jātāni bahudhā bahūni tebhyaḥ sarvebhyo* etc.

२७५०. तौदी नामासि कन्या घृताची नाम वा असि।
अधस्पदेन ते पदमा ददे विषदूषणम्॥ २४॥

You art a girl, *tāūdī* by name; verily you are by name ghī-like (*ghṛtācī*); I take beneath your poison-spoiling track.

That is, possibly, 'I put it beneath me, walk in it.' The obscure *taudī* (ultimately from *tud* 'thrust`?) is read also by Ppp., whcih combines *vā`si* in **b**, and has the easier reading *pados* for *padam* in c.

२७५१. अङ्गादङ्गात् प्र च्यावय हृदयं परि वर्जय।
अधा विषस्य यत् तेजोऽवाचीनं तदेतु ते॥ २५॥

Remove you [it] from every limb; make [it] avoid the heart; then, what keenness (*tejas*) the poison has, let that go downward for you.

Ppp. reads *hṛdayo* in **b**, and combines *tejo ave-* in c, d. The verse is quoted in Kauś. 32. 33.

२७५२. आरे अभूद् विषमरौद् विषे विषमप्रागपि।
अग्निर्विषमहेर्निरधात् सोमो निरणयीत्।
दुष्टारमन्वगाद् विषमहिरमृत॥ २६॥

He (it?) has come to be afar; he has obstructed the poison; he has mixed poison in poison; Agni has put out the snake`s poison; Soma has conducted [it] out; the poison has gone after the biter; the snake has died.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads (corruptly) *āre, 'bhūd viṣam aro viṣe viṣam aprayāg api : agnir aher nir adhād somo viṣaṁ anṛnaiḥ ahīr amṛtaḥ.* Kauś. prescribes the use of the verse in 32. 24. [With the ideas of b, and e, cf. vii. 88. 1. With reference to the auto-toxic action of snake-venoms, see note to v. 13. 4.]

[Here ends the second *anuvāka,* with 2 hymns and 51 verses. The quoted Anukr. says "*indrasya prathamaḥ*" (see vs. 1).]

5. Preparation and use of water-thunderbolts

[The hymn is mingled prose and verse : 22-24, 42-43, 45-50, and parts of 7-14 and 36-41 are metrical. Cf. Whitney, *Index,* p. 5.] This hymn, which by the mss. is given and numbered as one,* without any intimation of a subdivision, is by the Anukr. divided into four † parts, which are even ascribed to different authors. [Part A = verses 1-24; B = 25-35; C = 37-41; D = 42-50.] Verses 1-41, or the first three divisions, are found also in Paipp. xvi.; part of the last division (vss. 45, 42c, d, 43. 44, in this order), in Paipp. i.–["Water-thunderbolts" appears to me to be nothing more than a highfalutin name, well befitting the black magic of this hymn, for handfuls of water hurled with much hocus-pocus.]

*[Bp. does indeed begin anew at vs. 41 (not vs. 42 !) to number the verses as 1 etc.]

†[Just where vs. 36 belongs–if it does not form a division by itself–is not clear; it goes well as an ending to the group of vss. 25-35 and is cited with them (Keśava, p. 352[31]: *iti dvādaśabhiḥ*). On the other hand, the Anukr. expressly defines division B as *ekādaśa*; and the corrupt *mārtvī* or *mārtvi* of the Anukr. seems to contain an ascription of authorship for vs. 36. Dr. Ryder suggests that *Mārīca* maybe intended (cf. vii. 62, 63; x. 10). See my arrangement of the Anukr. extracts just before vs. 25.]

[A carefully digested report of the ritual uses of this hymn, even now that Caland has done so much to elucidate them, would require more detailed study than I can at present give to it. Vait. takes no notice of the hymn. The principal uses are treated in Kauś. 49. I give them, following Caland, *Altindisches Zauberritual,* p. 171 f.–With the first halves of vss. 1-6 the performer washes the jar for the water; with the second halves of vss 1-6 he begins to make use of (*yunaktī*) the water (49. 3, 4). With vss. 7-14 he heats a part of it (see Keśava, p. 352[19]); and with the seven vss 15-21 and with vs. 42 and vs. 50 he hurls "water-bolts" (49. 13). This last is done seven times (Caland, P. 172, n. 6): namely, to the east, with vss. 15, 42, 50; to the south, with vss. 16, 42, 50; to the west, with vss. 17, 42, 50; and so on, to the north, nadir, center, and zenith.–With vss. 25-36 he makes his Viṣṇu-strides (49. 14) against the foe.–Other citations under the verses.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[५- विजयप्राप्ति सूक्त]

[ऋषि- सिन्धु द्वीप, २५-३६ कौशिक, ३७-४१ ब्रह्मा, ४२-५० विहव्य। देवता- १-२४ आपः, चन्द्रमा, २५-३५ विष्णुक्रम, ३६ मृत्यु, ३७-४१ मन्त्रोक्त, ४२-५० प्रजापति। छन्द- त्रिपदा पुरोऽभिकृति ककुम्मती- गर्भापंक्ति, ६ चतुष्पदा जगतीगर्भा जगती, ७-१०, १२-१३ त्र्यवसाना पञ्चपदा विपरीतपादलक्ष्मा बृहती, ११, १४ पथ्यापंक्ति, १५-१८, २१ चतुरवसाना दशपदा त्रैष्टुभगर्भाअतिधृति, १९-२० चतुरवसाना दशपदा त्रैष्टुभगर्भा कृति, २२-२३, ४२-४३, ४५-४९ अनुष्टुप्, २४ त्रिपदा विराट् गायत्री। २५-३५ त्र्यवसाना षट्पदा यथाक्षरं शक्वरी और अतिशक्वरी, ३६ पंचपदा अतिशाक्वर अतिजागतगर्भा अष्टि, ३७ विराट् पुरस्ताद् बृहती, ३८ पुर उष्णिक्, ३९, ४१आर्षीगायत्री, ४० विराट् विषमा गायत्री, ४४ त्रिपदा गायत्री गर्भा अनुष्टुप्, ५० त्रिष्टुप्।]

[A. (vss. 1-24). *Sindhudvīpa.–caturviṅṣati. āpyam uta cāndramasam. ānuṣṭubham : 1-5. 3-p. puro`bhikṛti kakummatīgarbhā paṅkti; 6. 4-p. jagatīgarbhā jagatī; 7-14. 3-av. 5-p. viparītapādalakṣmī bṛhatī (11, 14. pathyāpaṅkti); 15-21. 4-av. 10-p. traiṣṭubhagarbhā 'tidhṛti (19, 20. kṛti); 24. 3-p. virāḍ gāyatrī.*]

२७५३. इन्द्र॒स्यौज॒ स्थेन्द्र॑स्य॒ सह॒ स्थेन्द्र॑स्य॒ बलं॒ स्थेन्द्र॑स्य वी॒र्यं१॒॑
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि॥ १॥

Indra`s force are you; Indra`s power are you; Indra`s strength are you; Indra`s herosim are you; Indra`s manliness are you; to a conquering junction (*yoga*) with *brahman*-junctions I join you.

The *pada*-text marks a pāda-division after each *stha;* but the Anukr. lumps all [up-to the *avasāna*-mark] together as an *abhikṛti*-pāda 925 syll.), adn reckons the whole verse (25 : 6 + 8 = 39) mechanically as a *paṅkti,* because it contains nearly 40 syllables.

Ppp. has in succession *balam, nṛmṇam, śuklam, vīryam,* and in c, *indrayogais.*

[Render : 'for a use conductive to victory, with uses of incantation [*or* with masterly uses] [with Brahman uses] [I use you.' In *brahma-* I am inclined to see a triple *śleṣa*, the second sense being like that in the title *Brahma-jāla-sutta* (of the Dīghanikāya), 'the boss-net, the master-net.' In the first and second senses, *brahma-* is pertinent : not so in the sense of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Brahman, in which last, however, it serves well enough for a point of departure for *kṣatram,* considering what black magic this is.]

२७५४.इन्द्रस्यौज॒ स्थेन्द्र॑स्य सह॒ स्थेन्द्र॑स्य बल॑ स्थेन्द्र॑स्य वी॒र्यं॑१
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि॥ २॥

Indra`s force etc. etc.; to a conquering junction, with *kṣatrā* junctions I join you.

The connection of vss. 1 and 2 indicates that *brahman* and *kṣatra,* as often elsewhere, typify the Brāhmaṇa and Kṣatriya classes or castes.

२७५५.इन्द्रस्यौज॒ स्थेन्द्र॑स्य सह॒ स्थेन्द्र॑स्य बल॑ स्थेन्द्र॑स्य वी॒र्यं॑१
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि॥ ३॥

Indra`s force etc. etc.; To a conquring junction, with Indra-junctions I join you.

Ppp. reads in c *annayogais.*

२७५६.इन्द्रस्यौज॒ स्थेन्द्र॑स्य सह॒ स्थेन्द्र॑स्य बल॑ स्थेन्द्र॑स्य वी॒र्यं॑१
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि॥ ४॥

Indra`s force etc. etc.; To a conquering junction, with Soma-junctions I join you.

Ppp. has this time *brahmayogais.*

२७५७.इन्द्रस्यौज॒ स्थेन्द्र॑स्य सह॒ स्थेन्द्र॑स्य बल॑ स्थेन्द्र॑स्य वी॒र्यं॑१
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य ब्रह्मयो॒गैर्वो॑ युनज्मि॥ ५॥

Indra`s force etc. etc.; to a conquering junction, with water-junctions I join you.

Ppp. reads *apāṁ yogais.*

२७५८.इन्द्रस्यौज॒ स्थेन्द्र॑स्य सह॒ स्थेन्द्र॑स्य बल॑ स्थेन्द्र॑स्य वी॒र्यं॑१
स्थेन्द्र॑स्य नृ॒म्णं स्थ॑।
जि॒ष्णवे॒ योगा॑य॒ विश्वा॑नि मा भू॒तान्युप॑ तिष्ठन्तु यु॒क्ता म॑ आप स्थ॥ ६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Indra`a force etc. etc.; to a conquering junction; let all existences wait upon (*upa-sthā*) me; joined to me are you, O waters.

The Anukr. quotes this verse by the first words that are peculiar to it, viz. *viśvāni mā*, but its description applies to the whole (25 : 6 + 11 + 6 = 48); probably *jagatī garbhā* is an oversight for *triṣṭubgarbhā*. The Kauś. quotes the common *pratīka* of the six verses at 49. 3, in a witchcraft-ceremony; and their common second part (*jiṣṇave yogāya*) at 49.4, to accompany the 'joining of waters' (*ity apo yunakti*). According to the editor of Kauś., vss. 6 and 7 are quoted also in 49. 24, 25; but it does not appear why the 'sixth' and 'seventh' verses of this hymn should be intended. [Caland, p. 173, in fact understands xiii. 3. 6, 7 as intended.] According to the comm. to Kauś. 47, 31, these verses, with vss. 15-21, 42, 50, accompany the hurling of 'water-thunderbolts' (*udavajra* : cf. vs. 50 below), whatever those may be; it is perhaps their preparation that is the subject of these verses; in Kauś. 49. 13, only vss. 15-21, 42, 50 are quoted together, in connection with the same [cf. the introduction]. [See above, p. lxxvi.]

२७५९. अग्नेर्भाग स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥७॥

Agni`s portion are you, sperm (? *śukram*) of the waters, O heavely waters; put you splendour in us; with the ordinance (*dhāman*) of Prajāpati I set you for this world.

Ppp. reads *devīr āpo*.

२७६०. इन्द्रस्य भाग स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥८॥

Indra`s portion are you, sperm of the etc. etc.

२७६१. सोमस्य भाग स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥९॥

Soma`s portion are you, sperm of the etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७६२.वरुणस्य भागः स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १०॥

Varuṇa's portion are you, sperm of the etc. etc.

२७६३.मित्रावरुणयोर्भागः स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ ११॥

Mitra-and-Varuṇa's portion are you, sperm of the etc. etc.

२७६४.यमस्य भागः स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १२॥

Yam's portion are you, sperm of the etc. etc.

२७६५.पितॄणां भागः स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १३॥

The Fathers' portion are you, sperm of the etc. etc.

२७६६.देवस्य सवितुर्भागः स्थ।

अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये॥ १४॥

God Savitā's portion are you, sperm of the etc. etc.

In these verses, Paipp. makes 9 and 10, also 11 and 12, change places. After our 13 it inserts two more verses, beginning *bṛhaspater* and *prajāpater*; and in our 14 it omits *devasya*, and reads *śuklaṁ devīr āpo*. To read *dhattana* for *dhatta* [and pronounce *dhāmanā*] would make a regular *anuṣṭubh* of the refrain. The Ajukr., as usual, gives no real description of the agglomeration, but calls 11 and 14 *paṅkti* because they count up 40 syllables (9 : 8 + 7 : 8 + 8 = 40), and the others *bṛhati* because they have nearly 36 syllables. As to the alleged quotation of vs. 7 in Kauś. 49. 25, see above, note to vs. 6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७६७. यो व॑ आपो॒ऽपां भा॒गो॒३॒॑प्स्व॑१॒न्तर्य॑जु॒ष्यो॒ देव॒यज॑नः।
इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि।
तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।
तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १५॥

What of you, O waters, is the portion of waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, that now I let go; that let me not wash down against myself; that do we let go against him who hates us, whom we hate; him may I slay (*vadh*), him may I lay low, with this spell (*brahman*), with this act, with this weapon (*meni*).

[Render c : 'therewith (i.e. *apām bhāgena* = *udavajreṇa*) do we let fly against (*abhy ati-sṛj*) him *or* do we shoot against him who' etc.; i.e. *ati-sṛj* is used intransitively and ''him'' is governed by the *abhi-*.] [Pādas b, c are repeated below as xvi. 1. 4, 5.] At the beginning of c read *tena* (accent-sign slipped out of place).

२७६८. यो व॑ आपो॒ऽपामू॒र्मिर॒प्स्व१॒न्तर्य॑जु॒ष्यो॒ देव॒यज॑नः।
इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि।
तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।
तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १६॥

What of you, O waters, is the wave of the waters within the waters, etc. etc.

२७६९. यो व॑ आपो॒ऽपां व॒त्सो॒३॒॑प्स्व॑१॒न्तर्य॑जु॒ष्यो देव॒यज॑नः।
इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि।
तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।
तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १७॥

What of you, O waters, is the young (*vatsā*) of the waters within the waters, etc. etc.

२७७०. यो व॑ आपो॒ऽपां वृ॑ष॒भो॒३॒॑प्स्व॑१॒न्तर्य॑जु॒ष्यो देव॒यज॑नः।
इ॒दं तमति॑ सृजामि॒ तं माभ्यव॑निक्षि।
तेन॒ तम॒भ्यति॑सृजामो॒ यो॒३॒॑स्मान् द्वेष्टि॒ यं व॒यं द्वि॒ष्मः।
तं व॑धेयं॒ तं स्तृ॑षीया॒नेन॒ ब्रह्म॑णा॒नेन॒ कर्म॑णा॒नया॑ मे॒न्या॥ १८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What of you, O waters, is the bull of the waters within the waters, etc. etc.

२७७१. यो वं आपोऽपां हिरण्यगर्भोऽप्स्व१न्तर्यजुष्यो देवयजनः।
इदं तमति सृजामि तं माभ्यवनिक्षि।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १९॥

What of you, O waters, is the golden embryo of the waters within the waters, etc. etc.

२७७२. यो वं आपोऽपामश्मा पृश्निर्दिव्योऽप्स्व१न्तर्यजुष्यो देवयजनः।
इदं तमति सृजामि तं माभ्यवनिक्षि।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ २०॥

What of you, O waters, is the heavenly spotted stone of the waters within the waters, etc. etc.

२७७३. ये वं आपोऽपामग्नयोऽप्स्व१न्तर्यजुष्या देवयजनाः।
इदं तमति सृजामि तान् माभ्यवनिक्षि।
तैस्तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ २१॥

What of you, O waters, are the fires of the waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, them now I let go; them let me not wash down against myself; them we let go against him who hates us, etc. etc.

[For c : 'with them do we let fly against him who' etc., as in vs. 15.] In vss. 17-21, after *apām*, Ppp. reads *bindur, vego, vatso, gāgo, garbho* respectively. For the quotations in Kauś. of the common *pratīka* of vss. 15-21, together with those of vss. 42 and 50, [see the introduction]. In all the verses it is possible only by violence to make out the structure called for by the Anukramaṇī. [Delete the accent-mark over *agnāyo*.]

२७७४. यदर्वाचीनं त्रैहायणादनृतं किं चोदिम।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः॥ २२॥

What untruth soever we have spoken since a three years'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

period,–let the waters protect me from all that difficulty, from distress.

We had the second half-verse as vii. 64. c, d; and Ppp. has again the same variants as there; it also reads in a *aikahāyanāt.* The word *traihāyaṇāt* (p. *traihāyanāt*) is noted in Prāt. iv. 83. The verse is noted in Kauś. 46. 50 in a *prāyaścitta* ceremony [Keś. : for lying or cheataing]; and it is reckoned (see note to Kauś. 32. 27) as belonging to the *aṅholiṅga gaṇa.* The Anukr. does not heed the redundant syllable in a.

२७७५. समुद्रं वः प्र हिणोमि स्वां योनिमपीतन।
अरिष्टाः सर्वहायसो मा च नः किं चनामंमत्॥ २३॥

I send you forth to the ocean; go you to your own lair; uninjured, of completed years (?); and let nothing whatever ail (*am*) us.

The third pāda apparently belongs to 'us,' though out of construction. [As to *-hāyas,* cf. viii. 2, 7, note, and Bergaigne, *Rel. Ved.,* iii. 287.] The last pāda occurred above, as vi. 57. 3 b. The first two pādas, with the first word of the third, are found also in several sūtras : ŚŚS. iv. 11. 6; LŚS. ii. 1. 7; PGS. i. 3. 14; AŚS. iii. 11. 6; Āp. xiii. 18. 1; iv. 14. 4; the first three read in b *abhi gacchata,* the others *api gacchata* (and Āp. iv. 14. 4; the first three read in b *abhi gacchata,* the others *api gacchata* (and Āp. iv. 14. 4 has *acchidraḥ* instead of *ariṣṭāḥ*); the end of the verse is entirely different from ours, and more or less discordant in the various works. [See also MGS. ii. 11. 18 and the Index, p. 157.] Kauś. quotes the verse at 6. 17, in a *parvan* ceremony; and with vs. 24, at 136, 6. Ppp. reads in a *vo 'paṣṛjāmi* [and inversts the order of vss. 23 and 24].

२७७६. अरिप्रा आपो अपरि प्रमस्मत्।
प्रास्मदेनो दुरितं सुप्रतीकाः प्र दुष्वप्न्यं प्र मलं वहन्तु॥ २४॥

Free from defilement (*-riprā*) [are] the waters; [let them carry] away from us defilement, forth from us sin, mishap (*duritā*), they of good aspect; let them carry forth evil dreaming, forth filth.

The verse is in part repeated below, as xvi. 1. 10, 11.

[B[1]. (vss. 25-35). Kauśika.–ekādaśa. *viṣṇukramadevatyā uta pratimantroktadevatyāḥ.* 25-35. 3-av. 6-p. *yathākṣaram śakvaryaatiṣ kavarī.*]

[B[2]. (vs. 36). Mārtvī (?).–5-p. *atiṣākvarātijāgatagarbhā 'ṣṭi.* See introduction.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७७७. विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो योऽस्मान् द्वेष्टि
यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ २५॥

Viṣṇu's stride are you, rival-slaying, earth-sharpened (*-sāṁṣ ita*), Agni-brightened; after earth I stride out; from earth we disportion him who hates us, whom we hate; let him not live; him let breath quit.

The Paipp. version of sections B. and C. agrees with that of our text with only trifling differences; the details are not furnished. It is not difficult to read this and the following verses of B. into *śakvarī* and *atiṣ akvarī* verses, as required by the Anukr. (this, for example, as 10 + 10 : 9 + 10 = 5+6). The whole section, appearently, is quoted by its common *pratīka* in Kauś. 6. 14, to accompany the taking of the Viṣṇu strides in a *parvan* ceremony; and again in 49. 14 [after hurling the water-bolts : cf. introd.]. [Cf. vii. 31. 1 d.]

२७७८. विष्णोः क्रमोऽसि सपत्नहान्तरिक्षसंशितो वायुतेजाः।
अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात् तं निर्भजामो योऽस्मान् द्वेष्टि
यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ २६॥

Viṣṇu's stride are you, rival-slaying, atmosphere-sharpened, Vāyu-brightened; after atmosphere I stride out; from atmosphere we disportion him who etc. etc.

२७७९. विष्णोः क्रमोऽसि सपत्नहा द्यौसंशितः सूर्यतेजाः।
दिवमनु वि क्रमेऽहं दिवस्तं निर्भजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ २७॥

Viṣṇu's stride are you, rival-slaying, sky-sharpened, sun-brightened; after they sky I stride out; from the sky we disportion him who etc. etc.

A single ms. (R). reads *dyāuḥsaṁśitaḥ*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७८०.विष्णोः क्रमोऽसि सपत्नहा दिक्संशितो मनस्तेजाः।
दिशोऽनु वि क्रमेऽहं दिग्भ्यस्तं निर्भजामो योऽस्मान् द्वेष्टि
यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥२८॥

Viṣṇu's stride are you, rival-slaying, quarter-sharpened, mind-brightened; after the quarters I stride out; from the quarters we disportion him who etc. etc.

२७८१. विष्णोः क्रमोऽसि सपत्नहाशासंशितो वाततेजाः।
आशा अनु वि क्रमेऽहमाशाभ्यस्तं निर्भजामो योऽस्मान् द्वेष्टि यं वयं
द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥२९॥

Viṣṇu's stride are you, rival-slaying, region-sharpened, wind-brightened; after the regions I stride out; from the regions we disportion him who etc. etc.

२७८२.विष्णोः क्रमोऽसि सपत्नह ऋक्संशितः सामतेजाः।
ऋचोऽनु वि
क्रमेऽहमृग्भ्यस्तं निर्भजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥३०॥

Viṣṇu's stride are you, rival-slaying, verse-(*rc*-) sharpened, chant (*sāman*-) brightened; after the verses I stride out; from the verses we disportion him who etc. etc.

Some of the mss. (E.s.m.R.K.) read in a *-hā ṛks-*.

२७८३.विष्णोः क्रमोऽसि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः।
यज्ञमनु वि क्रमेऽहं यज्ञात् तं निर्भजामो योऽस्मान् द्वेष्टि यं वयं
द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥३१॥

Viṣṇu's stride are you, rival-slaying, sacrifice-sharpened, *brahman*-brightened; after the sacrifice I stride out; from the sacrifice we disportion him who etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७८४.विष्णोः क्रमोऽसि सपत्नहौषधीसंशितः सोमतेजाः।
ओषधीरनु वि क्रमेऽहमोषधीभ्यस्तं निर्भजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ ३२॥

Viṣṇu's stride are you, rival-slaying, herb-sharpened, *soma*-brightened; after the herbs I stride out; from the herbs we disportion him who etc. etc.

Read in b *krame* (an accent-sign slipped out of place).

२७८५.विष्णोः क्रमोऽसि सपत्नहाप्सुसंशितो वरुणतेजाः।
अपोऽनु वि क्रमेऽहमद्भ्यस्तं निर्भजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ ३३॥

Viṣṇu's stride are you, rival-slaying, water-sharpened, Varuṇa-brightened; after the water I stride out; from the waters we disportion him who etc. etc.

Read *opo* ata beginning of b (an accent-sign slipped out of place).

२७८६.विष्णोः क्रमोऽसि सपत्नहा कृषिसंशितोऽन्नतेजाः।
कृषिमनु वि क्रमेऽहं।
कृष्यास्तं निर्भजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ ३४॥

Viṣṇu's stride are you, rival-slaying, plowing-sharpened, food-brightened; after plowing I stride out; from the plowing we disportion him who etc. etc.

२७८७.विष्णोः क्रमोऽसि सपत्नहा प्राणसंशितः पुरुषतेजाः।
प्राणमनु वि क्रमेऽहं
प्राणात् तं निर्भजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः।
स मा जीवीत् तं प्राणो जहातु॥ ३५॥

Viṣṇu's stride are you, rival-slaying, breath-sharpened, man-(*puruṣa*-) brightened; after breath I stride out; from breath we disportion him who etc. etc.

[Correct the edition : read *-saṃśitaḥ* for *-saśitaḥ*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७८८. जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः पृतना अरातीः।
इदमहमामुष्यायणस्यामुष्याः पुत्रस्य वर्चस्तेजः प्राणमायुर्नि
वेष्टयामीदमेनमधराञ्चं पादयामि॥॥ ३६॥

Ours [is] what is conquered, ours what has shot up; I have with stood (*abhi-sthā*) all fighters, niggards; now do I involve (*ni-veṣṭ*) the splendor, brightness, breath, life-time of him of such-and-such lineage, son of such-and-such mother; now do I make him fall (*pad*) downward.

[As to the place of this vs. in the general divisons of the hymn and its possible ascription to Mārīca, see the introd. and the Anukr. excerpts above.] With this vs. compare xvi. 8. 1; [also the *mantra* cited at Kauś. 47. 22]. The vs. reads naturally as 62 syllables (11 + 11 : 15 + 13 + 12 = 62), but can be brought by forced resolutions up-to a full *aṣṭi* (64 syll.). *Abhy aṣṭhām* is by Prāt. ii. 92.

[C. (vss. 37-41). *Brahman.–pañca. pratimantroktadevatyāḥ. 37. virāṭ purastādbṛkatī; 38. purauṣṇih; 39, 41. ārṣī gāyatrī; 40. virāḍ viṣamā gāyatrī.*]

२७८९. सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम्।
सा मे द्रविणं यच्छतु सा मै ब्राह्मणवर्चसम्॥ ३७॥

I turn after the sun`s turn (*āvṛt*), after his turn to the right; let it yield (*yam*) me property; [let] it [yield] me Brahman-splendor.

The verse is quoted in Kauś. 6. 15, in a *parvan* veremony, accompanying a turn to the right (vss. 25-35 were quoted in the next preceeding rule). [Cf. also MB. i. 6. 19, where the comm. cites also GGS. ii. 10. 27.]

२७९०. दिशो ज्योतिष्मतीरभ्यावर्ते।
ता मे द्रविणं यच्छतु ता मै ब्राह्मणवर्चसम्॥ ३८॥

I turn toward the quarters full of light; let them yield me property, let them etc. etc.

The metrical description of the Anukr. does not fit the verse (11 : 8 + 8) quite accurately. The resolution *abhi-av-* is implied in all these verses.

२७९१. सप्तऋषीनभ्यावर्ते।
ते मे द्रविणं यच्छन्तु ते मै ब्राह्मणवर्चसम्॥ ३९॥

I turn toward the seven seers; let them yield etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७९२. ब्रह्माभ्यावर्ते।

तन्मे द्रविणं यच्छतु तन्मे ब्राह्मणवर्चसम्॥४०॥

I turn toward the *brahman;* let it yield etc. etc.

२७९३. ब्राह्मणाँ अभ्यावर्ते।

ते मे द्रविणं यच्छन्तु ते मे ब्राह्मणवर्चसम्॥४१॥

I turn toward the Brahmans; let them yield etc. etc.

[D. (vss. 42-50). *Vihavya.–navarcam. prājāpatyam. ānuṣṭubham : 44. 3-p. gāyatragarbhā muṣṭubh (?); 50. triṣṭubh.*]

२७९४. यं वयं मृगयामहे तं वधै स्तृणवामहै।

व्यात्ते परमेष्ठिनो ब्रह्मणापीपदाम तम्॥४२॥

Whom we hunt, him will we lay low with deadly weapons; by our spell (*brahman*) have we made him fall (*pad*) into the opened mouth of the most exalted one.

Only the latter half-verse is found in Ppp. [namely, in i.]. The *pada*-text in d reads *brāhmaṇā : a : apīp-*. The quotation of the verse, with vss. 15-21, 50, in Kauś. was noted above, [see introd.].

२७९५. वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादुभि।

इयं तं प्सात्वाहुतिः समिद् देवी सहीयसी॥४३॥०

The missile has closed upon him with the two tusks of Vaiśvānara; let this offering (*ahutī*) devour him, the vrey powerful divine fuel.

Ppp. reads *saṁvatsarasya* instead of *vaiśvānarasya.*

२७९६. राज्ञो वरुणस्य बन्धोऽसि।

सोऽमुमामुष्यायणममुष्याः पुत्रमन्नं प्राणे बधान॥४४॥

King Varuṇa`s bond are you; do you bind so-and-so, of such-and-such lineage, son of such-and-such mother, in food, in breath.

There is apparently something wrong, perhaps an omission, in the text of the Anukr. at this point; it reads *tripād gāyatragarbhā st anuṣṭ ubhs*: but see the note to vs. 49), [nor of vs. 47]. Our present verse (prose) reads most naturally as 10 : 12 + 7 = 29 syllables.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२७९७.यत् ते॒ अन्नं॑ भुवस्पत आक्षि॒यति॑ पृथि॒वीम॑नु।
तस्य॑ नस्त्वं भुवस्पते सं॒प्रय॑च्छ प्रजापते॥४५॥

What food of your, O Lord of earth (*bhu*), dwells upon the earth (*pṛthivī*)–of that, O lord of earth, do you furnish to us, O Prajāpati.

The Anukr. implies the contraction of *kṣyati* (cf. above, 2. 22, 23). Ppp. [in i.] puts this verse before our vs. 42.

२७९८.अ॒पो दि॒व्या अ॑चायिषं॒ रसे॑न॒ सम॑पृक्ष्महि।
पय॑स्वानग्न॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा॥४६॥

The heavenly waters have I honored; with sap have we been mingled; rich in milk, O Agni, have I come; unite me here with splendor.

२७९९.सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॒ समायु॑षा।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात् स॒ह ऋषि॑भिः॥४७॥

Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers.

These two verses we had above, as vii. 89. 1, 2. Neither they nor the two that follow are found in Ppp. here.

२८००.यद॑ग्ने अ॒द्य मि॑थु॒ना शपा॑तो॒ यद्वाच॒स्तृष्टं॑ ज॒नय॑न्त रे॒भाः।
म॒न्योर्मन॑सः शर॒व्या॒३ जाय॑ते॒ या तया॑ विध्य॒ हृद॑ये यातुधा॒नान्॥४८॥

What, O Agni, the pari utter in curses today, what harshness of speech the reciters produce:the shaft that is born of fury of the mind–with that pierce you the sorcerers in the heart.

२८०१. परा॑ शृणीहि तप॑सा यातुधा॒नान् परा॑ग्ने॒ रक्षो॑ हर॑सा शृणीहि।
परा॑र्चिषा॒ मूर॑देवाञ्छृणीहि॒ परा॑सु॒तृपः॑ शोशु॑चतः॒ शृणीहि॥४९॥

Crush away the sorcerers with heat; crush away, O Agni, the demon with flame; crush away with burning the false worshippers; crush away the greatly gleaming ones that feed on lives.

These two verses are viii. 3. 12, 13. As usual in such a case, only the first words are given here in the mss. (both *pada* and *saṁhitā*) : thus, *yād agna iti dve*. Unfortunately it was overlooked by us that *yād agne* begins

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not only viii. 3. 12, but also vii. 61. 1; and, though both passages fit about equally ill into the connection here, yet the meter of vii. 61. 1, 2, being *anuṣṭubh*, implies a less oversight on the part of the Anukr., and, on the whole, the chance is in favour of the latter passage (vii. 61, 1, 2) being the one here intended. If in any one of the mss. accessible to us since the publication of the text there occurs anything to settle the question, it has been overlooked by us. [SPP. fills out the *pratīka* with viii. 3. 12, 13; but herein he may merely have followed the Berlin edition.]

२८०२.अपामस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान्।
सो अस्याङ्गानि प्र शृणातु सर्वा तन्मे देवा अनु जानन्तु विश्वे॥५०॥

50. I, knowing, hurl at this man, to split his head, the four-pointed (*-bhṛṣṭi*) thunderbolt of the waters; let it crush all his limbs : to this on may part let all the gods assent.

The Anukr., strictly understood, implies the resolution *va-jr-am* in a. For the quotations of the verse, with other verses of the hymn, by Kauś., see above [introduction].

[The hymn exceeds the norm by 20 verses and the quoted Anukr. says *viṅśatiḥ*.]

[Here ends the twenty-second *prapāṭhaka*.]

6. With an amulet

Found also in great part (not vss. 18, 19, 23, 24, 26, 27, 29, 30, 33, 35) in Paipp. xvi. A number of verses and parts of verses are prescribed in Kauś. 19 [and its schol.] to be used in various acts of a ceremony for prosperity, and a few in other connections. Verses 1 and 3 also used in Vait. [For details, see under the several verses.]

[६- मणिबन्धन सूक्त]

[ऋषि- बृहस्पति। देवता-फालमणि, वनस्पति, ३ आपः। छन्द- अनुष्टुप्, १, ४, २१ गायत्री, ५ षट्पदा जगती, ६ सप्तपदा विराट् शक्वरी, ७-९ त्र्यवसानाष्टपदाष्टि, १० त्र्यवसाना नवपदाधृति, ११, २०, २३-२७ पथ्यापंक्ति, १२-१७ त्र्यवसाना षट्पदा शक्वरी, ३१ त्र्यवसाना षट्पदा जगती, ३५ पञ्चपदा त्र्यनुष्टुप् गर्भा जगती।]

२८०३.अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः।
अपि वृश्चाम्योजसा॥१॥

The head of the niggardly (*arātīyū*) cousin, of the evil-hearted hater, I cut off with force.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The hymn (vs. 1) is quoted in Kauś. 19, 22, with 3 and a couple of yet earlier hymns. At 8, 12, also, the verse is used in connection with the preparation of the *darbha*-sickle. Further, it is reckoned (note ot Kauś. 19. 1) as a *puṣṭika mantra*. In Vait. 10. 2, it accompanies the cutting of a sacrificial post.

२८०४. वर्म॒ मह्य॑म॒यं म॒णिः फाला॑ज्जा॒तः क॑रिष्यति।
पू॒र्णो म॒न्थेन॒ माग॑म॒द् रसे॑न स॒ह वर्च॑सा॥ २॥

This amulet, born of the plow-share, shall make defense (*vārman*) for me; it has come to me filled with stir-about, with sap, together with splendor.

Ppp. reads *tṛptas* instead of *pūrṇas* in c. [Pāda b is cited with vss. 1, 4 c, 6 b in the schol. to Kauś. 19. 23.]

२८०५. यत् त्वा॑ शि॒क्वः प॒राव॑धी॒त् तक्षा॒ हस्ते॑न॒ वास्या॑।
आप॑स्त्वा॒ तस्मा॑ज्जीव॒लाः पु॒नन्तु॒ शुच॑यः॒ शुचि॑म्॥ ३॥

In that the skilful smith (*tākṣa*) has smitten you away with the hand by a knife, from that let the lively, bright (*śuci*) waters purify you, that art bright.

Ppp. has in *vāsyā*, which is the more proper form of the word. But *vāsyā* is read also in the Āp. (vii. 9-9) version of the verse, which further has *te* for *tvā* in a, and, for c, d, *āpas tat sarvaṁ jīvalāḥ śundhantu śucayaḥ śucim*. In Kauś. 8. 13 and Vait. 10. 3, the verse is used to accompany the washing off of an instrument or post.

२८०६. हिर॑ण्यस्रग॒यं म॒णिः श्र॒द्धां य॒ज्ञं महो॒ दध॑त्।
गृ॒हे व॑सतु॒ नोऽति॑थिः॥ ४॥

Let this golden-garlanded amulet, bestowing (*dhā*) faith, sacrifice, greatness, dwell a guest in our house.

[For Dārila's citation of c, see under vs. 2]

२८०७. तस्मै॑ घृ॒तं सुरां॒ मध्वन्न॑मन्नं क्षदामहे।
स नः॑ पि॒तेव॑ पु॒त्रेभ्यः॒ श्रेयः॑श्रेयश्चिकित्सतु॒ भूयो॑भूयः॒ श्वःश्वो॑ दे॒वेभ्यो॑
म॒णिरेत्य॑॥ ५॥

To it we distribute (*kṣad*) ghī, strong drink, honey, food after food; for us, as a father for his sons, let it provide (*cikits-*) what is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

better and better, more and more, morrow after morrow–the amulet, coming from the gods.

Ppp. omits the fifth pāda. By a curious blunder, most of our mss. (all save I.O.D.) leave *surām* in a unaccented; [and so do four of SPP's].

२८०८. यमबंध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ६॥

What amulet, plow-share, ghī-dripping, the formidable *khadirā,* Bṛhaspati bound on, in order to force–that Agni fastened on; it yields (*duh*) to him sacrificial butter, more and more, morrow after morrow; with that do you slay haters.

The series of epithets in b, c is an obscure one; perhaps 'made of *khadira*-wood and shaped like a plow-share,' is meant; the comm. to Kauś. 19. 23 says *khādiryāṣ cibukāyaāḥ kartavyaḥ.* Ppp. read d *ājyāya kam : so 'smā ājyaṁ duhe.* There is no reason why the Anukr. should call the verse *virāj.*

२८०९. यमबंध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्याय कम्।
सो अस्मै बलमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ७॥

What amulet etc. etc.–that Indra fastened on, in order to force, to heroism; it yields to him strength, more and more etc. etc.

२८१०. यमबंध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे।
सो अस्मै वर्च इद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ८॥

What amulet etc. etc.–that Soma fastened on, in order to great hearing (*śrotra*) [and] sight (*cakṣas*); it yields to him splendor, more and more etc. etc.

२८११. यमबंध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद् दिशः।
सो अस्मै भूतिमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ ९॥

What amulet etc. etc.–that the sun fastened on; therewith he

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

conquered these quarters; it yields to him growth (*bhuti*), more and more etc. etc.

Ppp. has Soma in this verse, and the sun in the preceding one; and here it reads *varcas* for *bhūtim;* for 8 e it has *draviṇāya rasāya kam;* and, for *varcas, mahit* (?).

२८१२. यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे।
तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद् दानवानां हिरण्ययीः।
सो अस्मै श्रियमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥१०॥

What amulet etc. etc.–bearing that amulet, the moon conquered the strongholds of the Asuras, the golden [strongholds] of the Dānavas; it yields to him fortune, more and more etc. etc.

Ppp. reads *tejas* for *śriyam*.

२८१३. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
सो अस्मै वाजिनं दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥११॥

What amulet Bṛhaspati bound on for the swift wind, that yields him vigor (*vājina*), more and more etc. etc.

A number of our mss. (I.O.R.D.) read *vājinam* in c. [So do the great majority of SPP's, and he adopts it in his text. But four of his read *vājinam*.] In this batch of verses (11-17). Ppp. has sundry unimportant exchanges and variants; the details are not given.

२८१४. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तेनेमां मणिनां कृषिमश्विनावभि रक्षतः।
स भिषग्भ्यां महो दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥१२॥

What amulet Bṛhaspati bound on for the swift wind, with that amulet the Aśvins defend this plowing (*kṛṣi*); it yields for the two physicians greatness, more and more etc. etc.

२८१५. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तं बिभ्रत् सविता मणिं तेनेदमजयत् स्वः।
सो अस्मै सूनृतां दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥१३॥

What amulet Bṛhaspati bound on for the swift wind, Savitā, bearing that amulet, conquered with it this heaven (*svar*); it yields to him pleasantness (*sūnṛtā*), more and more etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८१६. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तमापो बिभ्रतीर्मणिं सदा धावन्त्यक्षिताः।
सो आभ्योऽमृतमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १४॥

What amulet Bṛhaspati bound on for the swift wind, bearing that amulet the waters run always unexhausted; it yields to them immortality (*amṛta*), more and more etc. etc.

२८१७. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तं राजा वरुणो मणिं प्रत्यमुञ्चत शंभुवम्।
सो अस्मै सत्यमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १५॥

What amulet Bṛhaspati bound on for the swift wind, that healthful amulet king Varuṇa fastened on; it yields to him truth, more and more etc. etc.

२८१८. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तं देवा बिभ्रतो मणिं सर्वाँल्लोकान् युधाजयन्।
स एभ्यो जितिमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १६॥

What amulet Bṛhaspati bound on for the swift wind,bearing that amulet, the gods conquered by fight all worlds; it yields to them conquest, more and more etc. etc.

The *pada*-text resolves *yudhajāyan* erroneously into *yudhā ājayan* (instead of *aj*-).

२८१९. यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे।
तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम्।
स आभ्यो विश्वमिद् दुहे भूयोभूयः श्वःश्वस्तेन त्वं द्विषतो जहि॥ १७॥

What amulet Bṛhaspati bound on for the swift wind, that healthful amulet here the deities fastened on; it yields to them everything, more and more etc. etc.

Part of our mss. (Bp.P.W.I.D.K.) [and a great majority of SPP's] read *amuñcata* in d. [The error has doubtless crept in by confusion with the oft repeated *abadhnata* below and perhaps with the *amuñcata* of vs. 15. Cf. my note to vi. 74. 2.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८२०. ऋ॒तव॒स्तमं॑बध्नतार्त॒वास्तमं॑बध्नत।
सं॒व॒त्स॒रस्तं ब॒द्ध्वा सर्वं॑ भू॒तं वि र॑क्षति॥ १८॥

The seasons bound it on; they of the seasons bound it on; the year, having bound it on, defends all existence.

As noted above, this verse and the one following are wanting in Ppp.

२८२१. अ॒न्त॒र्दे॒शा अं॑बध्नत प्र॒दिश॒स्तमं॑बध्नत।
प्र॒जाप॑तिसृष्टो म॒णिर्द्वि॒षतो मेऽध॑राँ अकः॥ १९॥

The intermediate quarters bound on; the directions bound it on; the amulet created by Prajāpati has made my haters beneath me (*ādhara*).

२८२२. अथ॑र्वाणो अबध्नताथर्व॒णा अं॑बध्नत।
तैर्मे॑दिनो अङ्गि॑रसो॒ दस्यू॑नां बिभिदुः पुर॒स्तेन॒ त्वं द्वि॒षतो ज॑हि॥ २०॥

The Atharvans bound on; the descendants of Atharvan bound on; allied (*medin*) with them, the Aṅgirases split the strongholds of the barbarians; with it do you slay your haters.

२८२३. तं धा॒ता प्रत्यं॑मुञ्चत॒ स भू॒तं व्य॒कल्पयत्।
तेन॒ त्वं द्वि॒षतो ज॑हि॥ २१॥

Dhātā fastened it on; he disposed vi-klp) [all] existence; with it do you slay your haters.

Ppp. reds in b *subhūtāny akalpayat.*

२८२४. यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्।
स मा॒यं म॒णिरा॑ग॒म॒द् रसे॑न स॒ह वर्च॑सा॥ २२॥

What [amulet] Bṛhaspati bound on for the gods, a destruction of Asuras–that amulet has come here to me, together with sap, with splendor.

Ppp. reads in b *-kṣatim,* and substitutes for c, d our 23 c, d (23, 24, 26, 27, 29, 30, 33, 35 being wanting in Ppp.)

२८२५. यमब॑ध्ना॒द् बृह॒स्पति॑र्दे॒वेभ्यो॒ असु॑रक्षितिम्।
स मा॒यं म॒णिरा॑ग॒मत् सह॒ गोभि॑रजा॒विभि॒रन्ने॑न प्र॒जया॑ स॒ह॥ २३॥

What [amulet] etc. etc., together with kine, with goats and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sheep, together with food, with progeny.

२८२६. यमबंध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागंमत् सह व्रीहियवाभ्यां महसा भूत्या सह॥२४॥

What [amulet] etc. etc., together with rice and barley, together with greatness, growth.

२८२७. यमबंध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागंमन्मधोर्घृतस्य धारया कीलालेन मणिः सह॥२५॥

What [amulet] etc. etc., with a stream of honey, of ghī, together with sweet drink–the amulet.

२८२८. यमबंध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागंमदूर्जया पयसा सह द्रविणेन श्रिया सह॥२६॥

What [amulet] etc. etc., together with refreshment, with milk, together with property, with fortune.

२८२९. यमबंध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागंमत् तेजसा त्विष्या सह यशसा कीर्त्या सह॥२७॥

What [amulet] etc. etc., together with brightness, with brilliance, together with glory, with fame.

The mss. vary greatly as to the accent of *kīrtyā*, only D. having the correct *kīriyā*; P.M.T. have *kīriyā*, the the rest *kīrtya*. [Cf. JAOS. x. 381. Correct the Berlin edition, and also that of SPP., who has *kīrtyā*, against the majority of his authorities.]

२८३०. यमबंध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम्।
स मायं मणिरागंमत् सर्वाभिर्भूतिभिः सह॥२८॥

What [amulet] etc. etc., together with all growths.

Ppp. reads *ojasā tejasā saha.*

२८३१. तमिमं देवता मणिं मह्यं ददतु पुष्टये।
अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम्॥

This amulet here let the deities give to me in order to prosperity–the overpowering, dominion-increasing, rival-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

damaging amulet.

This verse and the one following are quoted in Kauś. 19. 25, in connection with earlier quotations from this same hymn; [the second pāda of this verse further in the schol. to 19. 22].

२८३२. ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम्।
असपत्नः सपत्नहा सपत्नान् मेऽधराँ अकः॥३०॥

Together with *brahman*, with brightness, I fasten on myself the propitious one; free from rivals, rival-slaying, it has made my rivals beneath me.

Besides the quotation in Kauś. 19. 25 (see just above), this verse is used in the comm. to Kauś. 26. 40. *Muñcāsi* in b is a misprint for *muñcāmi*.

२८३३. उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः॥३१॥

Let this god-born amulet make me superior to my hater; whose milked-out milk these three worlds worship, let the amulet mount here upon me, in order to supremacy, at the head.

That is, probably, 'mount upon my head.' According to Prāt. ii. 65, we ought to read *maṇiṣ kṛ-;* [this is the reading of three of SPP's mss., but of none of W's so far as noted : both texts give *maṇiḥ*]. The pāda *sa mā 'yam adhi rohatu* (31 e, 32 c) is quoted in the comm. to Kauś. 19. 25. The Ajukr. takes no notice of the redundant syllable in a. Ppp. reads, for e, *sa tvā 'yam abhi rakṣatu.*

२८३४. यं देवाः पितरो मनुष्या उपजीवन्ति सर्वदा।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः॥३२॥

What gods, Fathers, men, always subsist upon, let that amulet mount here upon me, in order to supremacy, at the head.

The Anukr. passes without notice the redundant syllable in a.

२८३५. यथा बीजमुर्वरायां कृष्टे फालेन रोहति।
एवा मयि प्रजा पशवोऽन्नमन्नं वि रोहतु॥३३॥

As seed in a cultivated field (*urvārā*) grows up in what is dragged with the plow-share, so in me let progeny, cattle, food upon food, grow up.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Anukr. seems to read c, d as 9 + 7 syllables.

२८३६. यस्मै त्वा यज्ञवर्धन मणे प्रत्यमुंचं शिवम्।
तं त्वं शंतदक्षिण मणे श्रैष्ठ्याय जिन्वतात्॥ ३४॥

On whom, O sacrifice-increasing amulet, I have fastened you, propitious, him do you quicken to supremacy, O amulet of a hundred sacrificial gifts.

[Cf. Bloomfield, AJP. xvii. 499.]

२८३७. एतमिध्मं समाहितं जुषाणो अग्ने प्रति हर्य होमैः।
तस्मिन् विदेम सुमतिं स्वस्ति प्रजां चक्षुः पशून्समिद्धे जातवेदसि ब्रह्मणा॥ ३५॥

This fuel, laid on together, do you, O Agni, enjoying, welcome with oblations; in him may we find favor, welfare, progeny, sight, cattle–in Jātavedas kindled with worship (*brahman*).

Some of our mss. (R.T.p.m.D.) read *agne* without accent, and this is decidedly preferable, since a pāda-division before *juṣāṇas* gives an *anuṣṭ ubh* pāda followed by a *triṣṭubh*, while one after the same word gives a *triṣṭubh* followed by an irregular combination of syllables. The *pada*-text puts its mark of pāda-division after *juṣāṇas,* to correspond with its accentuation of *agne.* [Of SPP,s authorities, only four have *agne* against nine with *agne,* and his text adopts the latter reading.] The concluding division is hopelessly unmetrical. The Anukr. intends us to divide 8 + 11 (or 11 + 8) : 8 + 8 11 = 46, a *virāḍ jagati.* The verse is thrice quoted in Kauś. (2. 41; 19. 24; 137. 30) to accompany the piling of fuel on the fire. It is wanting in Ppp.

[The quoted Anukr. says for this sixth hymn *pañca* (i.e. 5 over 30).–Here ends the third *anuvāka*, with 2 hymns and 85 verses.]

7. Mystic : on the skambha or frame of creation

Found also (except vss. 13, 42-44) in Paipp, xvii. (with slight differences of order, noted under the verses). Neither Kauś. nor Vait. takes any notice of the hymn.–*[If the hymn is *traiṣṭubham,* why are these verses specified? see note to 38.] †[As to the Anukr`s description of this verse, see under the verse.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[७ - सर्वाधारवर्णन सूक्त]

[ऋषि- अथर्वा क्षुद्र। देवता- स्कन्भ, आत्मा (अध्यात्म)। छन्द-अनुष्टुप्, १ विराट् जगती, २, ८ भुरिक् त्रिष्टुप्, ७, १३ परोष्णिक्, १०, १४, १६, १८-१९ उपरिष्टात् बृहती, ११, १२, १५, २०, २२, ३९उपरिष्टात् ज्योति जगती, १७ त्र्यवसाना षट्पदा जगती, २१ बृहतीगर्भा अनुष्टुप्, ३१ मध्येज्योति जगती, ३२, ३४, ३६ उपरिष्टात् विराट् बृहती, ३३ पराविराट् अनुष्टुप्, ३५ चतुष्पदा जगती, ३-६, ९, ३८, ४२-४३ त्रिष्टुप्, ४१ आर्षी त्रिपदा गायत्री, ४४ एकावसाना पञ्चपदा निचृत् पदपंक्ति द्विपदार्ची अनुष्टुप्।]

२८३८. कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे ऋतमस्याध्याहितम्।
क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे सत्यमस्य प्रतिष्ठितम्॥ १॥

In what member of him is penance situated? in what member of him is right (*ṛta*) deposited? where is situated [his] vow (*vrata*), where his faith? in what member of him is truth established?

Ppp. combines in a *tapo 'sya*. In b, the *pada*-text reads *asya : adhi : āohitam*. There is no reason for calling the verse *virāj*.

२८३९. कस्मादङ्गाद् दीप्यते अग्निरस्य कस्मादङ्गात् पवते मातरिश्वा।
कस्मादङ्गाद् वि मिमीतेऽधि चन्द्रमा महः स्कम्भस्य मिमानो अङ्गम्॥ २॥

From what member of him flame Agni? from what member blows (*pū*) Mātariśvan? from what member does the moon measure out, measuring the member of great Skambha?

Skambha, lit. 'prop, support, pillar,' strangely used in this hymn as frame of the universe or half-personified as its soul. Ppp. reads in d *skambhasya mahan mim-*. [Read *vimimāno* in d?]

२८४०. कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम्।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः॥ ३॥

In what member of him is situated the earth? in what member is situated the atmosphere? in what member is the sky set? in what member is situated what is beyond the sky?

This is one of the five verses (3-6, 9) which are left by the Anukr. to fall under the general description of the hymn as *traiṣṭubham*. All of them

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are more or less redundant; this, for example, is as much *bhurij* as vs. 2, which was so described. Ppp. puts the verse before our 2.

२८४१. क्व॑१ प्रेप्स॑न् दीप्यत ऊ॒र्ध्वो अ॒ग्निः क्व॑१ प्रेप्स॑न् पवते मात॒रिश्वा॑।
यत्र॒ प्रेप्स॑न्तीरभि॒यन्त्या॒वृत॑ः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥४॥

Whither desiring to attain does Agni flame aloft? whither desiring to attain blows Mātariśvan? whither desiring to attain, the turns (*āvrt*) go, that Skambha tell [me] : which forsooth is he?

Here we have two syllables in excess, unnoticed by the Anukr. Many of the mss. accent *svit* in **d**.

२८४२. क्वा॒र्धमा॒साः क्व॒यन्ति॒ मासा॑ः संवत्स॒रेण॑ स॒ह सं॑विदा॒नाः।
यत्र॒ यन्त्यृ॒तवो यत्रा॑र्त॒वाः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥५॥

Whither go the half-months, whither the months, in concord with the year? whither the seasons go, whither they of the seasons, that Skambha tell [me]: which forsooth is he?

Again two unnoticed redundant syllables.

२८४३. क्व॑१ प्रेप्स॑न्ती युव॒ती विरू॑पे अहोरा॒त्रे द्र॑वतः संविदा॒ने।
यत्र॒ प्रेप्स॑न्तीरभि॒यन्त्याप॑ः स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥६॥

Whither desiring to attain run in concord the two maidens (*yuvati*) of diverse form, day-and-night? whither desiring to attain, the waters go, that Skambha tell [me]: which forsooth is he?

Here it is only the last pāda that is one syllable in excess. Ppp. puts the verse before our 5.

२८४४. यस्मि॑न्त्स्त॒ब्ध्वा प्र॒जाप॑तिर्लो॒कान्त्सर्वाँ॒ अधा॑रयत्।
स्क॒म्भं तं ब्रू॑हि कत॒मः स्वि॑दे॒व सः॥७॥

In what, having established [them], Prajāpati maintained all the worlds, that Skambha tell [me]: which forsooth is he?

Many of our mss. appear to read *stabdhā* in a, but it is doubtless only carelessness in writing. Here again, as above and in the verses below where the refrain is written put, part of the mss. accent *svit*.

२८४५. यत् प॑र॒मम॑व॒मं यच्च॑ मध्य॒मं प्र॒जाप॑तिः ससृ॒जे वि॒श्वरू॑पम्।
किय॑ता स्क॒म्भः प्र वि॑वेश॒ तत्र॒ यन्न प्रावि॑श॒त् किय॒त् तद् ब॑भूव॥८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What that was highest, lowest, and waht that was midmost Prajāpati created, of all forms–by how much did Skambha enter there? what did not enter, how much was that?

Or (in d) 'what he did not enter`. The Anukr. this time notices the redundant syllable (in a).

२८४६. कियंता स्कम्भः प्र विवेश भूतं कियद् भविष्यदुन्वाशयेऽस्य।
एकं यदङ्गमकृणोत् सहस्रधा कियंता स्कम्भः प्र विवेश तत्रा॥९॥

By how much did Skambha enter the existent? how much of him lies along that which will exist? what one member he made thousand-fold, by how much did Skambha enter there?

The Anukr. again passes without notice the redundant syllable in c.

२८४७. यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥१०॥

Where men know both worlds and receptacle (*ko'sa*), waters, *brahman*, within which [are] both the non-existent and the existent–that Skambha tell [me]: which forsooth is he?

A part of this verse has disappeared in Ppp. [The *pada* read *āpaḥ* and *antaḥ*.]

२८४८. यत्र तपः पराक्रम्यं व्रतं धारयत्युत्तरम्।
ऋतं च यत्र श्रद्धा चापो ब्रह्म समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥११॥

Where penance, striding forth, maintains the higher vow (*vrata*), where both right and faith, waters, *brahman*, are set together, that Skambha etc. etc.

The verse (8+8 : 8 + 8 + 12 = 44) is, with those that agree with it, strangely named by the Anukr. [Ppp. exchanges the places of *vratam* and *ṛtam* in b, c, and of *āpas* and *brahma* in d.]

२८४९. यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥१२॥

In whom earth, atmosphere, in whom sky is set, where fire, moon, sun, wind stand fixed (*ārpita*), that Skambha etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[The *pada*-text has *ārpitāḥ*, which SPP., with many of his *saṁhitā*-mss., adopts as *saṁhitā*-reading also; Ppp. has *-tā*.]

२८५०. यस्य त्रयस्त्रिंशद् देवा अङ्गे सर्वे समाहिताः।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १३॥

In whose member all the thirty-three gods are set together, that Skambha etc. etc.

Wanting in Ppp., as noted above.

२८५१. यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही।
एकर्षिर्यस्मिन्नार्पितः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १४॥

Where the first-born seers, the verses, the chant, the sacrificial formula, the great one (*mahī*); in whom the sole seer is fixed–that Skambha etc. etc.

Mahī usually designates the earth; what in this connection it should be meant to apply to is doubtful. All the *saṁhitā*-mss. combine *ekarṣir* (Ppp. *eka ṛṣir*), but most of them, with the Anukr., *yatra ṛṣ-* in a. Ppp. reads *bhūtakṛtas for prathamajās*.

२८५२. यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते।
समुद्रो यस्य नाड्यः पुरुषेऽधि समाहिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १५॥

Where both immortality (*amṛta*) and death are set together in man (*puruṣa*), of whom the ocean, the veins (*nāḍī*) are set together in man, that Skambha etc. etc.

Ppp. reads, for b, *puruṣaś ca samāhitāḥ*, and puts the verse after our 16. Read in a *mṛtyuṣ ca* (an accent-sign slipped out of place).

२८५३. यस्य चतस्रः प्रदिशो नाड्यस्तिष्ठन्ति प्रथमाः।
यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १६॥

Of whom the four directions are (*sthā*) the teeming (?*prapyasa*) veins, where the sacrifice has strode forth, that Skambha etc. etc.

Prathamās at end of b in our edition seems to be a misprint for *prathasās*, intended as a correction of *prapyasās*, which last, however, is distinctly read by all our mss. (p. *pra-pyaṣāḥ*); for the formation, compare

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

-bhyasa from root *bhī* (through a secondary root *bhyas*). *[Except P., which has *prathasās;* Spp. puts *-mas* into his text against his fifteen authorities, which give *prapyasās.*]

२८५४. ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्।
यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम्।
ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः॥ १७॥

Whoever know the *brahman* in man, they know the most exalted one; whoever knows the most exalted one, and whoever knows Prajāpati, whoever know the chief *brāhmaṇa,* they know also accordingly (*anu-samvid*) The Skambha.

For both b and f, Ppp. reads *te skambhan arasaṁ viduḥ* (intending *anusaṁviduḥ?*)

२८५५. यस्य शिरो वैश्वानरश्चक्षुरङ्गिरसोऽभवन्।
अङ्गानि यस्य यातवः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १८॥

Whose head [was] Vaiśvānara, [whose] eye the Aṅgirases were, whose members the familiar demons (*yātu*)–that Skambha tell [me]: which forsooth is he?

२८५६. यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत।
विराजमूधो यस्याहुः स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ १९॥

Of whom they call *brahman* the mouth, the honey-whip the tongue also, of whom they call *virāj* the udder–that Skambha etc. etc.

Ppp. reads for c *virājaṁ yasyo ``dhā ``hus.*

२८५७. यस्मादृचो अपातक्षन् यजुर्यस्मादुपाकषन्।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ २०॥

From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants [are] the hairs (*loman*), the Atharvans-and-Aṅgirases the mouth–that Skambha etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Ppp. combines *ṛco 'pāt-* in a, and has *chandāṅsy asya* for *sāmāni yasya* in c.]

२८५८. अस॒च्छा॑खां प्र॒तिष्ठ॑न्तीं पर॒मम्मि॑व॒ जना॑ विदुः।
उ॒तो सन्म॑न्य॒न्तेऽव॑रे॒ ये ते॒ शाखा॑मु॒पास॑ते॥ २१॥

The branch of the non-existent, standing forth, people know as in a manner the highest thing; also the lower ones who worship (*upa-ās*) your branch think [it?) the existent thing.

The translation of this highly obscure verse is only mechanical, and as literal as possible. Ppp. has only the first half. The definition of the Anukr. is a strange one; the verse is only a *bhurig anuṣṭubh* (in virtue of the *iva,* which properly is to be reduced to *va,* making a regualr *anuṣṭ ubh*).

२८५९. यत्रा॑दि॒त्याश्च॑ रु॒द्राश्च॒ वस॑वश्च स॒माहि॑ताः।
भू॒तं च॒ यत्र॒ भव्यं॑ च॒ सर्वे॑ लो॒काः प्रति॑ष्ठिताः स्क॒म्भं तं ब्रू॑हि कत॒मः स्विदे॒व सः॥ २२॥

Where both the Ādityas and the Rudras and the Vasus are set together; where both what is and what is to be, [and] all the worlds are established–that Skambha tell [me] : which forsooth is he?

२८६०. यस्य॒ त्रय॑स्त्रिंशद् दे॒वा नि॒धिं रक्ष॑न्ति सर्व॒दा।
नि॒धिं तम॒द्य को वे॑द॒ यं दे॑वा अभि॒रक्ष॑थ॥ २३॥

Of whom the thirty-three gods always defend the treasure (*nidhi*) : that treasure, which, O gods, you defend, who at present knows?

२८६१. यत्र॑ दे॒वा ब्र॑ह्मविदो॒ ब्रह्म॑ ज्ये॒ष्ठमु॒पास॑ते।
यो वै तान् वि॒द्यात् प्र॒त्यक्षं॑ स ब्रह्मा॑ वेदि॑ता स्यात्॥ २४॥

Where the *brahman*-knowing gods worship the chief *brahman*–whoso verily knows them eye to eye (*pratyakṣam*), he may be a Brahman (*brahman*), a knower.

Perhaps an acceptable emendation in d would be *brahma* : i.e. 'he may be (may be regarded as) one knowing the *brahman*' : cf. ŚB. xiv. 6. 9[11]. Ppp. reads, for c, d, *yo vai tad brahmaṇo veda taṁ vai brahmavido viduḥ*. Read in a *devā* (an accent-sign dropped out).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८६२.बृहन्तो नाम ते देवा येऽसंतः परि जज्ञिरे।
एकं तदङ्गं स्कम्भस्यासंदाहुः पुरो जनाः॥२५॥

Great (*bṛhant*) by name [are] those gods who were born out of the non-existent; that one member of Skambha people call non-existent beyond.

The second half-verse is capable of other interpretations; Ludwig emends *paras* to *purā;* Muir, tacitly, to *param*; Scherman translates it 'afterwards' (*nachher*); Ppp. reads instead *puras.* One of our mss. reads in b '*satas p-;* [and so does SPP. without report of variant].

२८६३.यत्र स्कम्भः प्रजनयन् पुराणं व्यवर्तयत्।
एकं तदङ्गं स्कम्भस्य पुराणमनुसंविदुः॥२६॥

Where the *skambha*, generating forth, rolled out the ancient one, that one member of the *skambha* they know also accordingly [as] the ancient one.

Or, 'know etc. that ancient one as one member of the *skambha.*' Ppp. again (as in 17 b, f) *arasaṁ viduḥ* in d. Read in our edition *prajanayan* in a.

२८६४.यस्य त्रयस्त्रिंशद् देवा अङ्गे गात्रा विभेजिरे।
तान् वै त्रयस्त्रिंशद् देवानेकं ब्रह्मविदो विदुः॥२७॥

In whose member the thirty-three gods shared severally the limbs (*gātra*)–those thirty-three gods verily only (*eka*) the *brahman*-knowers know.

Or (so Muir), 'some *brahman*-knowers.' Ppp. reads in b *gātrāṇi bhejire.*

२८६५.हिरण्यगर्भं परमनत्युद्यं जना विदुः।
स्कम्भस्तदग्रे प्रासिञ्चद्धिरण्यं लोके अन्तरा॥२८॥

People know the golden-embryo [as] highest, not to be overcrowed (*anatyudya*); the *skambha* in the beginning poured that gold within the world.

Ppp. outs this verse after our 30.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८६६.स्कम्भे लोकाः स्कम्भे तपः स्कम्भेऽध्यूतमाहितम्।
स्कम्भं त्वा वेद प्रत्यक्षमिन्द्रे सर्वं समाहितम्॥ २९॥

In the *skambha* the worlds, in the *skambha* penance, in the *skambha* right is set; you, O *skambha,* I know plainly [as] set all together in Indra.

The mss. are much at variance in regard to *skambha* in c; all save W. (the poorest and least trustworthy of all) end the word with *m,* and O.s.m.D. accent *skambham.* That *skambha* is really intended can hardly admit of question; Ppp. appears to read it.

२८६७.इन्द्रे लोका इन्द्रे तप इन्द्रेऽध्यूतमाहितम्।
इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम्॥ ३०॥

In Indra the worlds, in Indra penance, in Indra right is set; you, O Indra, I know plainly [as] all established in the *skambha.*

The translation implies emendation in c of *indram* to *Indra.* Of course, it is possible to render *indram* here, and *skambham* in 29 c, but where the whole sense is so mystically obscure alternations help little.

२८६८.नाम नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः।
यदजः प्रथमं संबभूव स ह तत् स्वराज्यमियाय यस्मान्नान्यत् परमस्ति भूतम्॥ ३१॥

Name with name he calls aloud, before the sun, before the dawn; as first the goat (? *aja*) came into being, he went to that autocracy beyond which there is nothing else existent.

Ppp. reads *johavīmi* in a, and *jagāma (for iyāya)* in d. The translators all understand *ajas* here as 'the unborn one,' and with more reason than in most places elsewhere. The description given by the Anukr. of the very irregular verse (8 + 8 : 10 + 10 + 11 = 47) is altogether ill-fitting.

२८६९.यस्य भूमिः प्रमान्तरिक्षमुतोदरम्।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ ३२॥

Of whom earth is model (*pramā*) and atmosphere belly; who made the sky his head–to that chief *brahman* be homage.

In this and the two following veerses and vs. 36 we have the anomaly that *brahman,* neuter, is apparently referred to by the masculine relative

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

yas (in accordance with which the genitive *yasya* is also doubtless to be understood as masculine); perhaps we ought to render the last pāda thus: 'to him, [who is] the chief *brahman,*' etc. [Cf. Deussen, p. 312.] The verse is shorter by two syllables than verses 34 and 36, with which the Anukr. reckons it, and, on the other hand, agrees with 33, to which the Anukr. gives a different name.

२८७०. यस्य॒ सूर्य॒श्चक्षु॑श्चन्द्रमा॑श्च॒ पुन॑र्णवः।
अ॒ग्निं यश्च॒क्र आ॒स्यं॑१ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥३३॥

Of whom the sun is eye, and the moon that grows new again; who made Agni his mouth–to that chief *brahman* be homage.

Ppp. combines *cakrā ''syaṁ* in c. As to the meter, see the note to vs. 32. [The Anukr. seems to mean that this is an *anuṣṭubh* of which the last pāda is one of 10 syllables (*virāj*).]

२८७१. यस्य॒ वातः॑ प्राणापा॒नौ चक्षु॒रङ्गि॑र॒सोऽभ॑वन्।
दिशो॒ यश्च॒क्रे प्र॒ज्ञानी॒स्तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥३४॥

Of whom the wind [was] breath-and-expiration, [of whom] the Aṅgirases were the eye; who made the quarters fore-knowing (? *prajñāna*)–to that chief *brahman* be homage.

Ppp. gets rid of the obscure *prajñānīs* by reading for c *divaṁ yaṣ cakre mūrdhānam*. The Anukr. describes correctly vss. 34 and 36.

२८७२. स्क॒म्भो दा॑धार॒ द्यावा॑पृथि॒वी उ॒भे इ॒मे स्क॒म्भो दा॑धारो॒र्व॑१न्तरि॑क्षम्।
स्क॒म्भो दा॑धार प्र॒दिश॒: षड॒र्वी॑: स्क॒म्भ इ॒दं विश्वं॑ भुव॒नमा॑ विवेश॥३५॥

The *skambha* sustains both heaven-and-earth here; the *skambha* sustains the wide atmosphere; the *skambha* sustains the six wide directions; into the *skambha* has entered this whole existence (*bhuvana*).

The *pada*-text has (as translated) *skambhe* in d. Ppp. puts the verse after our 36, and reads in a *pṛthivīṁ dyām utā 'mūṁ*, and in d combines *skambhai 'daṁ*. The Anukr. takes no notice of the irregularity of the verse (14 + 11 : 11 + 13 = 49). [Bergaigne, *Rel. Ved.*, ii. 122, would separate *pradiṣas* from *urvīs*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८७३. यः श्रमात् तपसो जातो लोकान्त्सर्वान्त्समानशे।
सोमं यश्चक्रे केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ ३६॥

Who, born from toil, from penance, completely attained all worlds; who made soma all his own–to that chief *brahman* be homage.

The sense of 'own' in c is given by the middle verb-form.

२८७४. कुत्र वातो नेलयति कुत्र न रमते मनः।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन॥ ३७॥

How does the wind not cease (*il*)? how does the mind not rest (*ram*)? why (*kim*) do the waters, seeking to attain truth, at no time soever cease?

Ppp. reads for d *pra cakramati sarvadā.* [Scherman, p. 54: 'warum kommen furwahr die strebenden Wasser niemals zur Ruhe?']

२८७५. महद् यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः॥ ३८॥

A great monster (*yakṣa*) in the midst of the creation (*bhuvana*), strode (? *krānta*) in penance on the back of the sea–in it are set (*śri*) whatever gods there are, like the branches of a tree roundabout the trunk.

The first pāda is repeated below, as 8. 15 c. Ppp. combines in d to *paritaḥ 'va* Notwithstanding the lack of a syllable in a, the Anukr. [balancing a with redundant d?] calls the verse simply a *triṣṭubh;* the hymn is so long that it has apparently been forgotten that the whole was called *traiṣṭubha,* and that therefore no *triṣṭubh* needs a further specification. Since there are more regular *anuṣṭubh*-verses than *triṣṭubh* also. we should expect rather the designation *ānuṣṭubham* for the hymn. Read at end of a *madhye* (an accent-sign dropped out). [With regard to Brahm as a ''wonder'' (*yakṣa*), see introduction.

२८७६. यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा।
यस्मै देवाः सदा बलिं
प्रयच्छन्ति विमितेऽमितं स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ ३९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To which with the two hands, with the two feet, with speech, with hearing, with sight; to which the gods continully render (*prayam*) tribute, unmeasured in the measured out–that *skambha* tell [me]: which forsooth is he?

Notwithstanding the discordance of case, *vimite* is perhaps coordinate with *yasmai*. Ppp. omits the first two pādas. The dual and the repetition of *yasmai* make it probable that we have to supply in them 'one renders tribute,' or the like. The Anukr. takes no notice of the redundant syllable in d.

२८७७.अप॒ तस्य॑ हु॒तं तमो॒ व्यावृ॑त्तः स पा॒प्मना॑।
सर्वा॑णि॒ तस्मि॒ञ्ज्योती॑ꣳषि॒ यानि॒ त्रीणि॑ प्र॒जाप॑तौ॥४०॥

Smitten away is his darkness; he is separated from evil; in him are all the three lights that are in Prajāpati.

२८७८.यो वे॑त॒सं हि॑र॒ण्ययं॒ तिष्ठ॑न्तं सलि॒ले वेद॑।
स वै गुह्यः॑ प्र॒जाप॑तिः॥४१॥

He who knows the golden reed (*vetasa*) standing in the sea–he verily is in secret Prajāpati.

All the mss. have in c *guhya pr-;* perhaps *guhā* was the original reading; our text has emended to *guhyaḥ*.

The remaining verses are wanting in Ppp.; they appear to constitute no original part of the hymn. They are also not translated by Muir and Scherman.

२८७९.त॒न्त्रमेके॑ युव॒ती विरू॑पे अभ्या॒क्रामं॑ वयत॒: षण्म॑यूखम्।
प्रान्या तन्तूँ॑स्ति॒रते॑ धत्ते अ॒न्या नाप॑ वृञ्जाते॒ न ग॑माते॒ अन्त॑म्॥४२॥

A certain pair of maidens, of diverse form, weave, betaking themselves to it, the sex-pegged web; the one draws forth the threads (*tantu*), the other sets [them]; they wrest not off (*apa-vṛj*), they go not to an end.

Āpa vṛñjāte perhaps means only 'break off, finish.' [*Na gamāto*, 'they shall not go' etc.] A nearly related 'verse is found in TB. (ii. 5.5[3]): *dve svasārau vayatas tantram etat sanātanaṁ vitataṁ ṣaṇmayūkham : avā 'nyaṇs tantūn kirato dhatto anyan na 'pa vṛjyāte* (? both text and comm. have in the Calc. ed. *nāṣapṛjyāte* [and in the Poona ed. *nāvapṛjyāte*]) *na gamāte antam;* this is a preferable version especially of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

c. We have to resolve *tan-tṛ-am* in order to make a full *triṣṭubh*. [The TB. comment makes the verse refer to day and night : cf. RV. i. 113. 3.]

२८८०. तयोरिदं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात्।
पुमानेनद् वयत्युद् गृणत्ति पुमानेनद् वि जभाराधि नाके॥ ४३॥

Of them, as of two women dancing about, I do not distinguish (*vi-jñā*) which is beyond; a man (*pumāṅs*), weaves it, ties [it] up; a man has borne it about upon the firmament (*nāka*).

The last two pādas, with 44 correspond to RV. x. 130. 2, which reads : *pumāṅ enaṁ tanuta ūt kṛṇatti pūmān vī tatne ādhi nāke asmin– imī mayūkhā ūpa sedur ū sādaḥ sāmāni cakrus tasarāṇy otave.* Our *ud gṛṇatati* is only a corruption, but simulates a form from root *grath*, and is rendered accordingly. [For the exchange of surd and sonanta, cf. Roth, ZDMG. xliviii. 110 and note to ii. 13. 3.] The true scanning in a is doubtless *-yanti-or 'va;* [better *-tior iva*, with *jagatī* cadence?].

२८८१. इमे मयूखा उप तस्तभुर्दिवं सामानि चक्रुस्तसराणि वातवे॥ ४४॥

These pegs propped up the sky; the chants they made shuttles for weaving.

See the note to the preceding verse. Both here and in 42 b some of the mss. read *mayūṣa*. Bp. reads at the end *yātave*. The Anukr. says of the verse *ime mayūkhā ity ekāvasānā nicṛt padapaṅktir* [i.e. 5 + 5 + 5 + 5 + 4 = 24] *ārcy anuṣṭub dvipadā vā* [i.e. 12 + 12 = 24] *pañcapadā nicṛt padapaṅktir iti*. [The last three or four words seem to be mere repetition.

[The quoted Anukr. says *caturdaśa* (i.e. 14 over 30).]

8. Mystic

Found in greater part (not vss. 1, 7, 15, 18, 30-44) in Paipp. xvi (in the verse-order 2, 8, 5, 9, 3, 4, 12, 6, 14, 29, 13, 11, 10, 16, 19-28, 17). Not noticed in Kauś., and only one verse (42) used in Vait.

[८- ज्येष्ठब्रह्मवर्णन सूक्त]

[ऋषि- कुत्स। देवता- आत्मा (अध्यात्म)। छन्द- त्रिष्टुप्, १ उपरिष्टात् विराट् बृहती, २ बृहती गर्भा अनुष्टुप्, ५ भुरिक् अनुष्टुप्, ६, १४, १९- २१, २३, २५, २९, ३१-३४, ३७-३८, ४१, ४३ अनुष्टुप्, ७ पराबृहती त्रिष्टुप्, १० अनुष्टुप् गर्भा त्रिष्टुप्, ११ जगती, १२ पुरोबृहती त्रिष्टुप् गर्भार्षी पंक्ति, १५, २७ भुरिक् बृहती, २२ पुरउष्णिक्, २६ द्विपुष्णिक् गर्भा अनुष्टुप्, ३० भुरिक् त्रिष्टुप्, ३९ बृहती गर्भा त्रिष्टुप्, ४२ विराट् गायत्री।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८८२.यो भूतं च॒ भव्यं॑ च॒ सर्वं॒ यश्चा॑धि॒तिष्ठ॑ति।
स्व॑र्यस्य॑ च॒ केव॑लं॒ तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नमः॑॥ १॥

He who is set over both what is and what is to be and everything, and whose alone is the heaven–to the chief *brahman* be homage.

The concluding pāda is that of some of the verses of the preceding hymn (see vs. 32, above, and note).

२८८३.स्क॒म्भेने॒मे वि ष्ट॑भि॒ते द्यौश्च॒ भूमि॑श्च तिष्ठतः।
स्क॒म्भ इ॒दं सर्व॑मात्म॒न्वद् यत् प्रा॒णन्नि॑मि॒षच्च॒ यत्॥ २॥

By the *skambha* these two stand fixed apart, both sky and earth; in the *skambha* [is] all this that has soul, what [is] breathing and what winking.

The Anukr. is scrupulous enough not to sanction the irregular combination *skambhe 'dam* in c; why it calls the verse *bṛhatīgarbhā*, instead of simply *bhurij* (like vs. 5), it were hard to say.

२८८४.ति॒स्रो ह॑ प्र॒जा अ॑त्या॒यमा॑यन् न्य॑शि॒न्या अ॒र्कम॒भितो॑ऽविशन्त।
बृ॒हन् ह॑ तस्थौ॒ रज॑सो वि॒मानो॒ हरि॑तो॒ हरि॑णी॒रा वि॑वेश॥ ३॥

Three offspring (*praja*) went an over-going; others settled (*nivic*) about the sun (? *arka*); great stood the traverser (*vimāna*) of space (*rajas*); the yellow one (m.) entered into the yellow ones (f.).

The verse is RV. viii. 90 (101). 14, which reads, for a, *praja ha tisro atyāyam īyur;* at end of b, *viviśre;* for c, d, *bṛhad dha tasthau bhuvaneṣvantaḥ pavamāno harita ā viveśa* (the last pāda is out 40 d below). AA. (ii. 1. 14) has the same version as RV. JB. (ii. 224) has a version agreeing in the main with RV., but beginning like ours, *tisro ha prajā*, ending b with *viviṣyur,* beginning c with *bṛhan* (but *bṛhad* in a following brief exposition); in c, again, with our text, *rajaso vimānai 'va* (in the exposition simply *vimāne*); in d as RV. The Anukr. takes no notice of the defective fourth pāda. Ppp. reads *na* (for *ha*) and *vimānaṁ* in c, and combine *prajā 'ty.*, and *anyā 'rkam.*

२८८५.द्वाद॑श प्र॒धय॑श्च॒क्रमेकं॒ त्रीणि॒ नभ्या॑नि॒ क उ॒ तच्चि॑केत।
तत्रा॑हता॒स्त्रीणि॑ श॒तानि॑ शङ्कवः॒ ष॒ष्टिश्च॒ खीला॒ अवि॑चाचला॒ ये॥ ४॥

Twelve fellies, one wheel, three naves–who understands that?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

therein are inserted (*āhata*) three hundred and sixty pins (*śaṅku*), pegs (*? khīla*) that are immovable.

The verse is also RV. i. 164. 48, which, however, has a very different second half : *tasmin sākaṁ triśatā na śaṅkavo 'rpitāḥ ṣaṣṭir na calācalāsaḥ*. The 'pins 'or 'pegs' must be the equivalents of spokes. The three naves are probably seasons [Hot, Wet, and Cold : cf. Buhler, *Epigraphia Indica,* ii. 262], though the number is unusual. Ppp. reads *kelās* for *khīlās* in d. The Anukr. does not heed that c is a *jagatī* pāda. [Kaṭha-reading *nābhyāni,* WZKM. xii. 282.]

२८८६.इदं सवितर्वि जानीहि षड् यमा एकं एकजः।
तस्मिन् हापित्वमिच्छन्ते य एषामेकं एकजः॥५॥

This, O Savitā, do you distinguish : six [are] twins, one [is] soleborn; they seek participation (*apitva*) in him who of them is the sole sole-born.

The usual twelve months, two to a season, an the thirteenth occasional intercalary one, are doubtless meant. Ppp. reads in b *yomokas* (for *yamā ekas*). [The *pada*-mss. of both W. and SPP. have *apiotvam;* but in the *Index* W. assumes that *āpitvam* is the word. Both are well authenticated in BR.; but *apitvam* seems to fit best here (cf. CB. iv. 1.3[11]).]

२८८७.आविः सन्निहितं गुहा जरन्नामं महत् पदम्।
तत्रेदं सर्वमार्पितमेजत् प्राणत् प्रतिष्ठितम्॥६॥

Being manifest (*āvis*), [it is] deposited in secret; the great track (*pada*), ''aged`` (*jarat*) by name; there is set (*ārpita*) this all, [there is] established what stirs, what breathes.

२८८८.एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व१ तद् बभूव॥७॥

One-wheeled it rols, one-rimmed, thousand-syllabled, forth in front, down behing; with a half it has generated all existence; what its [other] half is–what has become of that?

This agrees nearly with xi. 4. 22 below, and Ppp. has it there, though not here. The sun is evidently meant, with half his course lost to view.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२८८९. पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः॥८॥

One carrying five carries the summit (*agra*) of them; side-horses, harnessed, carry also along; what is not gone of it was seen, not what is gone; the higher thing [is] closer, the lower more distant.

[Or (c) 'of him' (*asya*)]. The sense is wholly obscure, and the version a mechanical one. *Pañcavāhi* may be either fem. (of *-vāha* : so *śatavāhi* v. 17. 12) or masc. (of *-vāhin*); Pet. Lexx. say 'mit Funfen bespannt.' Some of the mss. read *prṣṭhayas* in b, as often in such cases. Ppp. has *asya* instead of *eṣām* at end of a.

२८९०. तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम्।
तदासत ऋषयः सप्त साकं ये अस्य गोपा महतो बभूवुः॥९॥

A bowl (*camasa*) with orifice sideways, bottom-side up–in it is deposited glory of all forms; there sit together the seven seers, who have become the keepers of it, the great one.

The verse has a correspondant in ŚB. xiv. 5. 24 (BAU. ii. 2.4). This reads at the beginning *arvāgbilas;* in c, *tasya...tire* for *sākam*; and, for d, *vāg aṣṭamī brahmaṇā saṁvidāna.* The Brāhmaṇa itself explains the head as intended, the seven seers being the seven *prāṇas* or senses (the seven orifices of the head; this is extremely implausible. Ppp. reads at beginning of c *atrā ''sata.*

२८९१. या पुरस्ताद् युज्यते या च पश्चाद् या विश्वतो युज्यते या च सर्वतः।
यया यज्ञः प्राङ् तायते तां त्वा पृच्छामि कतमा सर्चाम्॥१०॥

The one which is applied (*yuj*) in front and which behind, which is applied in all cases and which in every case, by which the sacrifice is extended forward–that I ask of you : which one of the verses is it?

The verse is quoted by *pratīka* in GB. i. 1. 22. All our *saṁhitā*-mss, save one (R.) [and the great majority of SPP's] read at the end *sa rcām* (Ppp. the same), and the words are quoted under Prāt. iii. 49 as example of that combination [p. *sā ṛcām*]. The Anukr. does not heed that b is a *jagatī* pāda. Ppp. reads twice *yo 'ta* for *yā ca.*

२८९२. यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद् भुवत्।
तद् दाधार पृथिवीं विश्वरूपं तत संभूय भवत्येकमेव॥११॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

What stirs, flies, and what stands, and what is breathing, not breathing, winking–that, all-formed, sustains the earth; that, combining, becomes one only.

One may conjecture *apānat* for *aprāṇat* in b. The Anukr. does not heed that two of the pādas are *triṣṭubh*. Ppp. reads at end of b *ca tiṣṭhat*, and, in c, *dyām utā 'muṁ* [at 7. 35 it was fem.] for *viśvarūpam*.

२८९३. अनन्तं वितंतं पुरुत्रानन्तमन्तवच्चा समन्ते।
ते नाकपाल्पश्चरति विचिन्वन् विद्वान् भूतमुत भव्यमस्य॥ १२॥

What is endless, stretched out on many sides; what is endless, and what has an end, ending together–these (two) the lord of the firmament keeps (*car*) separating (*vi-ci*), knowing what is and what shall be of it.

Ppp. reads *samakte* at end of b, *prajānan* at end of c, and *yadi* for *uta* in d. Probably earth and heaven are intended. The metrical definition of the Anukr. fits the verse (9 + 10 : 11 + 10 = 40) fairly.

२८९४. प्रजापतिश्चरति गर्भे अन्तरदृश्यमानो बहुधा वि जायते।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः॥ १३॥

Prajāpati goes about (*car*) within the womb; not being seen, he is manifoldly born (*vi-jā*); with a half he has generated all existence; what his [other] half is–which sign is that?

The third pāda is the same with 7 c above; the second half-verse is found below as xi. 4. 22 c, d; to the first half-verse corresponds VS. xxxi. 19 a, b and TA. iii. 13. 13 a, b : both reading *ajāyamānas* at beginning of b; [so *Kaṭha-hss.*, p. 84]. Ppp. reads in b *prajāyate*, and, for c, d, *ardhene 'daṁ pari babhūva viśvam etasyā 'rdhaṁ kim u taj jajāna*. The Anukr. takes no notice of the *jagatī* pāda b.

२८९५. ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यम्।
पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः॥ १४॥

Him bearing water aloft, as a water-bearer (f.) with a vessel (*kumbha*), all see with the eye, not all know with the mind.

Some mss. (P.M.I.) accent *viduḥ* at the end.

२८९६. दूरे पूर्णेन वसति दूर ऊनेन हीयते।
महद् यक्षं भुवनस्य मध्ये तस्मै बलिं राष्ट्रभृतो भरन्ति॥ १५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

In the distance it dwells with the full one, in the distance it is abandoned by the deficient one–the great monster (*yakṣa*) in the midst of existence; to it the kingdom-bearers bear tribute.

The verse, as noted above, is wanting in Ppp. [Pāda c occurs as x. 7. 38 a : see note thereon and introd. to hymn 7.]

२८९७. यतः॑ सू॒र्य॑ उ॒देत्यस्तं॒ यत्र॑ च॒ गच्छ॑ति।
तदे॒व म॑न्ये॒ऽहं ज्ये॒ष्ठं तदु॒ नात्ये॑ति॒ किं च॒न॥ १६॥

Whence the sun arises, and where he goes to rest–that same I think the chief (*jyeṣṭha*); that nothing whatever surpasses.

The Kaṭha Up. [iv. 9] has a nearly corresponding verse : *yataṣ co 'd eti sūryo 'staṁ yatra ca gacchati : taṁ devāḥ sarve 'rpitās tad u nā 'ty eti kaṣ cana;* and the first half of this occurs also in ŚB. xiv. 4.3[34] (BAU. i. 5. 23). The Anukr. omits to define the meter (*anuṣṭubh*) of the verse.

२८९८. ये अ॒र्वाङ् मध्य॑ उ॒त वा॑ पुरा॒णं वेद॑ वि॒द्वांस॑मभितो॒ वद॑न्ति।
आ॒दित्यमे॒व ते परि॑ वदन्ति॒ सर्वे॑ अ॒ग्निं द्वि॒तीय॑ं त्रि॒वृत॑ं च हं॒सम्॥ १७॥

They who hitherward, in the middle, or also anciently, speak round about him who knows the Veda, they all speak around the sun (*āditya*), Agni [as] second, and the threefold swan (*haṁsa*).

The verse is found also in TA. (ii. 15[8], which omits *madhye* and reads *purāṇe* in a, and *tṛtiyam* (for *trivṛtam*) in d. [Cf. *Kaṭha-hss.*, p. 63.] Our *pada*-text [as also SPP's] reads near the beginning *arvañ*, which is doubtless an error for *arvāk* (though TA. reads *arvañ uta*). Perhaps *vedam* in b is to be rendered simply 'knowledge.' The Anukr. takes no notice of the two redundant syllables in c.

२८९९. स॒हस्रा॑हण्यं विय॑तावस्य प॒क्षौ हरे॑र्हं॒सस्य॒ पतत॑ः स्व॒र्गम्।
स दे॒वान्त्सर्वा॒नुर॑स्युप॒दद्य॑ सं॒पश्य॑न् याति॒ भुव॑नानि॒ विश्वा॑॥ १८॥

A thousand days' journey [are] expanded (*vi-yam*) the wings of him, of the yellow swan flying to heaven (*svarga*); he, putting all the gods in his breast, goes, viewing together all existences.

The verse is found again below as xiii. 2. 38; 3. 14. It is, as noted above, wanting here in Ppp.

२९००. स॒त्येनो॒र्ध्वस्त॑पति॒ ब्रह्म॑णा॒र्वाङ् वि प॑श्यति।
प्रा॒णेन॑ ति॒र्यङ् प्रा॑णति॒ यस्मि॒न्ज्येष्ठ॒मधि॑ श्रि॒तम्॥ १९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

By truth he burns abloft; by *brahman* he looks abroad hitherward, by breath he breathes crosswise–he on whom rests (*śrita*) the chief thing.

२९०१. यो वै ते विद्यादुरणी याभ्यां निर्मथ्यते वसु।
स विद्वाञ्ज्येष्ठं मन्येत स विद्याद् ब्राह्मणं महत्॥ २०॥

Whoever indeed knows those two churning-sticks, with which is churned out what is good (*vasu*), he may think himself to know the chief thing; he may know the great *brahmaṇa* [neut.].

२९०२. अपादग्रे समभवत् सो अग्रे स्वꣳराभरत्।
चतुष्पाद् भूत्वा भोग्यः सर्वमादत्त भोजनम्॥ २१॥

Footless came he into being in the beginning; he in the beginning brought the heaven (*svar*); having become four-footed, enjoyable, he took to himself all enjoyment (*bhojana*).

Ppp. reads, for b, *so 'gre asurā 'bhavat.*

२९०३. भोग्यो भवदथो अन्नमदद् बहु।
यो देवमुत्तरावन्तमुपासाते सनातनम्॥ २२॥

Enjoyable shall he become, likewise shall he eat much food, who shall worship (*upa-ās*) the everlasting god who gives superiority (*uttar-avant*).

[After *bhogyo bhavat,* for which there are no variants, Bp. has a mark of pāda-division; but the Anukr. evidently scans as 12 : 8 + 8, eliding the *a* of *annam* after a *pragṛhya.*] *Bhāgyo* at the beginning is a misprint for *bhogyo.*

२९०४. सनातनमेनमाहुरुताद्य स्यात् पुनर्णवः।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः॥ २३॥

Everlasting they call him, also may he be at present ever-renewed; day and night are generatead (*pra-jā*) in each other's forms.

The *pada*-text reads *anyaḥ : anyasya* in d, although the masc. *anyas* shows that the two words are virtually a compound, as later.

२९०५. शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन् निविष्टम्।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद् देवो रोचत एष एतत्॥ २४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A hundred, a thousand, a myriad, a hundred million, an innumerable [number], is his own entered into him; that of him they slay, even as he looks on; therefore this god shines (*ruc*) thus.

Instead of *eṣa etat* at the end, Ppp. reads what appears to be *agha bhavat*. The version is as literal (and as unintelligent) as possible. The Anukr. takes no notice of the irregularity of the meter; it is possible, by violence, to count only 44 syllables in the verse.

२९०६.बालादेकमणीयस्कमुतैकं नेव दृश्यते।
ततः परिष्वजीयसी देवता सा मम प्रिया॥२५॥

One thing is more minute (*aṇu*) than a child (*bala*), also one is hardly (*ne 'va*) seen; than that a more embracing deity, is she dear to me.

Ppp. reads, for a, *ārāgramātraṁ dadṛśe*, and begins c with *ataṣ pa-*, thus doing nothing to help our comprehension of the wholly obscure verse.

२९०७.इयं कल्याण्यजरा मर्त्यस्यामृता गृहे।
यस्मै कृता शये स यश्चकार जजार सः॥२६॥

This beautiful one (f.) [is] unaging, an immortal in the house of a mortal; for whom she [was] made, he lies; he who made [her] grew old.

Ppp. reads *tasmai* for *yasmai* in c. [The natural reading of b would be *martyasya amṛtā gṛhe*; but] the definition of the Anukr. forbids us to make [it. Can a *sa* have dropped out before *śaye sa*? Cf. note to iv. 5. 5.]

२९०८.त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः॥२७॥

You art woman, you [art] man, you boy, or also girl; you, when aged, tottered (*vañc*) with a staff; you, when born, become facing all ways.

Ppp. politely puts *kumārī* first and *kumāras* second in b, and reads *jātam* in d. The verse is found, without variant, in Śvet. Up. iv. 3. It is so far correctly described by the Anukr. that it counts 37 syllables (7 + 10 : 9 + 11 = 37).

२९०९.उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः स उ गर्भे अन्तः॥२८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Both their father, or also their son; both the chief or also the meanest (*kaniṣṭha*) among them; the one god, who has entered into the mind, born the first, and he within the womb.

The verse is also found, quoted as a *śloka*, in JUB. 85 (iii. 10. 12) : *utai 'ṣāṁ jaiṣṭha uta vā kaniṣṭha utai 'ṣāṁ putra uta vā pitai 'ṣām : eko ha devo manasi praviṣṭaḥ pūrvo ha jajñe sa u garbhe 'ntaḥ.* Ppp. reads, for a, b, *ute 'va jyeṣṭho 'ta vā kaniṣṭho 'tai 'ṣa bhrāto 'ta vā pitai 'ṣaḥ;* and, in d, *pūrvo jātaḥ.*

२९१०. पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते॥ २९॥

The full form the full he bends up (*ud-ac*); the full is poured with the full; also that may we know today, whence that is poured out.

This verse is akin with [the oft-repeated] one in ŚB. xiv. 8. 1 (BAU. v. 1) : *pūrṇam adaḥ pūrṇam idam pūrṇāt pūrṇam ud acyate* etc. What follows of the hymn is (as noted above) wanting in Ppp.

२९११. एषा सनत्नी सनमेव जातैषा पुराणी परि सर्वं बभूव।
महो देव्युषसो विभाती सैकेनैकेन मिषता वि चष्टे॥ ३०॥

She, everlasting, born indeed of old, she, ancient, encompassed (*pari-bhū*) all; the great goddess of the dawn, shining forth, she looks forth by every one who winks.

The Anukr. calls the verse *bhurij* on account of the redundant syllable in b, not heeding the corresponding deficiency in c.

२९१२. अविर्वै नाम देवतर्तेनास्ते परीवृता।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः॥ ३१॥

The deity, Avi by name, sits enveloped with right; by her form these trees [are] green, green-garlanded.

Or, 'by the form of her, the green-garlanded one' (so Ludwig). *Āvi* means 'sheep,' but is possibly here a derivative from the root *av* 'favor, aid.' All the *saṁhitā*-mss combine in a, b *-ta rtena.*

२९१३. अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति।
देवस्य पश्य काव्यं न ममार न जीर्यति॥ ३२॥

Him that is near by he (?) deserts not; him that is near by he (?) sees not; see the wisdom (*kavya*) of the god : he died not, he grows not old.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There is nothing to determine the subject of the verbs in a, b; Ludwig renders 'she.'

२९१४. अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम्।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत्॥ ३३॥

The voices sent forth by the unpreceded one–they speak as they should *yathāyatham*); where they go speaking, that [people] call the great *brahmaṇa* [n].

२९१५. यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः।
अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम्॥ ३४॥

Where both gods and men (*manuṣya*) are set (*śrita*) as spokes in a nave–I ask you of the flower (*puṣpa*) of the waters, where that by magic was placed.

The Anukr. takes no notice of the redundant syllable [perhaps the first *ca?*] in a.

२९१६. येभिर्वातः इषितः प्रवाति ये ददन्ते पञ्च दिशः सध्रीचीः।
य आहुतिमत्यमन्यन्त देवा अपां नेतारः कतमे त आसन्॥ ३५॥

They by whom the wind sent forth blows on, who give the five quarters together (*sadhryañc*) the gods who thought themselves above (*ati-man*) the offering (*ahuti*), conductors of the waters–which were they?

The first half-verse is found also in Ppp. [xvi.], but not in connection with the rest of the hymn. The Anukr. does not heed that a is defective by one syllable. Read in b, with all [W's and SPP's] mss., *dadante;* the form is from the same secondary root dad as the sing. *dadate* in 36 c. [JUB. (i. 34) has this verse, putting it in the mouth of Pṛthu Vainya, and its answer (vs. 36), with appended Brāhmaṇa-comment. It reads *samīcīḥ* for *sadhrīcīḥ* of our 35 b, and *āhutīs* in c.]

२९१७. इमामेषां पृथिवीं वस्त एकोऽन्तरिक्षं पर्येको बभूव।
दिवमेषां ददते यो विधर्ता विश्वा आशाः प्रति रक्षन्त्येकै॥ ३६॥

One of them clothes himself in this earth; one encompassed the atmosphere; he of them who is disposer (*vidharatr*) gives the sky; some defend respectively all regions (*āśā*).

[JUB. (see under vs. 35) has *ekas* for *eṣām* of our c and *anye* for *eke* of our d.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९१८. यो वि॒द्यात् सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑: प्र॒जा इ॒मा:।
सू॒त्रं सू॒त्रस्य॒ यो वि॒द्यात् स वि॑द्या॒द् ब्राह्म॑णं म॒हत्॥ ३७॥

Whoso may know the stretched-out string in which these offspring (*prajā*) are woven in, whoso may know the string of the string, he may know the great *brahmaṇa.*

२९१९. वेदा॒हं सू॒त्रं वित॑तं॒ यस्मि॒न्नोता॑: प्र॒जा इ॒मा:।
सू॒त्रं सू॒त्रस्या॒हं वे॒दाथो॒ यद् ब्राह्म॑णं म॒हत्॥ ३८॥

I know the stretched-out string in which these offspring are woven in; the string of the string I know, likewise the great *brāhmaṇa.*

२९२०. यद॑न्त॒रा द्यावा॑पृथि॒वी अ॒ग्निरै॑त् प्र॒दह॑न् विश्वदा॒व्य॑:।
यत्रा॑तिष्ठन्नेक॑पत्नी: प॒रस्ता॒त् क्व॑ वासीन्मातरिश्वा॒ त॒दानी॑म्॥ ३९॥

As between heaven-and-earth Agni went, burning on, all-consuming, where stood beyond they (f.) of one husband–where perchance was Mātariśvan then?

The *bṛhatī* of the Anukr. [scanning 11 + 9: 11 + 11] is the second pāda, read with *ait* included as a part (the *pada*-text so marks the division)–which is, of course, artificial and wrong. [Read as 12 + 8: 11 + 11, pronouncing *-dāvias* and *kue `vā ``sīn.*] Ludwig's spouses of the only one` for *ekapatnīs* is against the accent.

२९२१. अ॒प्स्वा॒ सीन्मात॒रिश्वा॒ प्रवि॑ष्ट॒: प्रवि॑ष्टा दे॒वा: स॑लि॒लान्या॑सन्।
बृ॒हन् ह॑ त॒स्थौ रज॑सो वि॒मान॒: पव॑मानो ह॒रित॒ आ वि॑वेश॥ ४०॥

Mātariśvan was entered into the waters; the gods were entered into the seas; great stood the traverser of space; the purifying one entered into the green ones.

The third pāda is identical with 3 **c** above, and the fourth with RV. viii. 90 (101). 14 **d**. `The purifying one` is probably here the wind.

२९२२. उत्तरे॑णेव गाय॒त्रीम॒मृते॑ऽधि॒ वि च॑क्रमे।
साम्ना॒ ये साम॑ संवि॒दुर॒जस्तद् द॑दृ॒शे क्व॑॥ ४१॥

Higher, as it were, than the *gāyatri,* upon the immortal (*amṛta*) he strode out; they who know completely chant with chant–where then was seen the goat?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Or, `the unborn one` (*aja:* so Ludwig); the verse is too utterly obscure to let us choose between them.

२९२३. निवेशनः संगमनो वसूनां देव इव सविता सत्यधर्मा।
इन्द्रो न तस्थौ समरे धनानाम्॥४२॥

The reposer, the assembler of good things, like god Savitā, of true ordinances (*-dharman*), he stood like Indra in the conflict for riches.

The verse corresponds with pādas **a, c, d** of RV. x. 139. 3 and of VS. xii. 66, TS. iv. 2. 5^4, MS. ii. 7. 12. RV. reads at the beginning *rāyo budhnaḥ for niviṣanaḥ*); the other texts have at the end *pathīnam.* The verse is quoted in Vait. 28. 28.

२९२४. पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम्।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः॥४३॥

The lotus-flower of nine doors, covered with three strands (*guṇa*)–what soulful prodigy (*yakṣa*) is within it, that the *brahman*-knowers know.

The `nine doors` indicate that the human body with its nine orifices is intended; the three *guṇas* are probably the three temperaments familiar under that name later. The second half-verse was found above as 2. 32 **c, d** [cf. vs. 31]. [See p. 1045.]

२९२५. अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः।
तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम्॥४४॥

Free from desire, wise (*dhira*), immortal, self-existent, satisfied with sap, not deficient in any respect–knowing that wise, unaging, young soul, one is not afraid of death.

[See Deussen, *Geschichte,* i. 1. 334: ``die erste and älteste Stelle, die wir kennen, in der ruckhaltlos der Ātman als Weltprincip proklamiert wird, AV. x. 8. 44.`` Cf. also p. 312, end. Muir, *Metrical Translations from Sanskrit Writers,* p. 1. gives a metrical paraphrase of the verse.]

[The quoted Anukr. says *caturdṣa* (i.e. 14 above 30). The fourth *anuvāka,* with 2 hymns and 88 verses, ends here.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. With the offering of a cow and a hundred rice-dishes

Found also in Paipp. xvi. The hymn (vs. 1) is quoted in Kauś. 65. 1 to accompany the closing of the mouth of a victim, and some of the verses (1-3, 26, 27) in other neighboring parts of the sūtra. In Vait. is used a single verse (26).

[९ - शतौदनागौ सूक्त]

[ऋषि- अथर्वा। देवता- शतौदना (गौ)। छन्द- अनुष्टुप्, १ त्रिष्टुप्, १२ पथ्यापंक्ति, २५ द्वप्रुष्णिक् गर्भानुष्टुप्, २६ पञ्चपदा बृहती अनुष्टुप् उष्णिक् गर्भा जगती, २७ पञ्चपदाति जागतानुष्टुब्गर्भा शक्वरी।]

२१२६. अघायतामपि नह्या मुखानि सुपर्लेषु वज्रमर्पयैतम्।
इन्द्रेण दत्ता प्रथमा शतौदना भ्रातृव्यघ्नी यजमानस्य गातुः॥ १॥

Fasten you up the mouths of the mischief-making [ones]; bring (*arpay-*) this thunderbolt upon our rivals; given by Indra, first, with a hundred rice-dishes, cousin-slaying, the success (*gātu*) of the sacrificer.

It is a cow (f.) accompanied by a whole hundred of *odanas* or offerings of boiled rice, that is here the subject; we had in various places above a goat (m.) with five such additions. Ppp. reads in d *yajamānāya*. The Anukr. does not heed that the third pāda is *jagatī*.

२१२७. वेदिष्टे चर्म भवतु बर्हिर्लोमानि यानि ते।
एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु॥ २॥

Be your skin the sacrificial hearth, [be] the hairs which [are] yours the *barhis;* this rein (*raṣana*) has seized you; let this pressing-stone dance over you.

The parts of this and the preceding verse are prescribed in Kauc. 65. 1-3 to be used to accompany certain sacrificial acts to which they are adapted.

२१२८. बालास्ते प्रोक्षणीः सन्तु जिह्वा सं मार्ष्ट्वघ्ये।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने॥ ३॥

Be your tail-tuft the sprinklers; let your tongue do the cleansing. O inviolable one; do you, having become clean, fit for sacrifice, go on to heaven, O you of the hundred rice-dishes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The form *balās* (which Ppp. also reads) [as against *valās*] is vouched for [incidentally] by the comm. to Prāt. i. 66 [in its discussion of the exchange of *r* and *l*]. The verse is quoted in Kauś. 65. 9. *Sam mārṣṭu* = `serve as *sammārjana*.`

२९२९.यः शतौदनां पचति कामप्रेण स कल्पते।
प्रीता ह्यस्यर्त्विजः सर्वे यन्ति यथायथम्॥४॥

Whoso cooks her of the hundred rice-dishes, he is adapted to the fulfilment of wishes; for all his priests (*ṛtvij*), being gratified, go as they should.

All the *saṁhitā*-mss. read in **c** *asya rtv-*.

२९३०.स स्वर्गमा रोहति यत्रादस्त्रिदिवं दिवः।
अपूपनाभिं कृत्वा यो ददाति शतौदनाम्॥५॥

He ascends the heavenly road (*svarga*), where is you triple heaven of the heaven (*div*), who, making [her] cake-naveled, gives her of the hundred rice-dishes.

The meaning and connection of **c** are not very clear. Ludwig renders ``and makes her the middle point of the *apūpa*,`` which is against the accent; probably `adding cakes numerous enough to cover her.` [Is it not virtually equivalent to `putting a cake on her navel,` as preparatory to sacrificing her?] Ppp. has *hiraṇyajyotiṣam* instead of *apūpanābhim* (cf. the next verse). The resolution *kṛtu-a*, necessary to make the verse a regular *anuṣṭubh*, is rather harsh.

२९३१. स तांल्लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः।
हिरण्यज्योतिषं कृत्वा यो ददाति शतौदनाम्॥६॥

He obtains those worlds, [those] which are heavenly and [those] which are earthly, who, having made [her] lighted with gold, gives her of the hundred rice-dishes.

Ppp. reads for **b** *yeṣa devās samāsate*, and has *apūpanābhim* here in **c**, instead of in 5 **c**.

२९३२.ये ते देवि शमितारः पक्तारो ये च ते जनाः।
ते त्वा सर्वे गोप्स्यन्ति मैभ्यो भैषीः शतौदने॥७॥

What people are your quellers, O heavenly one [f.], and what your cookers, they shall all guard you: be not afraid of them, you of the hundred rice-dishes.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९३३. वसवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा।
आदित्याः पश्चाद् गोप्स्यन्ति साग्निष्टोममति द्रव॥ ८॥

The Vasus shall guard you on the right, you the Maruts on the left (*uttarat*), the Ādityas behind; do you run beyond the Agnishṭoma.

That is, probably, exceed or surpass even this important ceremony.

२९३४. देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव॥ ९॥

The gods, the Fathers, men (*manuṣya*), and they that are Gandharvas-and-Apsarases–they shall all guard you; do you run beyond the over-night sacrifice (*atirātra*).

Ppp. reads *gandharvāpsaraso devā rudrāṅgirasas tvā*. [Cf. note to vs. 8.]

२९३५. अन्तरिक्षं दिवं भूमिमादित्यान् मरुतो दिशः।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम्॥ १०॥

He obtains the atmosphere, the sky, the earth, the Ādityas, the Maruts, the quarters, all worlds, who gives her of the hundred rice-dishes.

२९३६. घृतं प्रोक्षन्ती सुभगा देवी देवान् गमिष्यति।
पक्तारमघ्ये मा हिंसीर्दिवं प्रेहि शतौदने॥ ११॥

Sprinkling forth ghī, well-portioned, the divine one will go to the gods; hurt not him who cooks you, O inviolable one; go on to heaven, O you of the hundred rice-dishes.

Ppp. reads in b *devāṅ devī*.

२९३७. ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि।
तेभ्यस्त्वं धुक्ष्व सर्वदा क्षीरं सर्पिरथो मधु॥ १२॥

The gods that are stationed (*-sad*) in the sky, and that are stationed in the atmosphere, and these that are upon the earth–to them do you always yield (*duh*) milk, butter, also honey.

Several of the mss., with a carelessness common in such cases, read *dhukṣa* in d. We have to resolve *deva-ā* in a, in order to make a normal pāda. Ppp. rectifies the meter of a by reading instead *pitaras* for *devās*. [Ppp. combines *-ṣado `ntar-* in a-b.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९३८. यत् ते शिरो यत् ते मुखं यौ कर्णौ ये चं ते हनूं।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १३॥

What head is yours, what mouth is yours, what ears and what jaws are yours–let them yield to your giver curd, milk, butter, also honey.

Ppp. reads you *te śṛṅge* for second half of **a**, and so for second part of **b** *yau ca te akṣau* [cf. vs. 14].

२९३९. यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १४॥

What lips arae yours, what nostrils, what horns, and what yours eyes–let them yield etc. etc.

Ppp. reads instead *yat te mukhaṁ yā te jihvā you dantā yā ca te hanū*

२९४०. यत् ते क्लोमा यद्हृदयं पुरीतत् सहकण्ठिका।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १५॥

What lungs are yours, what heart, the *purītat* with the throat–let them yield etc. etc.

Yas at the beginning is emended from *yat,* which all the mss. [both W`s and SPP`s] read.

२९४१. यत् ते यकृद् ये मतस्ने यदान्त्रं याश्छ ते गुदाः।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १६॥

What liver is yours, what two *matasnās,* what entrail, and what yours intestines–let them yield etc. etc.

Ppp. reads in **b** *yā ``ntrāñi.*

२९४२. यस्ते प्लाशिर्यो वनिष्ठुर्यौ कुक्षी यच्च चर्म ते।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १७॥

What *plāṣi* is yours, what rectum (? *vaniṣṭhu*), what (two) paunches, and what your skin–let them yield etc. etc.

२९४३. यत् ते मज्जा यदस्थि यन्मांसं यच्च लोहितम्।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु॥ १८॥

What marrow is yours, what bone, what flesh, and what blood–let them yield etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads in a *yāny asthīni*, thus rectifying the meter. The Anukr. does not notice the lacking syllable in the pāda. *Yas* at the beginning is again emendation for the *yat* of all the mss. [both W's and SPP's].

२९४४.यौ ते॑ बा॒हू ये दो॒षणी॒ यावंसौ॒ या च॑ ते कु॒कुत्।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं सु॒र्पिरथो॒ मधु॑॥ १९॥

What fore-legs (*bāhu*) are yours, what shanks (*doṣan*), what shoulders [*aṃsa*], and what your hump–let them yield etc. etc.

Ppp. reads, after *bāhū, yau te aṅsau dūhanaṁ yā ca* etc.

२९४५.यास्ते॑ ग्री॒वा ये स्क॒न्धा याः पृ॒ष्टीर्याश्च॒ पर्श॑वः।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं सु॒र्पिरथो॒ मधु॑॥ २०॥

What neck-bones (*grīva*) are yours, what shoulder-bones [*skandha*], what side-bones (*pṛṣṭi*), and what ribs (*parṣu*)–let them yield etc. etc.

The Anukr. does not notice the lacking syllable in **a**.

२९४६.यौ त॑ ऊरू॑'अ॒ष्ठी॒वन्तौ॒ ये श्रो॒णी॒ या च॑ ते भ॒सत्।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं सु॒र्पिरथो॒ मधु॑॥ २१॥

What thighs are yours, knee-joints, what hips, and what your rump–let them yield etc. etc.

२९४७.यत् ते॒ पुच्छं॑ ये ते॒ बाला॒ यदू॒धो॒ ये च॑ ते॒ स्तना॑:।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं सु॒र्पिरथो॒ मधु॑॥ २२॥

What tail is yours, what your tail-tuft, what udder, and what your teats–let them yield etc. etc.

२९४८.यास्ते॒ जङ्घा॑ याः कु॒ष्ठि॑का ऋ॒च्छरा॒ ये च॑ ते शृ॒फाः।
आ॒मिक्षां॑ दुह्रतां दा॒त्रे क्षी॒रं सु॒र्पिरथो॒ मधु॑॥ २३॥

What hind-thighs are yours, what dew-claws, [what] pasterns (*rchara*), and what your hoofs–let them yield etc. etc.

One of our mss. (O.) reads in **b** *ṛtsarās*, and Ppp. supports it by giving *kṛtsarās*.

[The reading *ṛtsarās* seems to be supported by E. as well as by O. and Ppp. Its phonetic relation to *ṛccharās* resembles that of Pāli

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ucchādana, jighacchā, bībhaccha to Skt. *utsādana, jighatsā, bībhatsa* (Kuhn, *Pāli-gram.*, p. 52, gives *kucchā* = *kutsā*, *vaccha* = *vatsa*). Unless I err, our vulgate text here shows a Prākritism such as we have good right to assume also at iii. 12.4, in case of the much-discussed *ucchantu*, which may be a mere vernacularized rendering of *ukṣantu* (cf. *tacchaka* = *takṣaka* Kuhn, l.c.).]

२९४९. यत् ते चर्म शतौदने यानि लोमान्यघ्ये।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु॥ २४॥

What hide is yours, O you of the hundred rice-dishes, what hairs, O inviolable one–let them yield etc. etc.

२९५०. क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह॥ २५॥

Let your two breasts (*krowa*) be sacrificial cakes, smeared over with sacrificial butter; having made them wings, O divine one, do you carry him who cooks you to heaven (*div*).

The Anukr. very strangely ignores the two resolutions in **b** and **c**, and reckons the pādas as 7 syllables each.

२९५१. उलूखले मुसले यच्छ चर्मणि यो वा शूर्पे तण्डुलः कणः।
यं वा वातो मातरिश्वा पवमानो ममाथाग्निष्टद्धोता सुहुतं कृणोतु॥ २६॥

What in the mortar, on the pestle, and on the hide, or what rice-grain, [what] kernel in the winnowing-basket, or what the wind, Mātariśvan, blowing (*pū*), shook (*math*)–let Agni as *hotar* make that well-offered.

It is very much out of place to reckon five pādas (12 + 9: 8 + 7 + 11 = 47) in this verse: but the *pada*-ms. supports the Anukr., by making a mark of pāda-division after *mātariśvā;* evidently either this word or *pavamānas* (rather the former) is an intrusion in **c**. [The last pāda we had as vi. 71. 1 **d**.] The verse is quoted in Vait. 4.9; also (with vi. 122, 123) in Kauś. 63. 29, to accompany the closing libations. Ppp. reads in **b** you wd *śūrpe taṇḍulāṣ kaṇāḥ*

२९५२. अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक् सादयामि।
यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां वयं स्याम पतयो रयीणाम्॥ २७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The heavenly waters, rich in honey, dripping with ghī, I seat in separate succession in the hands of the priests (*brahman*); with what desire I now pour you on, let all that fall to my lot; may we be lords of wealth.

Ppp. begins a with *imā āpo madh-*, and **c** with *yatkāme `dam*. Compare the verses vi. 122. 5 and xi. 1. 27. which are in part coincident with this; [also MGS. i. 5.4 and Index under *devīr āpo*]. The verse (rather than i. 4.3, which has the same *pratīka*) is quoted in Kauś. 65. 8, to accompany the setting of water pots. The metrical definition of the Anukr. suits well enough.

[The quoted Anukr. says ``*aghāyatām*``: cf. vs. 1.]

10. Extolling the cow (vaṣa)

Found also in Paipp. xvi. [with the verse-sequence 15 **a, b,** 14 **c, d,** 13, 14 **a, b,** 15 **c, d,** 17, 16, 18; vs. 3 is lacking]. Not noticed in Vait, and only once in Kauś., at 66. 20, where vs. I (or the hymn [rather the hymn]) is used, with xii. 4, to accompany the sprinkling of an offered cow.

[१० - वशागौ सूक्त]

[ऋषि- कश्यप। देवता- वशा। छन्द- अनुष्टुप्, १ ककुम्मती अनुष्टुप्, ५ पञ्चपदाति जागतानुष्टुप्, गर्भा स्कन्धोग्रीवी बृहती, ६, ८, १० विराट् अनुष्टुप्, २३ बृहती, २४ उपरिष्टात् बृहती, २६ आस्तारपंक्ति, २७ शङ्कुमती अनुष्टुप्, २९ त्रिपदा विराट् गायत्री, ३१ उष्णिक् गर्भा अनुष्टुप, ३२ विराट् पथ्या बृहती।]

२९५३. नमस्ते जायमानायै जातायां उत ते नमः।
बालेभ्यः शफेभ्यो रूपायाघ्ये ते नमः॥ १॥

Homage to you while being born, homage also to you when born; to your tail-tuft, hoofs, form, O inviolable one, be homage.

The Anukr. Chooses to reject the common resolution *-bhi-as* (twice) in c.

२९५४. यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात्॥ २॥

Whoso may know the seven advances (? *pravat*), [and] may know the seven distances, whoso may know the head of the sacrifice–he may accept the cow (*vaśā*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads in **b** *veda* instead of *vidyāt*. The verse is quoted by *pratīka* in GB. i. 2. 16.

२९५५. वेदाहं सप्त प्रवतः सप्त वेद परावतः।
शिरो यज्ञस्याहं वेद सोमं चास्यां विचक्षणम्॥ ३॥

I know the seven advances, I know the seven distances; I know the head of the sacrifice, and the outlooking soma in her.

This verse, with a part of the preceding one, is wanting in Ppp. [*Asyām*, sc. *vaśāyām*.]

२९५६. यया द्यौर्यया पृथिवी ययापो गुपिता ह्रमाः।
वशां सहस्रधारां ब्रह्मणाच्छावदामसि॥ ४॥

By whom the sky, by whom the earth, by whom these waters are guarded–the cow, of a thousand streams (*-dharā*), we address with worship (*brahman*).

We heed to resolve *-dhāra-ām* in **c** in order to make out the full pāda which the Anukr. assumes.

२९५७. शतं कंसाः शतं दोग्धारः शतं गोप्तारो अधि पृष्ठे अस्याः।
ये देवास्तस्यां प्राणन्ति ते वशां विदुरेकधा॥ ५॥

A hundred metal dishes (*kaṁsa*), a hundred milkers, a hundred guardians, upon the back of her; the gods that breathe in her, they know the cow singly.

The verse (9 + 11: 8 + 8 = 36) is a *bṛhatī* in number of syllables only.

२९५८. यज्ञपदीराक्षीरा स्वधाप्राणा महीलुका।
वशा पर्जन्यपत्नी देवाँ अप्येति ब्रह्मणा॥ ६॥

Having the sacrifice for feet, cheer (*irā-*) for milk, *svadhā* for breath, being *mahilukā*, the cow, having Parjanya for spouse, goes to the gods with worship (*brahman*).

Ppp. reads for **a, b** *yajñapatir ākṣīrāt svadhāprāṇā mahilokāḥ*, which does not solve the problem of the obscure word *mahilukā* (found nowhere else). There is no need of calling the verse *virāj*.

२९५९. अनु त्वाग्निः प्राविशदनु सोमो वशे त्वा।
ऊर्धस्ते भद्रे पर्जन्यो विद्युतस्ते स्तना वशे॥ ७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

After you entered Agni, after you Soma, O cow; yours, udder, O excellent one, is Parjanya; the lightnings are your teats, O cow.

२१६०. अपस्त्वं धुक्षे प्रथमा उर्वरा अपरा वशे।
तृतीयं राष्ट्रं धुक्षेऽन्नं क्षीरं वशे त्वम्॥ ८॥

The waters you yielded (*duh*) first, the cultivated fields after, O cow; you yielded kingdom third, food, milk, O cow.

The permissible resoultion *rāṣ-ṭr-am* in **c** would obviate the necessity of reckoning the verse as *virāj*. Ppp. combines in **b** *urvarā `parā*.

२१६१. यदादित्यैर्हूयमानोपातिष्ठ ऋतावरि।
इन्द्रः सहस्रं पात्रान्सोमं त्वापाययद् वशे॥ ९॥

When, called by the Ādityas, you did approach, O righteous one, Indra made you drink a thousand vessels (*patra*) of soma, O cow.

By a notable inconsistency, the Anukr. reckons this verse as a complete *anuṣṭubh*, alyough it requires, to make it such, precisely the same resolution (*pa-ṭr-ān*) as vs. 8.

२१६२. यदनूचीन्द्रमैरात् त्वं ऋषभो ऽह्वयत्।
तस्मात् ते वृत्रहा पयः क्षीरं क्रुद्धो हरद् वशे॥ १०॥

When you did go following (*anvañc*) Indra, then the bull called you; therefore the Vṛtra-slayer, angry, took your milk (*payas*), milk (*kṣīra*), O cow.

All the *saṁhitā*-mass. accent in **b** *-bho `hvayat*, and one *pada*-ms. (D). has accordingly *ahvayat*. In like manner, all save R.p.m. have *kruddho `har*-in **d**. In both cases our edition emends to *o*. In this verse also (as in 6, 8) the designation *virāj* is uncalled-for. Ppp. reads *uvūcī* in **a**, and *ād vṛṣablho* in **b**.

२१६३. यत् ते क्रुद्धो धनपतिरा क्षीरमहरद् वशे।
इदं तदद्य नाकस्त्रिषु पात्रेषु रक्षति॥ ११॥

When the lord of riches, angry, took your milk, O cow, then this the firmament (*naka*) now keeps (*rakṣ*) in three vessels.

Ppp. reads, in **a-b**, *-patiḥ kṣīrāṁ dehi bharad vaṣe*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९६४.त्रिषु पात्रेषु तं सोममा देव्य हरद् वशा।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्ययें॥ १२॥

In three vessels the heavenly cow took that soma, where Atharvan, consecrated, sat on a golden *barhis*.

Ppp. reads *hitaṁ* for *tam* in **a**, and *ādyevy abharad* in **b**.

२९६५.सं हि सोमेनागत समु सर्वेण पद्वता।
वशा समुद्रमध्यष्ठाद् गन्धर्वैः कलिभिः सह॥ १३॥

Since the has united (*sam-gam*) with soma, and with all that has feet, the cow has stood upon the ocean, together with the Gandharvas, the *kalis*.

Before this verse, Ppp. sets one made up of our 15 **a**, **b** and 14 **c**, **d**. *Pada*-text in **c** *adhi: asthāt*. [As to *kali*, cf. Bergaigne, *Rel. Ved.* ii. 482.] [For *agata*, see *Gram.* § 834 **b**.]

२९६६.सं हि वातेनागत समु सर्वैः पत्त्रिभिः।
वशा समुद्रे प्रानृत्यदुच्चः सामानि बिभ्रती॥ १४॥

Since she has united with the wind, and with all winged ones the cow danced forth in the ocean, bearing the verses, the chants.

Ppp. combines (as above noted) our 15 **a**, **b** and 14 **c**, **d** and then again our 14 **a**, **b** and 15 **c**, **d** **without** other variant.

२९६७.सं हि सूर्येणागतह समु सर्वेण चक्षुषा।
वशा समुद्रमत्यख्यद् भद्रा ज्योतींषि बिभ्रती॥ १५॥

Since she has united with the sun, and with all sight, the cow has overlooked the ocean, bearing excellent lights.

Some of the mss. (P.M.E.) read in **c** *aty akṣad* (K. *akṣyad*).

२९६८.अभीवृता हिरण्येन यदतिष्ठ ऋतावरि।
अश्वः समुद्रो भूत्वाध्यस्कन्दद् वशे त्वा॥ १६॥

As, O righteous one, you did stand decked (*abhi-vṛ*) with gold, the ocean, having become a horse, mounted (*adhi-skand*) you, O cow.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९६९.तद् भद्राः समगच्छन्त वशा देष्ट्र्यथो स्वधा।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्ययें॥ १७॥

There the excellent ones united, the cow, the directress, also the *svadhā,* where Atharvan, consecrated, sat on a golden *barhis.*

The second half-verse is identical with 12 **c, d** above. Ppp. reads in a *gachantt.*

२९७०.वशा माता राजन्यस्य वशा माता स्वधे तव।
वशायां यज्ञ आयुधं ततश्चित्तमजायत॥ १८॥

The cow is mother of the noble (*rājanaya*), the cow your mother, O *svadhā*; from the cow was born the weapon; from it was born intent (*citta*).

The translation implies the obvious emendation of *yajñe* in **c** to *jajñe*, as at iv. 24. 6 [see note thereto].

२९७१. ऊर्ध्वो बिन्दुरुदचरद् ब्रह्मणः ककुदादधि।
ततस्त्वं जज्ञिषे वशे ततो होताजायत॥ १९॥

The globule (*bindu*) went (*car*) up aloft, out of the summit (*kakuda*) of the *brahman;* thence wast you born, O cow; thence was the invoker born.

२९७२.आस्नस्ते गाथा अभवन्नृष्णिहाभ्यो बलं वशे।
पाजस्याज्जज्ञे यज्ञ स्तनेभ्यो रश्मयस्तव॥ २०॥

From your mouth came (*bhū*) the songs (*gathā*), from your napebones, O cow, [came] force; from your belly (? *pājasya*) was born the sacrifice, from your teats the rays.

Ppp. reads in a *bhavanti* for *abhavan.*

२९७३.ईर्माभ्यामयनं जातं साक्थिभ्यां च वशे तव।
आत्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः॥ २१॥

From your (two) fore-legs (*īrma*) motion (*ayana*) was born, and from your thighs (*sakthi*), O cow; from yours entrails were born eaters (*attra*), out from your belly (*udara*) the plants.

Ppp. reads at the beginning *ayurmābhyām,* and in **c** *yatrā jajñire.* [For *atras,* cf. note to i. 7. 3.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९७४. यदु॒दरं॑ वरु॒णस्यानु॒प्राविं॑शथा॒ वशे।

तत॑स्त्वा ब्र॒ह्मोद॑ह्वय॒त् स हि ने॒त्रमवे॒त् तव॑॥ २२॥

When (*yat*), O cow, you did enter along the belly of Varuṇa, thence the priest (*brahman*) called you up; for he knew your guidance (*netra*).

२९७५. सर्वे॒ गर्भा॑दवेपन्त॒ जाय॑मानादसू॒स्व॒:।

स॒सू॒व॒ हि ताम॒ाहु॒र्व॒शेति॒ ब्रह्मा॑भि: क्लृ॒प्त: स ह्य॑स्या॒ बन्धु॑:॥ २३॥

All trembled at the embryo, while being born, of her who gives not birth (? *asūsu*); for ``the cow has given birth,`` they say of her; shaped (m.) by charms (*brahman*); for it is her connection.

Much here is obscure and doubtful. *Asūsu* (not divided in p.) ought, by its accent, to be *asū-sū* `giving birth to one who does not herself give birth` [*Gram.* § 1147 c]. The connection of *klptas* with *vaśā* is strange; the former belongs probably to *garbhas* understood. The accent of *āhus* indicates that *hi* helongs with it, and not with *sasuva*. The name *vaśā* used for the cow throughout the hymn implies non-pregnancy. Ppp. reads at the end *brahmaṇā klpta* [R`s Collation spells it *klipta*] *uta bandhur asyāt*. [The verse may be counted as 36 syllables; but the nearest approach to a natural scansion would seem to be 8 + 8: 11 (*taām*) + 11.] [I will not attempt to revise W`s treatment of this verse. Griffith and the other translators may be consulted.

२९७६. यु॒ध॒ एक॒: सं सृ॑जति॒ यो अ॑स्या॒ एक॒ इद् व॒शी।

तरा॑ꣳसि य॒ज्ञा अ॑भव॒न् तर॑सां॒ चक्षु॑रभवद् व॒शा॥ २४॥

One combines (*sam-sṛj*) the fighters who alone is in control (*vaṣin*) of her; the sacrifices became energies (? *taras*); the cow became the eye of energies.

The Anukr. should have qualified the name of this *bṛhatī* by adding *virāj*. Ppp. combines at the beginning *yudhe `kas s-*.

२९७७. व॒शा य॒ज्ञं प्रत्य॑गृह्णाद् व॒शा सूर्य॑मधारयत्।

व॒शाया॑म॒न्तर॑विशदोद॒नो ब्र॒ह्मणा॑ स॒ह॥ २५॥

The cow accepted the sacrifice; the cow sustained the sun; within the cow entered the rice-dish together with the priest (*brahman*).

Ppp. reads *yajñam*, instead of *sūryam* in **b**. All the mss. have *brahmaṇā*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

२९७८. व॒शामे॒वाम्र॒तमा॑हुर्व॒शां मृ॒त्युमु॑पा॒सते।
व॒शेदं सर्वं॑मभवद् दे॒वा म॑नु॒ष्या॒३॒ असु॑राः पि॒तर॒ ऋष॑यः॥ २६॥

The cow they call immortality (*amṛta*); the cow they worship (*upa-ās*) as death; the cow became this all–gods, men, Asuras, Fathers, seers.

Ppp. reads *āhur amṛtaṁ* in **a.** The definition of the meter by the Anukr. is bad; it [seems to be 8 + 8: 8 + 14].

२९७९. य एवं वि॒द्यात् स व॒शां प्रति॑ गृह्णीयात्।
तथा॒ हि य॒ज्ञः सर्व॑पाद् दु॒हे दा॒त्रेऽन॑पस्फुरन्॥ २७॥

Who so knows thus, he may accept the cow; for so do the all-footed sacrifice yield milk (*duh*) to the giver, unresisting.

२९८०. ति॒स्रो जि॒ह्वा वरु॑णस्या॒न्तर्दी॑द्यत्या॒सनि॑।
तासां॒ या मध्ये॒ राज॑ति॒ सा व॒शा दु॑ष्प्र॒ति॒ग्रहा॑॥ २८॥

Three tongues glisten (*dīdī*) within the mouth of Varuṇa; of these, the one that shines (*rāj*) in the middle is the cow, hard of aceptance.

The mss., as is usual in such cases, are divided between *duḥpr-* and *durpr-* in **d.**

२९८१. च॒तुर्धा रेतो॑ अभवद् व॒शाया॑ः।
आप॒स्तुरी॑यम॒मृतं॒ तुरी॑यं य॒ज्ञस्तुरी॑यं प॒शव॒स्तुरी॑यम्॥ २९॥

The seed of the cow was quartered: the waters a quarter, the *amṛta* a quarter, the sacrifice a quarter, the domestic animals a quater.

२९८२. व॒शा द्यौर्व॒शा पृ॑थि॒वी व॒शा विष्णु॑ः प्र॒जाप॑तिः।
व॒शाया॑ दु॒ग्धम॑पिब॒न्त्सा॒ध्या वस॑वश्च॒ ये॥ ३०॥

The cow [is] the sky, the cow the earth, the cow Viṣṇu, Prajāpati; the yield (*dugdha*) of the cow did the Perfectibles (*sādhya*) and they who are Vasus drink.

२९८३. व॒शाया॑ दु॒ग्धं पी॒त्वा सा॒ध्या वस॑वश्च॒ ये।
ते वै ब्र॒ध्नस्य॑ वि॒ष्टपि॒ पयो॑ अस्या॒ उपा॑सते॥ ३१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Having drunk the yield of the cow, the Perfectibles and they who are Vasus–they verily worship the milk (*payas*) of her at the summit of the ruddy one.

Ppp. reads *ime* instead of *te vai* at beginning of **c**. The definition of the meter by the Anukr. is bad, the verse being, by usual and easy resolutions, a regular *anuṣṭubh*.

२९८४. सोमंमेनामेके दुह्रे घृतमेक उपासते।
य एवं विदुषे वशां ददुस्ते गतास्त्रिंदिवं दिवः॥ ३२॥

Some milk her for soma; some worship ghī; they who gave the cow to the one knowing thus are gone to the triple heaven of the heaven.

The *pada*-mss., by an absurd blunder, read *ya* before *evam* into *yaḥ* instead of you. It is apparently the intrusion of *vaśām* into **c** that makes the meter irregular. [Pādas **a, b** are a reminiscence of RV. x. 154. 1 (= AV. xviii. 2. 14).]

२९८५. ब्राह्मणेभ्यो वशां दत्त्वा सर्वाँल्लोकान्त्समश्नुते।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः॥ ३३॥

Having given the cow to the Brāhmaṇas, one attains all worlds; for righteousness is set in her, also *brahman*, likewise penance.

Ppp. reads in a *vaśā dattvā brāh-*, and in **c** *āhitam* instead of *ārpitam*.

२९८६. वशां देवा उप जीवन्ति वशां मनुष्या उत।
वशेदं सर्वमभवद् यावत् सूर्यो विपश्यति॥ ३४॥

On the cow the gods subsist; on the cow, men also; the cow became this all, so far as the sun looks abroad.

The Anukr. takes no notice of the redundant syllable in a (read, by irregular combination, *devo `pa*).

[Here ends the fifth *anuvāka*, with 2 hymns and 61 verses. The quoted Anukr. says, referring to this last hymn, *catasraḥ* (i.e., 4 over 30).]

One ms. (P.) sums up the verses aright as 350.]

॥इति दशमं काण्डं समाप्तम्॥

[Here ends the twenty-third *prapāṭhaka*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथैकादशं काण्डम्॥

BOOK XI

[The ritual uses of this book are confined for the most part to the first hymn, nearly every verse of which is quoted in Kauśika 60-63 and 65 in connection with the details of the *sava* sacrifice. Of the other nine hymns only sporadic citations are made by Kauśika; and in the Vaitāna, only a single quotation (of 2.1) is made out of the whole book.]

[**Paryāya-hymns**: for details respecting them, see Book VIII. The *paryāya*-hymn of this book is hymn 3, with 3 *paryāyas*.]

[**Discrepancies of hymn-numeration,** as between the two editions, in so far as they are occasioned by the counting of each *paryāya* as a separate hymn by the Bombay edition. The matter is discussed at this place because it is in this book, (3. Extolling the rice-dish), that Whitney has condemned the procedure of the Bombay edition. The facts are as follows:] [See p. cxxxiv and p. 1013.]

[In book viii., the Bombay edition, counting separately each of the 6 *paryāyas* of our last hymn (h. 10), makes for that book a total of 15 hymns; but, sicne the discrepancy is confined to our last hyms, the plus of 5 does not affect the numeration of the preceding 9.]

[In book ix., the Bombay edition, counting separately each of the 6 *paryāyas* of our hymn 6 (its 6-11), has a plus of 5 for our h. 7 (its 12) and the following. Our h. 7 is also a *paryāya*-hymn; but since it has but 1 *paryāya*, the plus remains a constant from our h. 7 to the end. The total is again 15.

[In book x. there is no *paryāya*-hymn to affect the numeration.]

[In book xi., the Bombay edition, counting the 3 *paryāyas* of our hymn 3 as its 3 and 4 and 5, has a plus of 2 for our 4 (its 6) and the following. Its total is therefore 12.]

[In book xii., the Bombay edition, counting separately each of the 7 *paryāyas* of our last hymn (h. 5), makes for that book a total of 11 hymns; but, sicne the discrepancy is confined to our last hymn, the plus of 6 does not affect the numeration of the preceding 4.]

[In book xii., the Bombay edition, counting separately each of the 6 *paryāyas* of our last hymn (h. 4), makes for that book a total of 9 hymns; but the discrepancy is confined to our last hymn (as in books viii. and xii.), and the plus of 5 does not affect the numeration of the preceding 3.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[Book xiv. contains no *paryāya*-hymn. Books xv. and xvi. consist wholly of *paryāyas*, the former of 18 and the latter of 9, and there is accordingly no practical discrepancy between the two editions.

[In his Critical Notice (prefixed to vol. i.), pages 19-23, S. P. Pandit rests his procedure in this matter of numeration upon the authority of the Major Anukr. and of the Minor or Old Anukr. (*Pañcapaṭalikā*): see especially his page 23, end. His citations undoubtedly prove the right of each *paryāya* to be presented separately, and they are so presented in the Berlin edition. But the mss., in numbering the verses of each *paryāya*, begin anew each time with 1; perhaps this is required by the prescription of the Old Anukr. (Critical Notice, p. 23), *paryāyeṣv avasānānām ṛgbhis tulyo vidhir bhavet*. Accordingly, R. and W. may be wrong in numbering the verses of a group of *paryāyas* continuously (see above, p. 472, top). But I am not sure that independant verse-numbering for each *paryāya* forbids the grouping of several related *paryāyas* into one *sūkta*. This is the real point at issue between the two editions and I will not try to decide it.]

[I will say, however, that the uniformity of structure in books viii-xi. as books of ten hymns each (see p. 471), which uniformity results from counting the *paryayās* in groups, seems to support the procedure of R. and W. Moreover, as W. says (p. 472, top), the *paryāyas* of a given group taken together do ``evidently constitute each [group] a whole''; and he is borne out by the comm. (at vol. iii., p. 56[22]), who speaks of the ``rice-dish-triad,'' our xi. 3, as constituting one ``subject-matter-hymn'' (*arthasūkta*: but not in its narrower technical sense).–It may be added that the Major Anukr., ata the end of its 7th *paṭala* and of its treatment of our book xi., says *evaṁ ṣaṭtriṁśad arthasūktāni*: that is right; for books viii.-xi. have, according to the Berlin count, (4 x 10 hymns =) 40 hymns, of which 4 hymns (our viii. 10, ix. 6, ix. 7, and xi. 3) are *paryāya-sūktas*, leaving 36 *artha-sūktas*. But this does not prove that our 4 *paryāya-sūktas* should not be counted as 16 (cf. p. 471, end).]

[The *anuvāk*-division of the book (as is explained on page 135 Vol II) is into five *anuvākas* of two hymns each. The ``decad'' division likewise is as described on above said page. A tabular conspectus for book xi. follows:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	37	31	56	26	26	23	27	34	26	27
Decad-div.	10 +10 +10 +7		10 +10 +11		3p10 +10 +6		10 + 10 + 6		10 +13	
	10 +10 +7		10 +10 +14		10 +10 + 6		10+10+ 7			

Here means ``paragraph of a *paryāya*'' (such as is numbered as a ``verse'' in the Berlin edition) and P means ``*paryāya*.'' The last line

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

shows the ``decad`` division. Of these ``decads,`` *anuvākas* 1, 2, 3, 4 and 5 contain respectively 7, 3, 5, 6, and 6 (in all, 27 ``decads``); while *anuvāka* 2 has 3 *paryāyas*. The sum is 27``decad``*-sūktas* and 3 *paryāya-sūktas* or 30 *sūktas*.]

1. Accompanying a rice-dish offering

[१-ब्रह्मौदन सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्मौदन। छन्द- त्रिष्टुप्, १ अनुष्टुब्गर्भा भुरिक् पंक्ति, २,५ बृहतीगर्भा विराट् त्रिष्टुप्, ३ चतुष्पदा शाक्वरगर्भा जगती, ४, १५-१६,३१ भुरिक् त्रिष्टुप्, ६ उष्णिक्, ८ विराट् गायत्री, ९ शक्वरातिजागतगर्भा जगती, १० विराट् पुरोऽतिजगती विराट् जगती, ११ जगती, १८ अतिजागतगर्भा परातिजागता विराट् अतिजगती, २० अतिजागतगर्भा परशाक्वरा चतुष्पदा भुरिक् जगती, २७ अतिजागतगर्भा जगती, २९ भुरिक् विराट् जगती, ३५ चतुष्पदा ककुम्मती उष्णिक्, ३६ पुरोविराट् त्रिष्टुप्, ३७ विराट् जगती]

२९८७. अग्ने॒ जाय॒स्वादि॑तिर्नाथि॒तेयं ब्र॑ह्मौद॒नं प॑चति पु॒त्रका॑मा।
स॒प्त॒ऋष॑यो॒ भूत॑कृत॒स्ते त्वा॑ मन्थन्तु प्र॒जया॑ स॒हेह॥ १॥

O Agni, be you born; Aditi here, suppliant, cooks a *Brahman*-rice-dish, desiring sons; the seven seers, being-makers–let them churn you here together with progeny.

Aditi`s cooking of the rice-dish in order to obtain progeny is repeatedly referred to in the Brāhmaṇas–probably by way of echo of this verse: compare TS. vi. 5. 6[1]; TB. i. 1. 9[1]; K. vii. 15; b . i. 6. 12; [ii. 1. 12 and references]; also AV. vi. 81. 3]; the comm. quotes the TS. passage in his explanation of the verse. He defines a *brahmaudana as brāhmaṇa jagatsraṣṭre svāhākāreṇa deya odanaḥ*, and then adds: *yad vā brahmaudanasavākhye `smin karmaṇi brāhmaṇānām bhojanāya bhāgatvena kalpita odano brahmaudanaḥ*.

२९८८. कृ॒णु॒त धू॒मं वृ॑षणः सखा॒योऽद्रो॑घावित॒ा वाच॒मच्छ॑।
अ॒यम॒ग्निः पृ॑तना॒षाट् सु॒वीरो॒ येन॑ दे॒वा अस॑हन्त॒ दस्यू॑न्॥ २॥

Make you smoke, O you bulls, companions, you that are aided by the unhatful (?), to speech; this Agni [is] fight-overpowering, having good heroes, by whom the gods overpowered the barbarians.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The second pāda is mechanically rendered, being quite corrupt, as appears [from the meter and] by comparison with the corresponding RV. verse (iii. 29. 9), which reads instead *asredhanta itana vājam accha.* The comm. explains *adrogh-* as *adrohakāriṇāṁ sucaritrānām yajamānānām avitā rakṣitā,*as if the *pada*-reading were *-avitā* instead of- *avitāḥ.* [W's Collation-book gives – *avitāḥ*– reading were– *avitā* into his *pada*-text, following one or two mss.] RV. begins also *kṛṇota,* and has *vṛṣaṇam* for *vṛṣaṇas* in a; also *devasas* (rectifying the meter) in **d.** All the mss. [save one or two] read *asahnta,* unaccented, in, **d,** but both editions make the necessary emendation to *asahanta*–which, of course, RV. has. Ppp. is corrupt in **d,** reading *devā `santa** after it *śatrūn.* *[A most interesting instance of haplography on the part of the AV.: cf. note to iv. 5. 5. Note the fourfold occurrence of the sound-combination *ās* within the RV pāda; and that three of these are reduced by Ppp. to one.]

२९८९. अग्नेऽर्जनिष्ठा महते वीर्याय ब्रह्मौदनाय पक्तवे जातवेदः।
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ॥३॥

O Agni, you have been born to great herosm, to the cooking of the *Brahman*-rice-dish, O Jātavedas; the seven seers, being-makers–they have given you birth; do you confirm to this woman wealth with all heroes.

Ppp. reads *paktaye* in **b,** combines *saptarṣ-* in **c,** and has in d *asme* and *ni yacchatām.*

२९९०. समिद्धो अग्ने समिधा समिध्यस्व विद्वान् देवान् यज्ञियाँ एह वक्षः।
तेभ्यो हविः श्रपयञ्जातवेद उत्तमं नाकमधि रोहयेमम्॥४॥

Kindled, O Agni, be you kindled with kindling (*samidh*); may you bring hither, knowing, the worshipful gods; for them cooking (*śrā*) the oblation, O Jātavedas, make you this man to ascend to the highest firmament (*nāka*).

Ppp. reads in **b** *viśvā devān.* In **a,** the comm. has *samiddhaḥ sa* for *sam idhyasva.* (For **d,** cf. i 9. 2, 4; vi. 63. 3.]

२९९१. त्रेधा भागो निहितो यः पुरा वो देवानां पितृणां मर्त्यानाम्।
अंशाञ्जानीध्वं वि भजामि तान् वो यो देवानां स इमां पारयाति॥५॥

Threefold is set down the share that is yours of old–of gods, of Fathers, of mortals; know you the portions (*aṁśa*); I share them out to you; that one that is the gods' shall set this woman across.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That is (at the end), as the comm. paraphrases it, *iṣṭaphalasya pārāṁ gamayati* `bring her to the further shore (the completion) of desired result.` Ppp. reads *jātavedas* in a for *yaḥ purā vaḥ*, inserts *uta* before *martyānām* in b, and has in d *sai `vaṁ* for *sa imām*.

२९९२. अग्ने॒ सह॑स्वानभि॒भूर॒भीद॑सि॒ नीचो॒ न्यु॑ब्ज द्विष॒तः स॒पत्ना॑न्।
इ॒यं मात्रा॑ मी॒यमा॑ना मि॒ता च॑ सजा॒तांस्ते॑ बलि॒हृत॑: कृणोतु॥ ६॥

O Agni, powerful, overcoming, you overcomest; put down (*ni-ubj*) [our] hating rivals; let this measure (*matrā*), being measured, and measured, make [your] fellows tribute-bringers to you.

The comm. does not try to give *ny ubja* a more distinctive meaning than *adhomukhān pātaya;* the obscure *matrā* he simply glosses by *nirmātrī* [as instrumental sing. masc. (supplying *iyaṁ śālā* as subject); but the three translators take it as nom.].

२९९३. सा॒कं स॑जा॒तैः पय॑सा स॒हैध्यु॒दु॒ब्जैनां मह॒ते वी॒र्या॑य।
ऊ॒र्ध्वो नाक॒स्याधि॑ रोह वि॒ष्टपं॑ स्व॒र्गो लो॒क इति॒ यं वद॑न्ति॥ ७॥

In company with your fellows, be you united with milk; urge her up-to great heroism; ascend aloft to the summit (*viṣṭap*) of the firmament (*nāka*), which they call by the name heavenly world.

Addressed, according to the comm., to the sacrificer; the Kauś. (61. 20) makes it accompany the pouring of rice into the mortar. The comm. explains *ud ubja* as *ud gamaya unnataśiraskāṁ kuru.* Ppp. reads *sujātaiṣ* in a, and *viṣṭapas* in c.

२९९४. इ॒यं म॒ही प्रति॑ गृह्णातु॒ चर्म॑ पृथि॒वी दे॒वी सु॑मन॒स्यमा॑ना।
अथ॑ गच्छेम सु॒कृत॑स्य॒ लो॒कम्॥ ८॥

Let this great one (*mahī*) accept the hide, the divine earth[1], with favouring mind; then may we go to the world of the well-done.

This accompanies, as is plain, the spreading-out of the ox-hide upon the ground (so Kauś. 60. 30). Ppp. reads in b *pṛthivyai,* and, at the end, *sukṛtām u lokam.* The last pāda is the same with vi. 121. 1 d; vii. 83. 4 d.

२९९५. ए॒तौ ग्रावा॑णौ स॒युजा॑ युज्ञ्थि॒ चर्म॑णि॒ निर्भि॑न्ध्यं॒शून् यज॑मानाय सा॒धु।
अव॒घ्नती नि ज॑हि॒ य इ॒मां पृ॑त॒न्यव॑ ऊ॒र्ध्वं प्र॒जामु॒द्भर॑न्त्यु॒दूह॑॥ ९॥

1. मही देवयजनभूमिः चर्म आनड्वहं निर्वापार्थम् आस्तीर्यमाणम् अजिनम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Join you on the hide these two allied stones; split apart the shoots (*aṅśu*) successfully for the sacrificer; smiting down, smite them that would fight her; bearing up your progeny aloft, lift up.

The feminine participles in **c, d** indicate that the verse is addressed to the wife of the sacrificer, though the comm. understands the first half as for the priest. *Anśu* he regards as applied by a figure to the rice, as *grāvāṇu* `soma-pressing-stones,` means mortar and pestle. `Smite down` and `lift up` are the alternate movements of the pestle, each viewed as symbolical. *Imām* is redundant in **c** as regards both meter and sense; perhaps it has blundered in here out of 11 **c.** Ppp. is corrupt in **c** and **d,** but can be seen to read *uddharantī* in **d.** The verse and its parts are quoted in Kauś. 61. 18, 22, 24.

२९९६. गृह्ाण ग्रावाणौ सुकृतौ वीर् हस्त आ ते देवा यज्ञिया यज्ञमगुः।
त्रयो वरा यतमांस्त्वं वृणीषे तास्ते समृद्धीरिह राधयामि॥ १०॥

Seize in your hand, O hero, the two joint-acting (*sakrt*) stones; the worshipful gods have come to your sacrifice; three boons, whichsoever you shoosest–those successes do I hare make successful for you.

The comm. and one or two of SPP`s authorities read *sukrtau* in **a** (Ppp. *sayujā*); *sakrt* is not elsewhere found used as an adjective. Ppp. further combines *hasta ā* into *hastā* in **a-b,** and reads *yajñeyā* and *ayus* in **b.** The comm. renders *te* in **b** as if it were *te.* [The definition of the Anukr. may perhaps mean `a *jagatī* of elevens (*virāḍ-jagatī*), which possesses a thirteen at the beginning, (and which is) deficient-by-two (*virāṭ*).`]

२९९७. इयं ते धीतिरिदमु ते जनित्रं गृह्णातु त्वामदितिः शूरपुत्रा।
परा पुनीहि य इमां पृतन्यवोऽस्यै रयिं सर्ववीरं नि यच्छ॥ ११॥

This [is] your thought (? *dhīti*) and this your place of birth; let Aditi, of hero-sons, seize you; cleanse away them that would fight her; confirm to her wealth with all heroes.

Said, according to Kauś. (61. 23), in connection with taking up the winnowing fan (*śūrpa*). The comm. explains *dhīti* as = *pāna,* taking it from the root *dhā* `suck.` One would like to derive it from *dhā* `put,` as `place` or something similar. Ppp. reads at the end *ni yachāt.*

२९९८. उप श्वसे दुवये सीदता यूयं वि विच्यध्वं यज्ञियास्तुषैः।
श्रिया समानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ १२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sit you in the wooden blower (? *upaśvasa*); be you winnowed, worshipful ones, from the husks. By fortune (*śrī*) may we surpass all [our] equals; I make [our] haters to fall under foot.

[The second half-verse recurs below, vs. 21.] The majority of SPP's authorities, and some of ours (P.M.W.O.s.m.R.T.) read *dhruvaye* [Ppp. *druye*] in a; also the comm., who explains it as = *dhruvāya sthirāya satyaphalāya karamaṇe; upaśvase* {Ppp. *upasvade*] he absurdly takes for a verb: *(he taṇḍulā yuṣmān) upa samīpa āśvāsayāmi prabhūtān karomi*! [The meaning `*das Blasen, Luftzug,*` is assigned to it in OB. iii. 257 **b.**] [Ppp. reads *pādayema* at the end of **d.**] The verse accompanies (so Kauś. 61. 29) the operation of winnowing. The comm. treats *yajñiyāsas* in **b** as nominative.

२९९९. परेहि नारि पुनरेहि क्षिप्रमपां त्वा गोष्ठोऽध्यस्क्षद् भरायै।
तासां गृह्णीताद् यतमा यज्ञिया असन् विभाज्यं धीरीतरा जहीतात्॥ १३॥

Go away, woman; come back quickly; the stall (*goṣṭha*) of the waters have ascended you for bearing; seize then of them [f.] whichever shall be worshipful; having shared [them] out wisely, then leave the others.

The comm. explains *gaṣṭha* by *jalarāśi*; it is rather, doubtless, the vessel in which the water is brought, on the shoulder or head (*adhi-ruh*– comm. *śirasi ā-ruh*). [Cf. OB, iii. 261 **b.**] The comm. reads *āsan* at end of **c.** Ppp. combines *yajñiā 'san* in **c**, and in **d** reads *vibhajya*, and *hvayītāt*. SPP. reads in **b** *gaṣṭho 'dhy*, with the majority of his authorities.

३०००. एमा अंगुर्योषितः शुम्भमाना उत्तिष्ठ नारि तवसं रभस्व।
सुपत्नी पत्या प्रजया प्रजावत्या त्वागन् यज्ञः प्रति कुम्भं गृभाय॥ १४॥

These maidens (*yoṣit*) have come, adorning themselves; stand up, woman, take hold of the mighty one; well-spoused with husband, progeny-possessing with progeny; to you has come the sacrifice; receive you the vessel (*kumbha*).

The comm. explains the `maidens` as the `water-bringing women,` but they are evidently the waters (fem.) themselves: compare vss. 17, 27 below. The comm. reads *tava sam*, two separate words, in b; [Roth, in his Notes, adds that Ppp. reads *tavas saṁ bharasva*]; the `mighty one` is the `vessel` of **d.** Verses 13-15 are quoted in Kauś. (60. 25-29), but not in natural sequence with the verses that precede and follow.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३००१. ऊर्जो भागो निहितो यः पुरा व ऋषिप्रशिष्टाप आ भरैताः।
अयं यज्ञो गातुवित्त्वाथ्वित् प्रजाविदुग्रः पशुविद् वीरविद् वौ
अस्तु॥ १५॥

The portion of refreshment (*ūrj*) [is] set down which [is] yours of old; do you, instructed by the seer, bring these waters; let this sacrifice be for you progress-gaining (*gātu-vid*), refuge-gaining, progeny-gaining, formidable, cattle-gaining, hero-gaining.

`You` in **b** is fem., the water-bearer, doubtless, of vs. 13. The `yours` of **a** and the `you` of **d** refer probably to those interested in the ceremony, though the comm. understands the former of the waters. Ppp. reads *nihatas* in **a.** combines and reads *-ṣṭā `pā `harai` tāḥ* in **b,** puts *nāthavid* before *gātuvid* in **c,** and elides *vo `stu* in **d.**

३००२. अग्ने चरुर्यज्ञियस्त्वाध्यस्क्षच्छुचिस्तपिष्ठस्तपसा तपैनम्।
आर्षेया दैवा अभिसङ्गत्यं भागमिमं तपिष्ठा ऋतुभिस्तपन्तु॥ १६॥

O Agni, the worshipful pot has ascended you; bright (*snci*), very hot, do you heat it with heat; let those of the seers, those of the gods, gathering to their share, very hot, heat this with the seasons.

The comm. understands the epithets in **b** as belonging to *carus,* which is doubtless wrong; those in **c** he understands of `Brāhmaṇas` and `attendants on Indra and the other gods`; without much question, the flames of Agni are intended. Ppp. reads in **c** *devā `bhisaṁhatya.* The verse plainly accompanies the setting of the vessel for boiling on the fire: so Kauś. 61. 31: also 2. 7.

३००३. शुद्धाः पूता योषितो यज्ञिया इमा आपश्चरुमवं सर्पन्तु शुभ्राः।
अदुः प्रजां बहुलान् पशून् नः पक्त्रौदनस्य सुकृतामेतु लोकम्॥ १७॥

Let these cleansed, purified, worshipful maidens, the waters, beauteous ones, creep down to the pot; they have given us abundant progeny, cattle; let the cooker of the rice-dish go to the world of the well-doers.

[Pāda a is identical with vs. 27 a and vi. 122. 5 **a.**] The mss. are about equally divided in **c** between *bahulam* and *bahulan* (out I.T.K.Kp. have the latter: O. has *-lāṁn*); SPP. accepts the latter, we the former; the comm. has *-lān*; and he reads *pakvā* for *paktā* in **d** [or c]. Ppp. has *dadat* for *adus* in **c,** and *eti* for *etu* in **d.** The verse concerns the puring in of the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

water: so Kauś. 61. 34-5, and 2. 8–[If we read *bahulaṅś ca* in **c**, and in **d** *pakvaudanasya* as a compound (against the *pada*-division, which reckons *pakta* to **c**, and against the double accent) and *u* for *etu*. we get most acceptable sense and meter: *lokam* would be construed as coordinate with *paśun* and *pakvaudanasya* as coordinate with *nas* (cf. xi. 8. 10 **c** and Speyer, *Vedische Syntax*, § 71, end), The heroic surgery implies no worse corruptions than we have often seen. But this is all mere suggestion.]

३००४. ब्रह्मणा शुद्धा उत पूता घृतेन सोमस्यांशवस्तण्डुला युज्ञिया इमे।
अपः प्र विशत प्रतिं गृह्णातु वश्चरुरिमं पक्त्वा सुकृतामेत लोकम्॥ १८॥

Cleansed with prayer (*Brahman*) and purified with ghee, shoots of Soma [are] these worshipful rice-grains; enter you the waters; let the pot receive you; having cooked this, go you to the world of the well-doers.

A few mss. (including our O.) read *etu* for *eta* in **d**. Ppp. has instead *eti;* further, in **a**, *utpūtās*, and, in **c**, *apa praviśyatu.* The verse accompanies the puring of the rice-grains into the water: so Kauś, 61. 36, and 2. 9. [Read *somāṅśavas?*] [The Anukr. seems to scan as 12 + 13: 12 + 13 = 50; but the mark of pāda-division is after *carur,* not before it.

३००५. उरुः प्रथस्व महता महिम्ना सहस्रपृष्ठः सुकृतस्य लोके।
पितामहाः पितरः प्रजोपजाहं पक्ता पञ्चदशस्ते अस्मि॥ १९॥

Spread yourself broad, with great greatness, thousand-backed, in the world of the well-done: grandfathers, fathers, progeny, descendants (*upaja*): I am your fifteen-fold cooker.

Fifteen-fold [cf. *Skt. Gram.* § 488], probably, as representing so many generations, or degrees of kindred. The verse accompanies the boiling [Kauś. 61. 37: employed also in connection with other verses at 68. 27], and alludes apparently to the swelling of the mess in the process. Ppp. combines *te `smi* at the end. The mss. vary between *pakta* and *paktva* in **d** (our T.K.Kp. have *-ta*); SPP. gives *pakta,* with the large majority of his authorities, and it is doubtless the true reading. The comm. has again *pakvā.*[Correct the Berlin ed. to *pakta.*]

३००६. सहस्रपृष्ठः शतधारो अक्षितो ब्रह्मौदनो दैवयानः स्वर्गः।
अमूंस्त आ दधामि प्रजया रेषयैनान् बलिहाराय मृडतान्मह्यमेव॥ २०॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Thousand-backed, hundred-streamed, unexhausted, [is] the *Brahman*-rice-dish, god-traveled, heaven-going; them yonder I assign to you; lessen (?) you them with progeny; be gracious then to me [as] bringer of tribute.

Kauś, makes no use of this parenthetical verse of praise, prayer, and imprecation. The aomm. and two of SPP`s authorities read *reṣaya* in **c**, and the comment to Prāt. iii. 94 (though reading *reṣayāī `nān*) quotes it as an example of a palatal or lingual or dental mute interposed between *r* and *n*, which would seem to imply *recaya*.* The comm. glosses his *reṣaya* with *leṣaya alpīkuru*, and, as the expression looks as if meant for the opposite to that in vs. 21 **a**, the translation has been made accordingly. [Ppp. reads *akṣato* at end of **a**.] [Where the Anukr. finds a pāda of 13 syllables I know not.–The one of 14 must be c: does *para* mean simply the second half-verse?] *[That is, it implies the mute (*e*) rather than the sibilant (ṣ), the intervention of which was treated in the preceding rule, iii. 63.]

३००७. उदेहि वेदिं प्रजया वर्धयैनां नुदस्व रक्षः प्रतरं धेह्येनाम्।
श्रिया संमानानति सर्वान्त्स्यामाधस्पदं द्विषतस्पादयामि॥ २१॥

Go you up-to the sacarificial hearth; increase her with progeny; push [away] the demon; set her further forward; by fortune may we surpass all [our] equals; I make [our] haters to fall under foot.

The last half-verse is the same with vs. 12 **c, d** above. The whole evidently accompanies the bringing of the cooked dish to the placea of offering: according to Kauś. 61. 41, its removal from the fire. Ppp. reads *enam* at end of **a**, *pratirāṁ dhehy enam* at end of **b**, *paśyā* in **c**, and *pādayema* [cf. vs. 12] at end of **d**.

३००८. अभ्यावर्तस्व पशुभिः सहैनां प्रत्यङैनां देवताभिः सहैधि।
मा त्वा प्रापच्छपथो माभिचारः स्वे क्षेत्रे अनमीवा वि राज॥ २२॥

Turn you toward her together with cattle; be opposite to her together with the divinities; let not curse attain you, nor witchcraft (*abhicāra*); bear rule (*vi-rāj*) in yours own field (*kṣetra*), free from disease.

The comm. reads *enān* in both **a** and **b**. [All] the *pada*-mss. read *anamīvaḥ* in **d** [save SPP`s], *primā manu:* W`s translation and the comm. imply *-va*, and this Spp. has adopted as his *pada*-reading]. Ppp. has in **a**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

prajayā sahai `nam, and, for **c, d,** a very different (and corrupt) text: *svargo lokam abhi saṁvihīnam ādityo deva parame vyoma;* [its **b** is corrupt). According to Kauś. 61. 42, with this verse the vessel is made to take a turn to the right. In **b** the duplicaiton of *ṅ* before *enām* is overlooked in nearly all the mss., and SPP. admits in his text the ungrammatical combination.

३००९. ऋ॒तेन॑ त॒ष्टा मन॑सा हि॒तैषा ब्र॒ह्मौदु॑नस्य॒ विहि॑ता॒ वेदि॒रग्रे॑।
अं॒स॒द्रीं शु॒द्धामुप॑ धेहि नारि॒ तत्रौदु॑नं सा॑दय दै॒वाना॑म्॥ २३॥

Fashioned by righteousness (*rta*), set by mind, this was ordained in the beginning the sacrificial hearth of the *Brahman*-rice-dish; apply, O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods.

Spp. reads in **c** *aṅsadrim,* with rather the larger number of authorities (of our mss. Bp.P.M.W.I.K.Kp.), though only *-dhrīm* seems to offer any etymology, and that an unsatisfactory one. The comm. has *aṅścadhrīm* `portion-holder,` which is perhaps the true reading. The *pada*-text leaves the word undivided. The mss. of Kauś. (61. 44), it may be noted, also vary between *ansadhrīm* and *-drīm* in quoting the *pratīka* of the second half-verse. *Daivyānām* would rectify the meter of **d,** but no ms. reads it, though two of SPP`s and the comm., give *devānām.* Ppp. reads in a *manaso hite `yaṁ,* in **b** *nihaṅtā* for *vihitā*, in **c** *aśasadhriyaṁ*, emended by another hand to *-ddhiyaṁ*

३०१०. अदि॑तेर्हस्ता॑ सु॒चमे॒तां द्वि॒तीया॑ सप्तऋ॒षयो॑ भू॒तकृ॑तो॒ यामकॢ॑पन्।
सा गात्रा॑णि वि॒दुष्यौ॑दु॒नस्य॒ दर्वि॑र्वेद्या॒मध्ये॑नं चिनोतु॥ २४॥

Aditi`s hand, this second ladle (*sruc*), whcih the seven seers, being makers, made–let that spoon, knowing the members of the rice-dish, collect it upon the sacrificial hearth.

The comm. reads in a *hastam* and *dvitīyam,* indicating that he regards the adjective as qualifying *hastām* rather than *srucam*–which may well be the case. Ppp. [has *hastāṁ* and] combines *saptarṣayas.*

३०११. शृ॒तं त्वा॑ ह॒व्यमुप॑ सीदन्तु दै॒वा नि॒:सृप्या॒ग्ने: पुनरे॑ना॒न् प्र सी॑द।
सोमे॑न पू॒तो ज॒ठरे॑ सीद ब्र॒ह्मणा॑मार्षे॒यास्ते मा रि॑षन् प्राशि॒तार॑:॥ २५॥

Let them of the gods sit by you, a cooked (*śṛta*)[1] oblation; having crept out of the fire, sit you forward again to them; purified

1. शृतम् पक्वम्। 'यो विदग्धः स नैर्ऋतो योशृतः स रौद्रो यः शृतः स सदेवः' (तै० सं० २.६.३.४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

by soma, sit you in the belly of the worshipers (*Brahman*); let not them of the seers, partakers (*prāśitā*) of you, suffer harm.

Ppp. begins (*śrutaṁ tvā havir*, has for **b** *anusṛpyā `gne punar enaṁ pra sṛpyas* (without any *avasāna*), reads in **c-d** *brahmaṇā ārṣeyās*, and reads and combines *marṣaṁ* in **d.** The comm. [with two of SPP's authorities] reads *devās* at end of **a,** and treats *te* in **d** as *te.* Accompanies, according to Kauś. 63. 3, the seating of `four *ārṣeyas,* who know the *bhṛgvaṇgiras*` by the offering.

३०१२. सोम॑ राजन्त्सं॒ज्ञान॒मा व॑पैभ्य॒: सुब्रा॑ह्मणा यत॒मे त्वोप॒सीदा॑न्।
ऋषी॑नार्षे॒यांस्तप॒सोऽधि॑ जा॒तान् ब्रह्मौद॒ने सु॒हवा॑ जोहवीमि॥ २६॥

O king Soma, strew harmony for them, for whatsoever good Brāhmaṇas[1] shall sit by you; with good call, I call loudly to the *Brahman*-rice-dish the seers, them of the seers, born from penance (*tapas*).

In **a-b,** for *-bhyaḥ subrāhmaṇās,* Ppp. reads *-bhyo brāhm.* [intending perhaps *abrāhmaṇās*? cf. vs. 32]; in **c** it has *ṛṣīṇām ṛṣayas tap-.*, and *jātā* (so also the comm.) for *-tān;*[and begins **d** with *brāhmaudane*]. The comm. understands *suhavā* in **d** as fem., and makes the sacrificer's wife the speaker. The verse is not quoted in Kauś.; [but Keśava cites it just before vs. 25 in 63. 3].

३०१३. शु॒द्धा: पू॒ता यो॒षितो॑ य॒ज्ञिया॑ इ॒मा ब्र॒ह्मणा॑ं हस्ते॑षु प्रपृ॒थक् सा॑दयामि।
यत्का॑म इ॒दम॑भिषि॒ञ्चामि॑ वो॒ऽहमि॑न्द्रो॑ म॒रुत्वा॒न्त्स द॑दादि॒दं मे॑॥ २७॥

These cleansed purified worshipful maidens I seat in separate succession in the hands of the priests (*Brahman*); with what desire I now pour you on, may Indra here with the Maruts grant me that.

[Pāda **a** = vs. 17 **a.**] Nearly identical with vi. 122. 5, and slightly different from x. 9. 27. The verse is quoted by Kauś 63. 4; [so the comm.: under vi. 122. 5 he made the sūtra apply to that verse]. Ppp. has a wholly different **a:** *iyam āpo madhumatī ghṛtaścyuto;* [it reads *brāhmaṇā* at beginning of b]; and combines *yatkāme `dam* in **c.**

३०१४. इ॒दं मे॒ ज्योति॑र॒मृतं॑ हिर॑ण्यं पु॒क्कं क्षेत्रा॑त् काम॒दुघा॑ म उ॒षा।
इ॒दं धन॑ं नि द॑धे ब्राह्मणेषु॒ कृण्वे पन्था॑ं पि॒तृषु॒ य: स्व॒र्ग:॥ २८॥

---

1. 'ब्राह्मणो वा एष जायते यो दीक्षते' इति। (आप० १०.११.६)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This my light (*jyotis*), immortal gold, cooked (*pakva*)[1] from the field, this my desire-milker; this riches I deposit in the Brāhmaṇas; I make a road to the Fathers that is heaven-going.

The construction of the nominatives in **a**, **b** is left undetermined in the translation, as it is in the text. [Cf. Griffith's version and note, p. 55.] Ppp. has *hiraṇmayaṁ* in **a**, and *yat svargaiḥ* at the end of **d**. The verse is quoted by Kauś. at 62. 22 and 68. 27; and at 63. 5 Kauś. cites **b** [comm. **b** and c] as accompanying a removal of something (*ity apakarṣati*: it is not clear what; [the comm. thinks the rice-dish and reads *upa* for *apa*.]).

३०१५. अ॒ग्नौ तुषा॒ना व॑प जा॒तवे॑दसि प॒रः क॒म्बूकाँ॒ अप॑ मृड्ढि दू॒रम्।
ए॒तं शु॑श्रुम गृहरा॒जस्य॑ भा॒गमथो॑ विद्म॒ निर्ऋ॑तेर्भाग॒धेय॑म्॥ २९॥

Strew you the husks in the fire, in Jātavedas; wipe off far away the chaff (? *kambukān*); this we have heard to be the share of the houseking; also we know the portion (*bhāgadheya*) of Perdition (*nirṛti*).

Ppp. reads *upa mṛḍhvayetām* for *apa mṛḍḍhi dūram* in **b**. The comm. explains *kambūkān* as = *phalīkaraṇān*, and follows Kauś. (63. 7) in regarding the `wiping away` as done with the foot.

३०१६. श्राम्य॑तः॒ पच॑तो विद्धि सुन्व॒तः पन्थां॑ स्व॒र्गमधि॑ रोहयैनम्।
येन॒ रोहा॒त् पर॑मा॒पद्य॒ यद् वय॑ उत्त॒मं नाकं॑ पर॒मं व्यो॒म॥ ३०॥

Know you the toiling, cooking, soma-pressing one; make him to ascend the heaven-going road,[2] by which he may ascend, arriving at the vigor that is beyond, to the highest firmament, to the furthest vault (*vyoman*).

`Know,` i.e. take note or be mindful of. The comm. takes the three participles in a as accus. pl. instead of gen, sing.; [and reads accordingly *enān* at end of b] Ppp. has, for **b**, *svaragaṁ lokam adhi rohaye `nam*, and omits **d**. The quotation in Kauś. 63. 20 casts no light on the verse.

३०१७. ब॒भ्रेर॑ध्वर्यो॒ मुख॑मे॒तद् वि मृ॒ड्ढ्याज्या॑य लो॒कं कृ॑णुहि प्रवि॒द्वान्।
घृ॒तेन॒ गात्रानु॒ सर्वा॒ वि मृ॑ड्ढि कृ॒ण्वे पन्थां॑ पि॒तृषु॒ यः स्व॒र्गः॥ ३१॥

Wipe off, O serving priest (*adhvaryu*), this face of the bearing one (? *babhri*); make you, understanding it, room for the sacrificial

1. पक्वम् पाकेन संस्कृतम् अन्नम्।
2. 'श्येन एव भूत्वा सुवर्गं लोकं पतति' (तै० सं० ५.४.११.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

butter; wipe off with ghee along all [its] members; I make a road to the Fathers that is heaven-going.

The real sense of the epithet *babhri* applied to the *odana* or rice-dish is obscure; the comm. explains it here with *bharaṇaśīlasya poṣakasya pakvasya odanasya,* `supporing` or `nourishing.` The comm. appears to read *vidvān* instead of *pravidvān* in b; Ppp. has *prajānan.* Ppp. has *yat* for *yas* in **d.** According to Kauś. 62. 15, the verse accompanies the making of an *āpāna* (? the mss. vary as to the word) above (*upatai*); whcih the comm. explains by *odanasyo `pari gartaṁ kuryāt,* glossing *lokam* in b with *sthānam gartarūpam*; what is meant is obscure.

३०१८. बभ्रे॒ रक्षः॑ स॒मदु॒मा व॑पै॒भ्योऽब्रा॑ह्मणा यत॒मे त्वोप॒सीदा॑न्।
पु॒रीषि॑णः॒ प्रथ॑माना॒: पुर॒स्तादार्षे॑यास्ते॒ मा रि॑षन् प्राशि॒तार॑:॥३२॥

O bearing one, [as] a demon, strew discord for them, for whatsoever non-Brāhmaṇas shall sit by you; rich in ground (? *purīṣin*),[1] spreading themselves forward, let not them of the seers, partakers of you, suffer harm.

With the first half-verse compare vs. 26 **a, b,** above; the last pāda is the same with 25 **d.** The construction of *rakṣas* in a is doubtful; it might be vocative; the comm. combines it into a compound with *samadam;* and he treats *te,* as before, as if it were *te.* Ppp. reads at beginning of **b,** as our text in vs. 26, *subrāhmaṇās*. The verse is not quoted in Kauś.

३०१९. आर्षे॑येषु नि द॑ध ओदन त्वा॒ नानार्षे॑याणा॒मप्य॒स्यत्र॑।
अ॒ग्निर्मे॑ गो॒प्ता म॒रुत॑श्च॒ सर्वे॒ विश्वे॑ दे॒वा अ॒भि र॑क्षन्तु प॒क्वम्॥३३॥

I set you down, O rice-dish, among them of the seers; for them that are not of the seers there is no portion here; let Agni my guardian, and all the Maruts, let all the gods defend the cooked [offering].

`Is no portion for,' lit`ly` is not also (*api*) of`–a common form of expresion in the Brāhmaṇas. Ppp. reads *rakṣanti* in **d.** The verse is quoted with vs. 25 **c** in Kauś. 65. 12.

३०२०. य॒ज्ञं दु॒हा॑नं॒ सदु॒मित् प्र॒पी॑नं॒ पुमां॑सं धे॒नुं सद॑नं र॒यी॒णाम्।
प्र॒जामृ॒तत्व॒मुत दी॒र्घमायूं॑ रा॒यश्च॑ पोषै॒रुप॑ त्वा सदेम॥३४॥

---

1. पुरीषिणः पृणाति पूरयतीति वा पुरीषं प्रजापश्वादिकम्। 'प्रजा वै पशवः पुरीषम्। (तै० सं० २.६.४३)। पुरीषं पृणाते: पूरयतेर्वेति (नि० २.३२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The offering, yielding milk (*duh*), constantly full (*prapīna*), a male (*pumāṅs*) milch-cow[1], seat of wealth, immortality through offspring, and a long life-time–and may we sit by you with abundance (pl.) of weath.

The construction of the third pāda is very indeterminate; the words may be either nominative or accusative; they express in some way what the offering is to procure. The illustrate *prajāmṛtatvam,* the comm. quotes, quite appositely, TB. i. 5. 5[6] and RV. v. 4. 10, `by progeny, O Agni, may I obtain immortality.` *Prapīnam* he explains as = *pravṛddhodhaskam,* which is doubtless its true meaning. Ppp. reads in **d** *poṣam* for *poṣais.* Neither this nor the following verse, nor vs. 37, is quoted in Kauś. [Cf. Henry`s version, p. 102; and, for the awkward *ca,* his note, p. 139.]

३०२१. वृषभोऽसि स्वर्ग ऋषीनार्षेयान् गच्छ।
सुकृतां लोके सीद तत्र नौ संस्कृतम्॥ ३५॥

You are a heaven-going bull; go to the seers, to them of the seers; sit in the world of the well-doing; there is there preparation (*saṁskṛta*) for us both.

[Prose.] Ppp. reads *ṛṣabhas* at the beginning, and *lokaṁ* for *loke* in **c.** With the second half-verse is to be compared TS. i. 4. 43[2], and b . i. 3. 37 (end) and iv. 8. 2 (end), which read: *sukṛtāṁ loke sīdata tan naḥ saṁskṛtam;* and VS. iv. 34 has the last pāda, reading *tan* for *tatra.* The *pada*-texts do not divide *saṁskṛtam;* the case falls under rule iv. 58 of the AV. Prāt.

३०२२. समाचिनुष्वानुसंप्रयाह्यग्ने पथः कल्पय देवयानान्।
एतैः सुकृतैरनु गच्छेम यज्ञं नाके तिष्ठन्तमधि सप्तरश्मौ॥ ३६॥

Gather you together to, go you together forth after; O Agni, make ready (*kalpay-*) the roads traveled by the gods; by them, well made, may we go after the offering, that stands upon the seven-rayed firmament.

All the mss. [save one or two of SPP`s] leave *agne*unaccented, as if it belonged to **a,** and Bp. puts the double division-mark after it accordingly; SPP. reads with the [majority of his] mss.; we have made the necessary emendation to *agne.* Ppp. reads at the beginning *samātanuṣva;* for **c** it has *yebhis sukṛtair anu prajñeṣṭhaṁs sa yajñe.* The comm. regards **a** as

1. उक्तलक्षणो ब्रह्मौदन पुंरूपा धेनिरित्यर्थः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

addressed to the rice-dish, which is to `gather up` all its members. The verse is quoted in Kauś. 63. 9, but not in a way to cast any light upon it. TS. iv. 7. 13^4 b . ii. 12. 4 are to be compared with the first half-verse, but they vary much from it and from one another.

३०२३. येन॑ दे॒वा ज्योति॑षा॒ द्यामु॒दाय॑न् ब्र॒ह्मौदु॑नं प॒क्त्वा सु॑कृ॒तस्य॑ लो॒कम्।
तेन॑ गेष्म सुकृ॒तस्य॑ लो॒कं स्व॒रा॒रोह॑न्तो अ॒भि नाक॑मुत्त॒मम्॥ ३७॥

With what light the gods went up-to the sky, having cooked the *Brahman*-rice-dish, to the world of the well-done, with that may we go to the world of the well-done, ascending the heaven, to the highest firmament.

The second half-verse is identical with iv. 14. 6 **c, d**, above [see my note]. The comm. reads *jeṣma* in **c**, explaining it by *nayema* [= *prāpnuyāma*]. Ppp. has, instead of this repetition, a new half-verse: *taṁ tvā pacāmi jyotiṣāṁ jyotir uttamaṁ sa nas tad dhehi sukṛtām u loke.*

[The quoted Anukr. here says *saptā `nupūrveṇa śeṣāḥ syus triṁśateḥ parāḥ*.]

2. To Rudra, especially as Bhava and Śarva

[The *pratīka* coincides with that of xi. 6. 9, *bhavāśarvav idam brūmaḥ*, and that of iv. 28, *bhavāśarvau manve vām*: see introduction to the latter. The only quotation in Vait. is at 29. 10, where the hymn accompanies an offering to Rudra: and it is accordingly reckoned to the *raudra gaṇa* (note to Kauś. 50. 13). verse 31 is reckoned to the *abhaya gaṇa* (note to Kauś. 16. 8). Further citations in Kauś. are as follows: the bymn is used (129. 3) with an oblation in deprecating an evil omen; Dārila understands it as meant at 28. 8 (see introd. to iv. 28); Keśava and the comm. hold that it is to be used with a dozen other hymns in a rite (50. 13-14) for safety on a business journey; Keśava (not the comm.) takes it to be intended with v. 6 at 51. 7 in a rite for the safety of the cattle.– According to Caland`s interpretation of *yuktayos* at 50. 17, it is to be used (with vi. 128) in the rite there prescribed for keeping snakes etc. from house and field; but perhaps iii. 26 and 27 are rather intended (see my introduction to iii. 26.)]

[२- रुद्र सूक्त]

[ऋषि- अथर्वा। देवता- रुद्र। छन्द- अनुष्टुप्, १ परातिजागता विराट् जगती, २ अनुष्टब्गर्भा पञ्चपदा विराट् जगती, ३ चतुष्पदा स्वराट् उष्णिक्, ६ आर्षी गायत्री, ८ महाबृहती, ९ आर्षी त्रिष्टुप्, १० पुरः कृति त्रिपदा विराट् त्रिष्टुप्, ११ पञ्चपदा

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

विराट् जगतीगर्भा शक्करी, १२ भुरिक् त्रिष्टुप्, १४, १७-१९, २३, २६, २७ विराट् गायत्री, २० भुरिक् गायत्री, २२ त्रिपदा विषमपादलक्ष्मा महाबृहती, २४, २९ जगती, २५ पञ्चपदा अतिशक्करी, २८ त्रिष्टुप्, ३० चतुष्पदोष्णिक्, ३१ त्र्यवसाना षट्पदा विपरीतपादलक्ष्मा त्रिष्टुप्।]

३०२४. भवाशर्वौ मृडतं माभि यातं भूतपती पशुपती नमो वाम्।
प्रतिहितामायतां मा वि स्राष्ट्रं मा नो हिंसिष्टं द्विपदो मा चतुष्पदः॥ १॥

O Bhava-and-Śarva, be gracious; do not go against [us]; you lords of beings, lords of cattle, homage to you ! [the arrow] that is fitted, that is drawn, do not let fly; do not harm our bipeds nor quardrupeds.

The comm. first explains *ma* in a as if it were *mā*, object of *abhi yātam*, and then alternatively, in its proper sense. [For *ayata*, see note to vi. 65. 1.]

३०२५. शुनो क्रोष्ट्रे मा शरीराणि कर्तमलिक्लवेभ्यो गृध्रेभ्यो ये च कृष्णा अविष्यवः।
मक्षिकास्ते पशुपते वयांसि ते विघसे मा विदन्त॥ २॥

Make you not bodies for the dog, the jackal, for the buzzards (? *aliklava*), the vultures, and them that are black [and] greedy (*aviṣyu*); let your flies, lord of cattle, let your birds not find themselves at food.

'Bodies' (*śarīra*) must be taken here in the sense of 'dead bodies.' The accent of *kartam* is, though rather strange, not indefensible, as in the former of two parallel clauses: the comm. reads instead *kartum*. *Aliklava* is found only here and in 9. 9. and is rendered purely conjecturally; the comm. reads instead *aviklabebhyas*, and Ppp. *ariklavebhyas*. All the *pada*-mss. separate *mavidanta* at the end into *ma: avidanta;* SPP., in his *pada*-text, makes, with the comm., the necessary emendation of *vid*.- The construction and sense of **d** are obscure and doubtful; Ppp. has a wholly different reading; *viṣase mā viśyantu*.

३०२६. क्रन्दाय ते प्राणाय यक्ष्मं ते भव रोपयः।
नमस्ते रुद्र कृण्मः सहस्राक्षायामर्त्य॥ ३॥

To your noise (? *kranda*), [your] breath, and what pangs (?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ropi) are yours, O Bhava–homage we pay to you that are thousand-eyed, O Rudra, immortal one..

The comm. glosses *karandāya* with *krandanāya śabdāya,* and *ropayas* with *ropayitryo mohayitryas tanvaḥ;* he reads at the end *amartyas,* explaining it as used for a dative.

३०२७. पुरस्तात् ते नमः कृण्म उत्तरादधरादुत।
अभीवर्गाद् दिवस्पर्यन्तरिक्षाय ते नमः॥

We pay you homage in front, above, also below; forth from the sphere of the sky, homage [be] to yours atmosphere.

The comm. explains *abhīvarga* as = *avakāśātmaka ākāśaḥ.* The verse is mostly wanting in Ppp.

३०२८. मुखाय ते पशुपते यानि चक्षूंषि ते भव।
त्वचे रूपाय संदृशे प्रतीचीनाय ते नमः

To your face, O lord of cattle; the eyes that you have, O Bhava; to [your] skin, form, aspect, to you standing opposite [be] homage.

Or `to your mouth,` instead of `face.` The comm. paraphrases *pratīcīnāya* with *pratyagātmarūpiṇe.*

३०२९. अङ्गेभ्यस्त उदराय जिह्वाया आस्याय ते।
दद्भ्यो गन्धाय ते नमः॥६॥

To your members, belly, tongue, your mouth, to your teeth, smell, [be] homage.

Ppp. (omitting the first *te*) combines *aṅgebhyo `darāya* and *jihvāyā ``syāya* [and reads *ca* for *te* at end of b].

३०३०. अस्त्रा नीलशिखण्डेन सहस्राक्षेण वाजिना।
रुद्रेणार्धकघातिना तेन मा समरामहि॥७॥

With the blue-locked archer, the thousand-eyed, vigorous, with Rudra, the half-smiter (?)–with him may we not come into collision (*sam-ṛ*).

Ardhaka-ghātin, in **c,** is met with only here, and is of obscure meaning; the comm. says *senāyā ardhaṁ hantum śīlam asya,* i.e. `able to destroy half an army at once.` No variant is reported from Ppp. [in the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Collation: but in his Notes, Roth does report *adhvaga-*]; the minor Pet. Lex. says "Ppp. *adhvaga-*," and itself conjectures *andhaka-*. [Cf. the notes of Henry, Griffith, Bloomfield. The Kaṭha reading, however, should now be taken into account; and that has in fact *adhvaga-*: see *Kaṭha-hss.*, p. 15^5.] Ppp. has at the end *samarāmasi*.

३०३१. स नो भवः परि वृणक्तु विश्वत आपः इवाग्निः परि वृणक्तु नो भवः।
मा नोऽभि मांस्त नमो अस्त्वस्मै॥ ८॥

Let this Bhava avoid us on every side; as fire the waters, let Bhava avoid us; let him not plot against us; homage be to him.

Ppp. reads *āpai 'vā 'gniṣ pari* in **b**, and combines *no abhi* in **c**. The comm. has in **c** the regular form *maṁsta;* but long *ā* in this tense occurs a couple of times in other texts also.

३०३२. चतुर्नमो अष्टकृत्वो भवाय दश कृत्वः पशुपते नमस्ते।
तवेमे पञ्च पशवो विभक्ता गावो अश्वाः पुरुषा अजावयः॥ ९॥

Four times [*catus*] homage, eight times, to Bhava; ten times, O lord of cattle, be homage to you; yours are shared out these five creatures (*paśu*)–cows, horses, men, sheep and goats.

All the mss. agree in the inconsistent readings *aṭakṛtvas* and *daśa kṛtvas* (cf. Prāt. iv. 27); SPP. regards the comm. as having *daśakṛtvas* as a compound, but I do not see on what ground. Ppp. reads in **d** *gāvo 'śvāṣ puruṣāṇḍaj-*.

३०३३. तव चतस्रः प्रदिशस्तव द्यौस्तवं पृथिवी तवेदमुग्रोर्वन्तरिक्षम्।
तवेदं सर्वमात्मन्वद् यत् प्राणत् पृथिवीमनु॥ १०॥

You are the four directions, yours the heaven, yours the earth, yours, O formidable one, this wide atmosphere, yours is all this that has life (*ātman*), that is breathing upon (*anu*) the earth.

Ppp. omits *tava pṛthivī*, thus rectifying the meter; and it has for **d** *yad ejad adhī bhūmyām*.

३०३४. उरुः कोशो वसुधानस्तवायं यस्मिन्निमा विश्वा भुवनान्यन्तः।
स नो मृड पशुपते नमस्ते परः क्रोष्टारो अभिभाः श्वानः परो
यन्त्वघस्दो विकेश्यः॥ ११॥

This wide vessel, holder of good things, is yours, within which are all these beings; do you be gracious to us, O lord of cattle;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

homage to you; away let the jackals, the portents (*abhibha*), the dogs go, away the weepers of evil with disheveled hair.

The comm. identifies the vessel (*koṣa*) with the *aṇḍakaṭāha*, the shell of the world egg. He takes *abhibhas* as = *abhibhavitāras*, and epithet of *kroṣṭāras*, and *agharudas* as = *amaṅgalaṁ yathā bhavati tathā rodanaṃ kurvatyaḥ*;[but see viii. 1. 19 and references]. The meter of b would be recrified by reading *viśvāni* in place of *imaviśvā*.]

३०३५. धनुर्बिभर्षि हरितं हिरण्ययं सहस्रघ्नि शतवधं शिखण्डिन्।
रुद्रस्येषुश्चरति देवहेतिस्तस्यै नमो यतमस्यां दिशीतः॥ १२॥

You bear a yellow golden bow, a thousand-slaying, hundred-weaponed, O tufted one; Rudra`s arrow goes, a god-missile; to that be homage, in whichever direction from here.

SPP. reads in b *sahasraghni*, with the majority of his authorities; none of ours have it, but P.M.W. have *-ghnyam*, with two of SPP`s mss., and with the comm. [cf. note to x. 4. 7 and Henry`s note]; Ppp. gives *-ghni*. The comm. has *śikhaṇḍi* at end of b.

३०३६. योऽभियातो निलयते त्वां रुद्र निचिकीर्षति।
पश्चादनुप्रयुङ्क्ष्वे तं विद्धस्य पदनीरिव॥ १३॥

He who, attacked (*abhi-yā*), hides himself, [who] tries to put you down, O Rudra, him from behind you pursuest, like the tracker (? *padanī*) of one that is pierced.

With the last pāda compare x. 1. 26 b; the expression is apparently a familiar or proverbial one: [cf. Manu viii. 44, `as the hunter follows the track (*padaṁ nayati*) of a deer by the drops of blood`; also Dhammapada, vss. 179, 180]. Ppp. reads *ugra* instead of *rudra* in b.

३०३७. भवारुद्रौ सयुजा संविदानावुभावुग्रौ चरतो वीर्याय।
ताभ्यां नमो यतमस्यां दिशीतः॥ १४॥

Bhava-and-Rudra, allied, in concord, both go about, formidable, to heroism; to them be homage, in whichever direction from here.

Ppp., instead of repeating vs. 12 d, reads *tayor bhūmim antarikṣam svar dyaus tābhyāṁ namo bhavamatyāya* [cf. vs. 19 a?] *kṛṇva*. The comm. explains *vīryāya* [alternatively] by *svavīryaprakaṭanārtham*.

CC-0. Dr. Rudra Dasa Sen Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३०३८. नमस्तेऽस्त्वायते नमो अस्तु परायते।
नमस्ते रुद्र तिष्ठत आसीनायोत ते नमः॥

Homage be to you coming, homage be [to you] going away; homage to you, O Rudra, standing; to you sitting also [be] homage.

SPP's text has in a *te`stv,* with about half of his authorities. The verse is repeated as 4. 7, below, with *prāṇa* for *rudra* in c; Ppp. reads *prāṇa* in both places. The first half-verse is found in AŚS. i. 12. 34 and Āp. ix. 2. 9, in both with *rudra* for *astu* in b.

३०३९. नमः सायं नमः प्रातर्नमो रात्र्या नमो दिवा।
भवाय च शर्वाय चोभाभ्यामकरं नमः॥ १६॥

Homage in the evening, homage in the morning, homage by night, homage by day; to Bhava and to Śarva, to both have I paid homage.

३०४०. सहस्राक्षमतिपश्यं पुरस्ताद् रुद्रमस्यन्तं बहुधा विपश्चितम्।
मोपाराम जिह्वयेयमानम्॥ १७॥

With the thousand-eyed one, seeing across in front, with Rudra, hurling in many places, inspired one, may we not come in collision, as he goes about (*iya*) with the tongue.

The comm. paraphrases *atipaśyam* with *atiśayenā `tikramya vā paśyati* (the word is omitted in both Pet. Lexx.), and connects *purastāt* either with it or with *asyantam; jihvaye ``yamānam* he explains as *jihvāgreṇa kṛtsnaṁ jagad vyāpnuvantam bhakṣaṇārthaṁ lihantam,* which is rather absurd; perhaps *jihvayā* (so Ludwig) belongs rather to 'we'– `we, by what we say.`

३०४१. श्यावाश्वं कृष्णमसितं मृणन्तं भीमं रथं केशिनः पादयन्तम्।
पूर्वे प्रतीमो नमो अस्त्वस्मै॥ १८॥

We go forward (*purva*) to meet him of dark horses, black, swaryour, killing, fearful, making to fall the chariot of the hairy one (*keśin*); homage be to him.

The comm. understands the connection as here given, making *keśin* the name of an Asura; Ludwig takes *ratham* as object of *pratī `mas* and the other words as its epithets. [Ppp. reads *śyāvāsyaṁ* at the beginning, and has, in b, *bhīmo* and *pārayantam.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३०४२. मा नो॒ऽभि स्रा॑ म॒त्यं॒ देवहे॒तिं मा नः॑ क्रुधः पशुपते॒ नम॑स्ते।
अ॒न्यत्रा॒स्मद् दि॒व्यां शाखां॒ वि धू॑नु॥ १९॥

Do not let fly at us the club (? *matya*), the god-missile; be not angry at us, O lord of cattle; homage to you; wlsewhere then [over] us shake out the heavenly bough.

The bough, namely (so it would seem), from which the portents that fall from the sky appear to be shaken by a hostile divinity. The comm. reads *martyam* instead of *matyam* in **a.** He recognizes that *srās* (i.e. *srā* [*kṣ*]*s*) is from root *sṛj* (``=*vi sṛja*``). Ppp. has *srā m. devahitam* in **a.**

३०४३. मा नो॑ हिंसी॒रधि॑ नो ब्रूहि॒ परि॑णो वृङ्ग्धि॒ मा क्रु॑धः।
मा त्वया॒ सम॑रामहि॥ २०॥

Do not harm us; bless us; avoid us; be not angry; let us not come into collision with you.

Ppp. omits *nas* before *brūhi* in **a,** and has at the end *arāmasi* (as in vs. 7).

३०४४. मा नो॒ गोषु॒ पुरु॑षेषु॒ मा गृ॑धो नो अजा॒विषु॑।
अ॒न्यत्रो॑ग्र॒ वि व॑र्तय॒ पिया॑रूणां प्र॒जां ज॑हि॥ २१॥

[Be] not [greedy] for our kine, our men; be not greedy for our goats and sheep; elsewhere, O formidable one, roll forth [your missile]; smite the progeny of the mockers (*piyāru*).

The insertion in **c** seems unavoidable; the comm. [in a passage restored by SPP.?] supplies *tava hetim;* Ludwig, *deinen Pfeil.* [Ppp. inserts `*śveṣu* before *goṣu*.]

३०४५. यस्य॑ त॒क्मा कासि॑का हे॒तिरेक॒मश्व॑स्येव॒ वृष॑णः॒ क्रन्द॒ एति॑।
अ॒भि॒पू॒र्वं नि॒र्णय॑ते॒ नमो॑ अस्त्वस्मै॥ २२॥

Of whom the *takman,* the *kāsikā,*[1] goes as one weapon, like the noise of a stallion horse, to him, leading out in succession, be homage.

The verse is very obscure, and the translation mechanical; Ppp. reads, in **a-b,** *ekā `śvasya,* and this reading` is followed; the comm. supplies, to *ekam, apakāriṇam puruṣam,* and makes it object of *eti* = *prāpnoti.*

---

1. कासिका कासृ शब्दकुत्सायाम्। कुत्सितशब्दकारिणी आर्तस्वरकरी ज्वरादिपीडा।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ludwig understands *nirṇayate* as `extracting arrows from the quiver.` [As for *vṛṣaṇas*, cf. JAOS. x. 534, 524.]

३०४६. यो३न्तरिक्षे तिष्ठति विष्टभ्नितोऽयज्वनः प्रमृणन् देवपीयून्।
तस्मै नमो दृशभिः शक्वरीभिः॥ २३॥

He who stands propped up in the atmosphere, killing the non-sacrificing, the god-mockers–to him be homage with the ten clever ones (*śakvarī*).

The `ten clever ones` are probably the fingers: cf. v. 28. 11; the comm. glosses the word with *aṅgulibhis*, as = *karmasu śaktābhiḥ*. Ppp. begins *yas tiṣṭhati viśvabhṛto antarikṣe `yajvanaṣ pra.-*

३०४७. तुभ्यमारण्याः पशवो मृगा वने हिता हंसाः सुपर्णाः शकुना वयांसि।
तव यक्षं पशुपते अप्स्व१न्तस्तुभ्यं क्षरन्ति दिव्या आपो वृधे॥ २४॥

To you are assigned the forest animals [*paśu*], the wild beasts in the woods, the geese (*haṅsa*), eagles, hawks, birds; yours, O lord of cattle, is the monster (? *yakṣa*) within the waters; for yours increase flow the waters of the heaven.

Ppp. reads, for **b**, *tubhyaṁ vayāṅsi śakunāś patatriṇaḥ*, elides the *a* of *apsu* in **c**, and combine *divyā `po.* in **d**. The comm. has *mṛdhe* at the end, explaining it as = *undanāya*. He takes *yakṣam svarūpam*, but does not give any reason why, etymological or other. [Our a is nearly xii. 1. 49 a (with the same redundancy of a dissyllable), and b is precisely xii. 1. 51 b: for *paśavas*, cf. also iii. 31. 3, xi. 5. 21, and iii. 10. 6 note.]

३०४८. शिंशुमारा अजगराः पुरीकया जषा मत्स्या रजसा येभ्यो अस्यसि।
न ते दूरं न परिष्ठास्ति ते भव सद्यः सर्वान् परि पश्यसि भूमिं
पूर्वस्माद्धंस्युत्तरस्मिन् समुद्रे॥ २५॥

The dolphins (*śiṅśumāra*), boas (*ajagara*), *purīkayas, jaṣas*, fishes, *rajasas*, at which you hurlest: there is no distance for you nor hindrance for you, O Bhava; at once you look over the whole earth; from the eastern you smite in the northern ocean.

Ppp. begins *siśumārā `jagarāḥ purīṣayā jagā mat-*. The comm. has *pulikayās* (like b .); he takes *rajasa* (p. *-saḥ*) as if it were the instr. sing. *rajasā*; he passes *jaṣas* and *matsyās* without mention, but defines *śiṅśumāra* as `a kind of crocodile (*nakra*)` and *ajagara* as `a kind of serpent.` For *jaṣas*, some of the mss. (including our Bp.P.M.W.) have *jakhas*, one or two (including our I.) have *jaghas*, and one of SPP`s *jhaṣas*; doubtless it is the sea-monster called later *jhaṣa*. Nearly all the mss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

have *sarvān* in **d** (only our B. [and D.Kp.?] and two of SPP's *sarvāṁ*), and SPP's text accordingly admits it, though it seems an evident error, and the comm. reads *-vām*. Most of the *pada*-mss. resolve *pariṣṭhasti* into *-stha: asti* (instead of *asti*). We are surprised to find a 'northern' ocean spoken of, and set over against the 'eastern' one [cf. xi. 5. 6], but *uttara* cannot well mean anything else. Consistency requires the reading *-smint sam-* in **e**, but the *t* is accidentally omitted in our text, and SPP's also leaves it out.

३०४९. मा नो॑ रुद्र तु॒क्मना॒ मा वि॒षेण॒ मा न॒: सं स्रा॑ दिव्ये॒नाग्निना॑।
अ॒न्यत्रा॒स्मद् वि॒द्युतं॑ पातयै॒ताम्॥ २६॥

Do not, O Rudra, unite (*sam-sṛj*) us with the *takman*, not with poison, not with the fire of heaven; elsewhere than [on] us make that lightning fall.

The comm. again correctly paraphrases *saṁ srāḥ* with *saṁ sṛja*.

३०५०. भ॒वो दि॒वो भ॒व ईशे॑ पृथि॒व्या भ॒व आ प॑प्र उ॒र्व॑१॒॑न्तरि॑क्षम्।
तस्मै॒ नमो॑ यत॒मस्या॑ दि॒शी॑१॒॑तः॥ २७॥

Bhava is master (*īś*) of the heaven, Bhava of the earth; Bhava has filled the wide atmosphere; to him be homage, in whichever direction from here.

All our mss., and nearly all SPP's strangely read *tasyai* at beginning of **c**, as if governed by the example of vs. 12 **d**. SPP. emends to *tasmai* in his text, with the comm. and less than a quarter of his authorities; [and the translation implies the change]. Ppp. has a different c: *tasya vā* (with *nā* written over it) *prāpad duchunā kā cane `ha;* it also combines *bhavā ``papra* [*urv*] in **b**.

३०५१. भवं॑ राजन् यज॑मानाय मृड पशू॒नां हि प॑शु॒पति॑र्ब॒भूथ॑।
यः श्र॒द्धाति॒ सन्ति॑ दे॒वा इति॒ चतु॑ष्पदे द्वि॒पदे॑ऽस्य मृड॥ २८॥

O king Bhava, be gracious to the sacrificer, for you have become cattle-lord of cattle; whoever has faith, saying ``the gods are,`` be you gracious to his bipeds [and] quadrupeds.

३०५२. मा नो॑ म॒हान्त॑मु॒त मा नो॑ अ॒र्भ॒कं मा नो॒ व॒ह॒न्त॑मु॒त मा नो॑ व॒क्ष्यु॒तः।
मा नो॑ हिंसीः पि॒तरं॑ मा॒तर॑ं च॒ स्वां त॒न्व॑ं रुद्र॒ मा री॑रिषो नः॥ २९॥

Not our great one, and not our small, not our carrying one, and not those that will carry, not our father and mother do you harm; our own self (*tanu*), O Rudra, do not injure.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse occurs also as RV. i. 114. 7; VS. xvi. 15; TS. iv. 5. 10^2; TA. x. 52, with *ukṣantam* and *ukṣitam* for *vahantam* and *vakṣyatas* in b; *vadhīs* for *hiṁsīs* and *mo `ta mātaram* for *mātarāṁ ca* in c; and, for **d**, *mā naḥ priyas* (TS.TA. *priya mā ṇas*) *tanvo rundra rīriṣaḥ*. The comm. has *vakṣatas* in **b**. [Ppp. has, for **b**, *mā na kṣīyanta uta mā no akṣata*.]

३०५३. रुद्रस्यैलबकारेभ्योऽसंसूक्तगिलेभ्यः।
इदं महास्येभ्यः श्वभ्यो अकरं नमः॥

To Rudra`s howl-making, unhamned-swallowing (?), great-mouthed dogs I have paid this homage.

The obscure *asaṁsūktagila* (Ppp. *-girebhyas*) is paraphrased by the comm. with *asamīcīnam aśobhanavacanaṁ gṛṇanti bhāṣante*. How *asaṁsūkta* should come to mean `unmasticated,` as given in the Pet. Lexx., does not appear. The translation given conjectures `not having a hymn with it.` The comm. reads *elavak-* in **a**.

३०५४. नमस्ते घोषिणीभ्यो नमस्ते केशिनीभ्यः।
नमो नमस्कृताभ्यो नमः संभुञ्जतीभ्यः।
नमस्ते देव सेनाभ्यः स्वस्ति नो अभयं च नः॥३१॥

Homage to your noisy ones, homage to your hairy ones, homage to those to whom homage is paid, homage to the jointly-enjoying–homage, [namely], O god, to yours armies; welfare [be] to us, and fearlessness to us.

The adjectives are fem., as belonging to *senābhyas*. Ppp. disagrees with our text in the last two thirds of the verse, but is corrupt. The comm. reads *cana* at the end. [The vs., as noted above, is quoted in the first *abhaya gaṇa* (note to 16. 8).]

[Here ends the first *anuvāka*, with 2 hymns and 68 verses. The quoted Anukr. says *tathai `va raudre `pi parās tu viṁśateḥ*, designating the hymn as a ``Rudra-hymn.``]

3. Extolling the rice-dish (odana)

[३ - ओदन सूक्त]

[ऋषि- अथर्वा। देवता- बार्हस्पत्यौदन। छन्द- १,१४ आसुरी गायत्री, २ त्रिपदा समविषमा गायत्री, ३, ६, १० आसुरी पंक्ति, ४, ८ साम्नी अनुष्टुप्, ५, १३, १५, २५ साम्नी उष्णिक्, ७, १९-२२ प्राजापत्यानुष्टुप, ९, १७, १८ आसुर्यनुष्टुप्, ११ भुरिक् आर्ची अनुष्टुप्, १२ याजुषी जगती, १६, २३ आसुरी बृहती, २४ त्रिपदा प्राजापत्या

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

बृहती, २६ आर्ची उष्णिक्, २७ साम्नी गायत्री, २८ साम्नी बृहती, २९ भुरिक् साम्नी बृहती, ३० याजुषी त्रिष्टुप्, ३१ अल्पशः अथवा याजुषी पंक्ति।]

३०५५. तस्यौदनस्य बृहस्पतिः शिरो ब्रह्म मुखम्॥ १॥

Of this rice-dish Bṛhaspati is the head, Brahman the mouth (*mukha*).

The comm. combines in part two or three verses of the first *paryāya* together in giving his explanations.

३०५६. द्यावापृथिवी श्रोत्रे सूर्याचन्द्रमसावक्षिणी सप्तऋषयः प्राणापानाः॥ २॥

Heaven-and-earth are the ears, sun-and-moon the eyes, the seven seers the breaths-and-expirations.

३०५७. चक्षुर्मुसलं काम उलूखलम्॥ ३॥

Sight (*cakṣus*) the pestle, desire (*kama*) the mortar.

३०५८. दितिः शूर्पमदितिः शूर्पग्राही वातोऽपाविनक्॥ ४॥

Diti the winnowing basket, Aditi the basket-holder; the wind winnowed (*apa-vic*).[1]

३०५९. अश्वाः कणा गावस्तण्डुला मशकास्तुषाः॥ ५॥

Horses the corns (*kaṇa*), kine the grains (*taṇḍula*), flies the husks.

३०६०. कब्रु फलीऽकर्णाः शरोऽभ्रम्॥ ६॥

Kabru the hulls, the cloud the stalk (*śara*).

The comm. reads *kabhru*, and gives a forced etymology, from *ka* `head` and *bhrū* `brow`; he also has *śiras* for *śaras*, and this reading is found in some of the mss. (including our B.p.m.,E.s.m.,O.p.m. [and some of SPP`s]).

३०६१. श्याममयोऽस्य मांसानि लोहितमस्य लोहितम्॥ ७॥

Dark metal its flesh, red its blood (*lohita*).

That is, doubtless, iron and copper respectively.

---

1. विचिर् पृथग्भावे। अस्मात् लडि रुधादित्वात् श्नम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३०६२. त्रपु भस्म हरितं वर्णः पुष्करमस्य गन्धः॥८॥

Tin [its] ash, greens (? *haritam*) [its] color, blue lotus (*puṣkara*) its smell.

The comm. glosses *karita* with *heman* `gold`. [Over ``greens`` W. has interlined ``gold? (so BR.).`` He rendered *harita* by ``the yellow one`` at v. 28. 5, 9.]

३०६३. खलः पात्रं स्फ्यावंसावीषे अनूक्ये॥९॥

The threshing-floor [its] receptacle, the two splints (*sphya*) [its] shoulders, the two poles (*īṣa*) [its] spines (*anūkya*).

The comm. reads *sphau,* and defines as *pravṛddhau dhānyādhārasya śakaṭasyā `vayavau;* and he defines *anūkye* as *aṅsayor madhyadehasya ca saṁdhī.* Bp. reads *īṣe* for *īṣe.*

३०६४. आन्त्राणि जत्रवो गुदा वरत्राः॥१०॥

Entrails [its] neck-ropes (?jatrū), intestines [its] straps.

Jatrū rendered with the commentary, who explains it is *anaḍudgrīvāṇāṁ śakaṭayojanārthā rajjavaḥ.*

३०६५. इयमेव पृथिवी कुम्भी भवति राध्यमानस्यौदनस्य द्यौरपिधानम्॥११॥

This very earth is the vessel (*kumbhī*) of the finishing (*rādh*) rice-dish, heaven the cover.

[W. interlines a query over ``finishing.`` The comm. renders *rādh-* by *pacyamānasya.*]

३०६६. सीताः पर्शवः सिकता ऊबध्यम्॥१२॥

The furrows [its] ribs, gravel the content of [its] bowels.

The comm. reads *ūvadhyam.*

३०६७. ऋतं हस्तावनेजनं कुल्योऽपसेचनम्॥१३॥

Righteousness (*rta*) [its] hand-washing, the brook (*kulya*) [its] pouring-on.

In order to force a parallelism into it, the comm. explains *ṛta* as a `name for water,`and as signifying `all the water that is found in the world.` The Pet. Lex., on the other hand, conjectures `family custom` for *kulyā;* it is translated above as if = *kulya,* as the comm. takes it.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३०६८. ऋ॒चा कु॒म्भ्यधि॑हि॒तात्वि॑ज्येन॒ प्रेषि॑ता॥ १४॥

With sacred verse (*ṛc*) is the vessel put on, with priesthood sent forth;

३०६९. ब्रह्म॑णा॒ परि॑गृहीता॒ साम्ना॒ पर्यू॑ढा॥ १५॥

With sacredness (*Brahman*) seized about, with sacred chant (*saman*) carried about.

For the sake of the parallelism again, the comm. makes `priesthood` indicate the Yajur-Veda, and `sacredness` the Brahma-Veda of the Atharvans.

३०७०. बृ॒हदा॒यव॑नं स्थन्त॒रं दर्वि॑:॥ १६॥

Bṛhat the stirring-stick, *rathaṁtara* the spoon.

The comm. paraphrases *āyavana* with *udake prakṣiptānāṁ taṇḍulānām miśraṇasādhanaṁ kāṣṭham.*

३०७१. ऋ॒तव॑: प॒क्तार॑ आर्त॒वा: समि॑न्धते॥ १७॥

The seasons the cooks; they of the seasons kindle fire.

३०७२. च॒रुं पञ्च॑बिलमु॒खं घ॒र्मो ३॒ भी॑न्धे॥ १८॥

Heat (*gharma*) burns upon the pot of five openings, the boiler (*ukha*).

३०७३. ओ॒द॒नेन॑ यज्ञव॒च: सर्वे॑ लो॒का: स॑मा॒प्या:॥ १९॥

By the rice-dish of him who has an offering (?) all worlds are to be obtained together.

The translation implies emendation of the unintelligible *yajñavacas* to *yajñavatas*, the Ppp. reading, as reported in the minor Pet. Lex. [and Roth`s notes]. The comm. explains the word as = *yajñair agniṣṭ omādibhiḥ prāptavyatveno `cyamānaḥ.*

३०७४. यस्मि॒न्त्समु॒द्रो द्यौर्भूमि॒स्त्रय॑ोऽवर॒परं श्रिता:॥ २०॥

In which [rice-dish] are set (*śrita*), one below the other, the three, sea, sky, earth.

३०७५. यस्य॑ दे॒वा अक॑ल्प॒न्तोच्छि॑ष्टे॒ षडशी॑तय॑:॥ २१॥

In the remnant (*uchiṣṭa*) of which took shape six times eighty gods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. paraphrases *akalpanta* by *samarthā vīryavanto `bhavan.*

३०७६. तं त्वौदनस्य पृच्छामि यो अस्य महिमा महान्॥ २२॥

You here I ask of the rice-dish, what is its great greatness.

३०७७. स य ओदनस्य महिमानं विद्यात्॥ २३॥

He who may know the greatness of the rice-dish–

३०७८. नाल्प इति ब्रूयान्नानुपसेचन इति नेदं च किं चेति॥ २४॥

May not say ``[it is] little,`` not ``[it is] without onpouring,`` nor ``[it is] this thing soever.``

Upasecana is explained by the comm. as `milk, butter, curd, or the like, that is poured on`–we might render by `sauce.`

३०७९. यावद् दाताभिमन्यस्येत् तन्नाति वदेत्॥ २५॥

As much as the giver may set his mind upon, that one should not overbid (*ati-vad*).

३०८०. ब्रह्मवादिनो वदन्ति पराञ्चमोदनं प्राशी३: प्रत्यञ्चा३मिति॥ २६॥

The theologues (*brahmavādin*) say: have you eaten (*bra-aś*) the rice-dish as it was retiring (*parāṅc*), or as it was coming on (*pratyaṅc*)?

The *pluta-* or protracted syllables in this and the next verse are quoted in Prāt. i. 105, but nothing is said as to their accentuation, from which it seems most plausible to infer that the protraction made no difference in the accent; and though in the Brāhmaṇas a protracted syllable is always accented [see *Gram.* § 78 a], that is not the invariable rule in the Vedic texts (thus, only once among the three instances occurring in RV.). Here the mss. are greatly at variance. [SPP's V. (a then living *śrotriya*) read *praśiḥ3;* and by his ms. Dc the reading *praśiḥ3* is given *secunda manu.* Among our mss., O.R.Kp. (and E.?) give *praśiḥ3.* SPP. reports that 16 of his authorities agree in giving *pratyaṅca3m;* and (apart from the presence or position of the 3) this seems to be the reading of many of W's mss.] SPP's text gives an accent to the protracted syllable in both cases in both vs. 26. and vs. 27.–[SPP's *pada*-reading in vs. 26 is *pra: āśi3ḥ,* and in 27 it is *pra: aśi3ḥ.* An accented *a* in *āśi3ḥ* would require *pra+aśi3ḥ* (cf. vs. 28); but one does not see why the *ā* should be accented.]

३०८१. त्वमोदनं प्राशी३स्त्वामोदना३ इति॥ २७॥

Hast you eaten the rice-dish, or the rice-dish you?

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The mss. again disagree as to the accent of *prāśī3s,* the majority (including our Bp.P.M.) having *praśī3s;* as *odana* happens to have its natural accent on the final, there is no discordance as to *odana3ḥ.*

३०८२. परा॑ञ्चं चैनं॒ प्राशी॑: प्रा॒णास्त्वा॑ हास्य॒न्तीत्ये॑नमाह॥ २८॥

If you have eaten it retiring, your breaths (*prāṇa*) will quit you: so one says to him.

३०८३. प्र॒त्यञ्चं॑ चैनं॒ प्राशी॑रपा॒नास्त्वा॑ हास्य॒न्तीत्ये॑नमाह॥ २९॥

If you have eaten it coming on, yours expirations (*apāna*) will quit you: so one says to him.

३०८४. नैवाहमो॑दुनं न मामो॑दुनः॥ ३०॥

Not I, indeed, [have eaten] the rice-dish, nor the rice-dish me.

३०८५. ओ॒दु॒न एवौदु॒नं प्राशी॑त्॥ ३१॥

The rice-dish itself has eaten the rice-dish.

[The Major Anukr. calls the 18 main divisions of this *paryāya* (answering to the ``verses`` of the Berlin ed.) by the name of *daṇḍakas.* Since the *daṇḍakas* are all subdivided, they are also (see p. 472) called *gaṇas.* Each *daṇḍaka* falls into 7 sub-divisions or *avasānas,* which may be designated as **a, b, c, d, e, f, g.** Each of these 7 is written out and counted for the first and last *daṇḍaka* (vss. 32 and 49, Berlin).]

[Similarly, in a sequence of refrains or *anusaṅgas,* the refrain is given and counted as an *avasāna* only for its first and last occurrence in that sequence. The third sub-division (or **c**: beginning *taṁ vā aham*) of each *daṇḍaka,* being unvaried throughout the *paryāya,* constitutes a seqence of 18 and is given and counted independently only for vss. 32 and 49; while for the 16 vss., 33-48, it is given (see SPP. in vol. iii.) and counted as one with **b,** thus making the *avasāna* to consist of **b-c.**–In lime manner, the sixth subdivision (or **f**: beginning *eṣa vā odanaḥ*) and the seventh subdivision (or **g**: beginning *sarvāṅga eva*), being unvaried throughout, constitute a sequence of 18 and are given and counted independently only for vss. 32 and 49; while for the other 16 vss. they are counted as one with **e,** thus making the *avasāna* to consist of **e-g.**]

[Furthermore, and on the other hand, subdivision **e** varies as to its beginning between *tenai `nam, tayai `nam,* and *tair enam,* and *tābhyām enam:* but we find no unvaried sequences of more than two except *tenai `nam* etc. in the 5 vss., 39-43, and *tābhyām enam* etc. in the 5 vss., 44-48. For vss. 40, 41, 42, accordingly, and for vss. 45, 46, 47, as well, not only is **f-g** reckoned to **e,** but also **e-f-g** is reckoned as an *anuṣaṅga* to **d,** thus making the *avasāna* to consist of **d-g.**]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[For these six verses, therefore, arranged and counted as 3 *avasānas* (a, b-c, d-g), we have the reckoning 6 x 3 = 18.–For verses 32 and 49 (counted as **a, b, c, d,** e, f, g, as above noted), we have the reckoning 2 x 7 = 14.–And for the remaining ten verses, we have the arrangement and count, **a,** b-c, **d,** e-g, or 10 x 4 = 40. This gives us (18 + 14+ 40 =) 72, which is the count, not only of the Major Anukr., but the Old Anukr. or *Pañcapatalikā* as well.]

[ओदन सूक्त- पर्याय २]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- १, ७, १० (१), १-१८ (७) साम्नी त्रिष्टुप्, १, ४, ११ (२), १-१८ (३), २-३, १३-१७ (५) एकापदासुरी गायत्री, १, १०, १२, १६ (४) दैवी जगती, २, १३ (४) आसुरी बृहती, ७, १३, १५(२) १, ४-१२, १८ (५) एकपदासुर्यनुष्टुप्, १-१८ (६) साम्नी अनुष्टुप्, २- ५, ८-९, ११-१८ (१) आर्च्यनुष्टुप्, ६ (१) साम्नी पंक्ति, २, ५, ९, १६, १७ (२) आसुरी जगती, ३, ६, १०, १२, १४ (२) आसुरी पंक्ति, ३(४) आसुरी त्रिष्टुप्, ४, १५, १७ (४) याजुषी गायत्री, ५, ६, ९ (४) दैवी पंक्ति, ७-८ (४) प्राजापत्या गायत्री, ८ (२) आसुर्युष्णिक्, ११, १४, १८ (४) दैवी त्रिष्टुप्, १८ (२) एकपदा भुरिक् साम्नी बृहती।]

३०८६. तर्तश्चैनमन्येन शीर्ष्णा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
बृहस्पतिना शीर्ष्णा।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १॥

If [*ca*] you have eaten it with another head than that (*tatas*) with which the ancient seers ate this, your progeny, from the oldest down, will die: so one says to him; it verily I [have] not [eaten] coming hither (*arvañc*), not retiring, nor coming on; with Bṛhaspati [as] head, there-with have I eaten it, therewith have I made it go; this rice-dish, verily, is whole-limbed, whole-jointed, whole-bodied; whole-limbed, whole-jointed, whole-bodied becomes he who knows thus.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३०८७. तꣳश्चैनमन्याभ्यां श्रोत्राभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
बधिरो भविष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
द्यावापृथिवीभ्यां श्रोत्राभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद ।२॥

If you have eaten it with other ears than those [*tatas*] with which the ancient seers ate this, you wilt become deaf: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with heaven-and-earth as ears, with them have I eaten it, with them have I made it go etc. etc.

३०८८. तꣳश्चैनमन्याभ्यामक्षीभ्या प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
अन्धो भविष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
सूर्याचन्द्रमसाभ्यामक्षीभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ३॥

If you have eaten it with other eyes than those with which the ancient seers ate this, you wilt become blind: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with sun-and-moon as eyes, with them have I eaten it, with them etc. etc.

All the mss. read *sūryācandramasabhyām,* which SPP. has very properly retained is his text; ours was altered to agree with vi. 128. 3, but the alteration should have been the other way.

३०८९. तꣳश्चैनमन्येन मुखेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
मुखतस्ते प्रजा मरिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ब्रह्मणा मुखेन।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥४॥

It you have eaten it with another mouth (*mukha*) than that with which the ancient seers ate this, your progeny will die from in front (*mukhatas*): thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with *Brahman* as mouth, therewith have I etc. etc.

३०९०. तर्तश्चैनमन्यया जिह्वया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्।
जिह्वा ते मरिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
अग्नेर्जिह्वया ।
तयैनं प्राशिषं तयैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥५॥

If you have eaten it with anotehr tongue than that with which the ancient seers ate this, they tongue will die ; thus one says to thim; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Agni`s tongue, therewith have I etc. etc.

३०९१. तर्तश्चैनमन्यैर्दन्तैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्।
दन्तास्ते शत्स्यन्तीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
ऋतुभिर्दन्तैः।
तैरेनं प्राशिषं तैरेनमजीगमम् एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥६॥

I you have eaten it with other teeth than those with which the ancient seers ate this, your teeth will fall out (*sad*): thus one says to

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seasons as teeth, therewith have I etc. etc.

The comm. reads *satsyanti* for *śatsyanti*.

३०९२. तꣳश्चैनमन्यैः प्राणापानैः प्राशीर्यैश्चैतं पूर्व ऋषयः प्राश्नन्।
प्राणापानास्त्वा हास्यन्तीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
सप्तर्षिभिः प्राणापानैः।
तैरेनं प्राशिषं तैरेनमजीगमम् एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥७॥

If you have eaten it with other breaths-and-expirations than those with which the ancient seers ate this, breaths-and-expirations will quit you: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seven seers as breaths-and-expirations, therewith have I etc. etc.

The mss., as usual, are divided between *saptarṣibhis* and *saptarṣi-* in this verse; SPP. adopts the former.

३०९३. तꣳश्चैनमन्येन व्यचसा प्राशीर्येनं चैतं पूर्व ऋषयः प्राश्नन्।
राजयक्ष्मस्त्वा हनिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
अन्तरिक्षेण व्यचसा।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुः सर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥८॥

If you have eaten it with another bulk (*vyacas*) than that with which the ancient seers ate this, the king-*yakshma*[1] will slay you: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the atmosphere as bulk, therewith have I etc. etc.

---

1. तत्रायं मन्त्रार्थः। राजयक्ष्मा नाम (illegible)॥ एतत्संज्ञः क्षयरोगः।

CC-0. Panini Kanya Maha Vidyalaya Collection. Digitized by eGangotri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. explains *vyacasā* by *vyāptimatā rūpeṇa.*

३०९४. तꣳश्चैनमन्येन पृष्ठेन प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
विद्युत् त्वा हनिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
दिवा पृष्ठेन।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ९॥

If you have eaten it with another back than that with which the ancient seers ate this, the lightning will slay you: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the sky as back, therewith have I etc. etc.

३०९५. तꣳश्चैनमन्येनोरसा प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
कृष्या न रात्स्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
पृथिव्योरसा।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १०॥

If you have eaten it with another breast than that with which the ancient seers ate this, you wilt not prosper with plowing: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the earth as breast, therewith have I etc. etc.

३०९६. तꣳश्चैनमन्येनोदरेण प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
उदरदारस्त्वा हनिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
सत्येनोदरेण।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ ११॥

If you have eaten it with another belly than that with which the ancient seers ate this, the colic (? *udaradāra*) will slay you: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with truth as belly, therewith have I etc. etc.

The comm. explains *udaradāra* as *udarasya daraṇātmako 'tīsārākhyo rogaḥ,* or diarrhoea.

३०९७. तर्तश्चैनमन्येन वस्तिना प्राशीर्येन चैतं पूर्व ऋषयः प्राश्नन्।
अप्सु मरिष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
समुद्रेण वस्तिना।
तेनैनं प्राशिषं तेनैनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १२॥

If you have eaten it with another bladder than that with which the ancient seers ate this, you wilt die in the waters: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the ocean as bladder, therewith have I etc. etc.

३०९८. तर्तश्चैनमन्याभ्यामूरुभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
ऊरू ते मरिष्यत इत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
मित्रावरुणयोरूरुभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १३॥

If you have eaten it with other things than those with which the ancient seers ate this, your things will die: thus one says to him; it

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the things of Mitra-and-Varuṇa, therewith have I etc. etc.

३०९९. तꣳश्चैनमन्याभ्यामष्ठीवद्भ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
स्रामो भविष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
त्वष्टुरष्ठीवद्भ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १४॥

If you have eaten it with other knees (*aṣṭhīvant*) than those with which the ancient seers ate this, you wilt become lame: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Tvaṣṭā's knees, therewith have I etc. etc.

३१००. तꣳश्चैनमन्याभ्यां पादाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
बहुचारी भविष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
अश्विनोः पादाभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १५॥

If you have eaten it with other feet than those with which the ancient seers ate this, you wilt be much-wandering: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the feet of the two Aśvins, therewith have I etc. etc.

३१०१. तꣳश्चैनमन्याभ्यां प्रपदाभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
सुर्पस्त्वा हनिष्यतीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

सवितुः प्रसदाभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १६॥

If you have eaten it with other front-feet than those with which the ancient seers ate this, a serpent will slay you: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Savitā's front-feet, therewith have I etc. etc.

Read in our text *savituḥ* in **d** (an accent-mark slipped out of place).

३१०२. ततश्चैनमन्याभ्यां हस्ताभ्यां प्राशीर्याभ्यां चैतं पूर्व ऋषयः प्राश्नन्।
ब्राह्मणं हनिष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
ऋतस्य हस्ताभ्याम्।
ताभ्यामेनं प्राशिषं ताभ्यामेनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १७॥

If you have eaten it with other hand than those with which the ancient seers ate this, you wilt slay a Brahman: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the hands of righteousness (*ṛta*), therewith have I etc. etc.

३१०३. ततश्चैनमन्यया प्रतिष्ठया प्राशीर्यया चैतं पूर्व ऋषयः प्राश्नन्।
अप्रतिष्ठानोऽनायतनो मरिष्यसीत्येनमाह।
तं वा अहं नार्वाञ्चं न पराञ्चं न प्रत्यञ्चम्।
सत्ये प्रतिष्ठाय।
तयैनं प्राशिषं तयैनमजीगमम्।
एष वा ओदुनः सर्वाङ्गः सर्वपरुःसर्वतनूः।
सर्वाङ्ग एव सर्वपरुः सर्वतनूः सं भवति य एवं वेद॥ १८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

If you have eaten it with another firm standing (*pratiṣṭha*) than that with which the ancient seers ate this, without firm standing, without support (*āyatana*) wilt you die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; standing firm in truth, therewith have I etc. etc.

All our *saṁhitā*-mss. and the majority of SPP's, have the false accent *apratiṣṭhāno'nāy–* in B; both editions emend to– *ṣṭhāno*. Some of our mss. (B.P.M.) read *pratiṣṭhāyā* in **d**, as if aiming at *pratiṣṭhāyā*.

[ओदन सूक्त- पर्याय ३]

[ऋषि- अथर्वा। देवता- मन्त्रोक्त। छन्द- आसुरीअनुष्टुप्, २ आर्ची उष्णिक्, ३ भुरिक् साम्नी त्रिपदा त्रिष्टुप्, ४ आसुरी बृहती, ५ द्विपदा भुरिक् साम्नी बृहती, ६ साम्नी उष्णिक्, ७ प्राजापत्या बृहती।]

३१०४. एतद् वै ब्रध्नस्य विष्टपं यदौदनः॥ १॥

This–namely, the rice-dish–is indeed the summit (*viṣṭapa*) of the ruddy one (*bradhna*).

The comm. explains *bradhna*[1] as *sūryamaṇḍalamadhyavartī ``śvaraḥ*, and *viṣṭapa* as *viyati viṣṭabdham maṇḍalam*.

३१०५. ब्रध्नलोको भवति ब्रध्नस्य विष्टपि श्रयते य एवं वेद॥ २॥

He comes to have the ruddy one for this world, he resorts (*śri*) to the summit of the ruddy one, who know thus.

३१०६. एतस्माद् वा औदनात् त्रयस्त्रिंशतं लोकान् निरमिमीत प्रजापतिः॥ ३॥

Out of t his rice-dish Prajāpati verily fashioned thirty-three[2] worlds.

३१०७. तेषां प्रज्ञानाय यज्ञमसृजत॥ ४॥

In order to the knowledge (*prajñana*) of them he created the sacrifice.

---

1. 'असौ वा आदित्यो ब्रध्नस्य विष्टपम्' (तै०सं० ५.३.३.५)।
2. 'अष्टौ वसवः एकादश रुद्राः द्वादशादित्याः प्रजापतिश्च वषट्कारश्च' (ऐ० ब्रा० १.१०)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१०८. स य एवं विदुषं उपद्रष्टा भवति प्राणं रुणद्धि॥५॥

He who becomes the on-looker (*upadraṣṭṛ*) of one knowing thus stops [his own] breath.

Upadraṣṭṛ ought to have here some special and offensive sense; but what? All the mss. leave *bhavati* unaccented, and SPP's text follows them; ours makes the necessry emendation to *bhavati*. We might expect *runddhe*, middle, but the following verses show whose breath is meant.

३१०९. न चं प्राणं रुणद्धिं सर्वज्यानिं जीयते॥६॥

If he does not stop [his own] breath, he is scathed a complete scathing.

The comm. explains *sarvajyānim* by *prajāpaśvādirūpasya sarvasyā `bhimatasya vastunaḥ....hānir yathā bhavati tathā*. [Cf. GB. i. 3. 13, p. 52[18]; LṢS. x. 17. 7.]

३११०. न चं सर्वज्यानिं जीयतें पुरैनं जरसः प्राणो जहाति॥७॥

If he is not scathed a complete scathing, before old age breath quits him.

[The quotations from the Old Anukr. for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. They may here be given together in their metrical form:

ekatriṅśad bhavet pūrvas tasmād dvāsaptatiḥ paraḥ:
tṛtīyaḥ saptako dṛṣṭo ``bṛhaspatiḥ śirasy`` api:

`In the [hymn beginning] ``*bṛhaspatiḥ śiraḥ*`` etc.–The summations of *gaṇas* and (*gaṇa-*) *avasāna-rcas* are as follows: I *g.*, o; *av.*, 31; II. *g.*, 18; *av.*, 72; III. *g.*, o; *av.*, 7. Total of *av.*, 110.–The second *paryāya-sūkta* it called also a *gaṇa-sūkta*.]

4. Extolling the breath (prāṇa)

[४ - प्राण सूक्त]

[ऋषि- वैदर्भि भार्गव। देवता- प्राण। छन्द- अनुष्टुप्, १ शङ्कुमत्यनुष्टुप्, ८ पथ्यापंक्ति, १४ निचृत् अनुष्टुप्, १५ भुरिक् अनुष्टुप्, २० अनुष्टुब्गर्भा त्रिष्टुप्, २१ मध्येज्योति जगती, २२ त्रिष्टुप्, २६बृहतीगर्भा अनुष्टुप्।]

३१११. प्राणाय नमो यस्य सर्वमिदं वशे।
यो भूतः सर्वस्येश्वरो यस्मिन्त्सर्वं प्रतिष्ठितम्॥१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Homage to breath (*prāṇa*) in whose control is this All, who has been lord of all, in whom all stands firm.

३११२. नमस्ते प्राण क्रन्दाय नमस्ते स्तनयित्नवे।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते॥ २॥

Homage, O breath, to your roaring, homage to your thunder; homage, O breath, to your lighting, homate to you raining, O breath.

Ppp. reads in **c** `*stu* for *prāṇa*.

३११३. यत् प्राण स्तनयित्नुनाभिक्रन्दत्योषधीः।
प्र वीयन्ते गर्भान् दधतेऽथो बह्वीर्वि जायन्ते॥ ३॥

When breath with thunder roars at the herbs, they are impregnated (*pra-vī*), they receive embryos, then they are born many.

Ppp. makes up the material of our vss. 3 and 4 differently, giving first 4 **a**, **b** and 3 **c**, **d**, and then 3 **a**, **b** and 4 **c**, **d**. It reads *garbhaṁ* in **c**, and *vi jāyate* in **d**. The comm. paraphrases *pra vīyante* with *garbhaṁ grhṇanti* [cf. xii. 4. 37]. [For ``many`` one might better say `in great numbers.`]

३११४. यत् प्राण ऋतावागतेऽभिक्रन्दत्योषधीः।
सर्वं तदा प्र मोदते यत् किं च भूम्यामधि॥ ४॥

When, the season having come, breath roars at the herbs, then all is delighted, whatever is upon the earth.

In **d** in our text, *kiṁ* is a misprint for *kiṁ* With **c**, **d** is to be compared the similar half-verse RV. v. 83. 9 **c**, **d**.

३११५. यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम्।
पशवस्तत् प्र मोदन्ते महो वै नो भविष्यति॥ ५॥

When breath has rained with rain upon the great earth, then the cattle are delighted ; ``verily there will be greatness for us.``

[Cf. vs. 17 below.] Ppp. has, for **a**, b: *yadā prāṇo abhyakrandīd varṣeṇa stanayitnunā*. [Pāda **d** doubtless means precisely the same thing as the English slang, `that `ll be great for us !`]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३११६. अभिवृष्टा ओषधयः प्राणेन समवादिरन्।
आयुर्वै नः प्रातीतरः सर्वा नः सुरभीरकः॥६॥

The herbs, being rained on, have talked with breath: "verily you have extended out life-time; you have made us all fragrant."

Ppp. reads in **b** *avācirāṁ,* and in **c** *acīcarat.*

३११७. नमस्ते अस्त्वायते नमो अस्तु परायते।
नमस्ते प्राण तिष्ठत आसीनायोत ते नमः॥७॥

Homage be to you coming, homage be to [you] going away; homage to you, O breath, standing; to you sitting also [be] homage.

Compare 2. 15 above, which differs only in the vocative used. Ppp. puts the verse after our 8, and reads *te `stu* in **a,** and *namo `stu* in b; a few of SPP`s authorities make the same combinations.

३११८. नमस्ते प्राण प्राणते नमो अस्त्वपानते।
पराचीनाय ते नमः प्रतीचीनाय ते नमः सर्वस्मै त इदं नमः॥८॥

Homage to you breathing, O breath; homage be to [you] making expiration; homage to you turned away, homage to you turned toward [us]; to the whole of you [be] this homage.

Ppp. reads in **b** *namo `stu,* and makes *parācīnāya* and *pratīcīnāya* change places in **c, d.**

३११९. या ते प्राण प्रिया तनूर्यो ते प्राण प्रेयसी।
अथो यद् भेषजं तव तस्य नो धेहि जीवसे॥९॥

The dear body that is yours, O breath, and the dearer one that is yours, O breath, likewise what remedy is yours, assign you of it to us in order to life (*jīvas*).

For *yo* in **b** (to be read *ya u*) the comm. has *yau,* regarding it as dual.

३१२०. प्राणः प्रजा अनु वस्ते पिता पुत्रमिव प्रियम्।
प्राणो ह सर्वस्येश्वरो यच्चं प्राणति यच्च न॥१०॥

Breath clothes (*anu-vas*) human beings (*praja*), as a father a dear son; breath is lord of all, both what breaths and what does not.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines *prajā `nu* in **a**, and in **d** reads twice *yas* for *yat*. *Prāṇati* in **d** remains undivided in *pada*-text by Prāt. iv. 57.

३१२१. प्राणो मृत्युः प्राणस्तक्मा प्राणं देवा उपासते।
प्राणो ह सत्यवादिनमुत्तमे लोक आ दधत्॥ ११॥

Breath [is] death, breath *takman;* breath the gods worship (*upa-ās*); breath may set the truth-speaker in the highest world.

Ppp. has for a *prāṇo mṛtyuṣ prāṇo amṛtaṁ* [cf. RV. x. 121. 2], which is less devoid of sense; at the end it reads *lokaṁ dadhat.*

३१२२. प्राणो विराट् प्राणो देष्ट्री प्राणं सर्व उपासते।
प्राणो ह सूर्यश्चन्द्रमाः प्राणमाहुः प्रजापतिम्॥ १२॥

Breath is *viraj*, breath the directress; breath al worship; breath is the sun, the moon; breath they call Prajāpati.

Ppp. reads prāṇo sarvam [sandhi !] for prāṇaṁ sarve in **b**, and its **c** is *prāṇo `gniś candramās sūryaś.* The comm. explains deṣṭrī as = *svasvavyāpāreṣu sarveṣām prerayitrī paradevatā.*

३१२३. प्राणापानौ व्रीहियवावनड्वान् प्राण उच्यते।
यवे ह प्राण आहितोऽपानो व्रीहिरुच्यते॥ १३॥

Breath-and-expiration are rice-and-barley; breath is called the draft-ox; breath is set in barley; expiration is called rice.

Ppp. combines *prāṇā `hito* in **c**. Our P.M.W. read *yavena* for *yave ha* in **c**.

३१२४. अपानति प्राणति पुरुषो गर्भे अन्तरा।
यदा त्वं प्राण जिन्वस्यथ स जायते पुनः॥ १४॥

A man breathes out (*apānti*), breathes (*praṇati*) within the womb; when, O breath, you quickenest, then he is born again.

Ppp. reads, in **b** and beyond: *garbhe antaḥ: yā vā tvaṁ prāṇa jinvaḥ sa damba vāyase tvat.* The comm. has *atho* in **d**.

३१२५. प्राणमाहुर्मातरिश्वानं वातो ह प्राण उच्यते।
प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम्॥ १५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Breath they call Mātariśvan;[1] breath is called the wind; in breath what has been and what will be, in breath is all established (*pratiṣṭhita*).

Ppp. has at the end *samāhitāḥ*

३१२६. आथर्वणीराङ्गिरसीर्दैवीर्मनुष्यजा उत।
ओषधयः प्र जायन्ते यदा त्वं प्राण जिन्वसि॥ १६॥

They of the Atharvans, they of the Aṅgirasas, they of the gods, also those born of men–the herbs are generated (*pra-jā*), when you, O breath, quickenest.

Ppp. has *ca yās* instead of *uta* at end of **b**, and, for **c**, *sarvā pra modanty oṣadhīḥ*. The adjectives are feminine, denoting the herbs.

३१२७. यदा प्राणो अभ्यवर्षीद् वर्षेण पृथिवीं महीम्।
ओषधयः प्र जायन्तेऽथो याः काश्च वीरुधः॥ १७॥

When breath has rained with rain on the great earth, the herbs are generated, likewise whatever plants [there are].

Compare vs. 5 above, of which this is an imitation; Ppp. makes it yet closer, by reading *modante* for *jāyante* in **c**. Some of the *saṁhitā*-mss. read *jāyante `tho* (losing the accent of *atho*) in c-d.

३१२८. यस्ते प्राणेदं वेद यस्मिंश्चासि प्रतिष्ठितः।
सर्वे तस्मै बलिं हरानमुष्मिँल्लोक उत्तमे॥ १८॥

He who knows this of you, O breath, and in whom you are established–to him shall all bring tribute in yon highest world.

Ppp. separates *prāṇa idaṁ* in **a**.

३१२९. यथा प्राण बलिहृतस्तुभ्यं सर्वाः प्रजा इमाः।
एवा तस्मै बलिं हरान् यस्त्वा शृणवत् सुश्रवः॥ १९॥

As, O breath, all these human beings (*praja*) are tribute-bearers to you, so shall they bring tribute to him who shall hear you, O you of good report (*suśravas*).

Ppp. has for **d** *yas tvā suśrāva śuśruvaḥ;* and the comm. also reads *śuśruvaḥ*. [With this vs., cf. Praśna Upaniṣad, ii. 7.]

---

1. मातरि अन्तरिक्षे श्वसिति वर्तत इति मातरिश्वा। 'वायुः प्राणो भूत्वा नासिके प्राविशत्' (ऐ० आ० २.४.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१३०. अन्तर्गर्भश्चरति देवतास्वाभूतो भूतः स उ जायते पुनः।
स भूतो भव्यं भविष्यत् पिता पुत्रं प्र विवेशा शचीभिः॥ २०॥

He moves, an embryo, within the divinities; having come into being (? *abhūta*), having been (*bhūta*), he is born again; he, having been, entered with might (*śacībhis*) what is to be, what will be, [as] a father a son.

The understanding of this very obscure verse is not helped by the comm., and Ppp. offers no variants. The comm. reads *bhūtam* instead of *bhavyam* in **c**. A part of the mss. read *viveśa* (not-*śā*) in **d**.

३१३१. एकं पादं नोत्खिदति सलिलाद्धंस उच्चरन्।
यदुद्धं स तमुत्खिदेत्रैवाद्य न श्वः स्यान्न रात्री नाहः स्यान्न व्युच्छेत् कदा चन॥ २१॥

The swan (*haṅsa*), ascending, does not extract (*ut-khid*) one foot from the sea; verily, if he should extract that, there would not be today nor tomorrow; there would not be night nor day; at no time soever would it down (*vi-vas*).

Ppp. reads *utpapadam* at end of **b**, and goes on thus: *imaṁ sa tum utkhide ahnaivācya naḥ śyo na rātrī nna ha syā hnaś prajñā tu ki cana.* The comm. explains the verse first as relating to the sun, for which it appears to be really intended, and then as applied to breath, to which it may be conceived to belong as being for the microcosm what the sun is to the macrocosm. [Cf. my note to viii. 7. 24. Here one would indeed be reluctant to translate *haṅsa* by `goose.`]

३१३२. अष्टाचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः॥ २२॥

The eight-wheeled [thing, neut.] rolls, having one rim, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its [other] half [is]–which sign is that?

This verse also evidently belongs to the sun; with its mystic ascriptions are to be compared those of the partly corresponding verses x. 8. 7, 13. Ppp. ends instead of *kim u taskya ketuḥ;* it also combines *vartate `kanemi* in **a**. The comm. reads at end of **b**, and two or three of the mss. (including our O.) do the same. `In front` and `behind` are, of course, =

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`in the east` and in the west.` The *ā* of *aṣṭacakra,* and its retention in the *pada*-text (*aṣṭa+cakram*) are by Prāt. iii. 2 and iv. 94.

३१३३. यो अ॒स्य वि॒श्वज॑न्मन॒ ईशे॒ विश्व॑स्य॒ चेष्ट॑तः।
अन्ये॑षु क्षि॒प्रध॑न्वने॒ तस्मै॑ प्राण॒ नमो॑ऽस्तु ते॥ २३॥

He who is lord of this that has every (*viśva*) [kind of] birth, of every stirring thing–to you being such, O breath, having a quick bow among the unexhausted (? *anya*), be homage.

The very rare *anya* is rendered, at a venture, with the Pet. Lexx. [see BR. under *anyā*, and OB. i. 66 **a**, end]; [and the parallelism of the next, vs., with its *atandra,* favors this rendering]. The wholly obscure pāda in which it occurs is explained by the comm. to mean *prāṇiśarīreṣu kṣiprām gacchate vyāpnuvate:* he taken *anya* from the root *an* `breathe,` and *dhanvan* from *dhav* `go`. Ppp. has no variants to help us.

३१३४. यो अ॒स्य सर्व॑जन्मन॒ ईशे॒ सर्व॑स्य॒ चेष्ट॑तः।
अत॑न्द्रो ब्रह्म॑णा॒ धीरः॑ प्रा॒णो मानु॑ तिष्ठतु॥ २४॥

He who is lord of this that has all (*sarva*) [kinds of] birth, of all that stirs, unwearied, wise by *Brahman*–let breath go after (*anu-sthā*) me.

Ppp. has at the end the easier reading *mām abhi rakṣatu.* [W. interlines ``attend`` as a rendering of *anu-sthā.*]

३१३५. ऊ॒र्ध्वः सु॒प्तेषु॑ जागार न॒नु ति॒र्यङ् नि प॑द्यते।
न सु॒प्तम॑स्य सु॒प्तेष्वनु॑ शुश्राव॒ कश्च॒न॥ २५॥

Upright among the sleeping he wakes; by no means (*nanu*) does he fall down horizontal (*tiryaṅ*); no one soever has heard of his sleeping among the sleeping.

The comm. reads in a *jāgara* and understands it as impv. 2d sing. Ppp. has in **c** [? or in a?] *svapneṣu.* The combination of *suptam* and *asya* seems to make it necessary to take the former in the sense of *svapna,* or of *svāpa,* as the comm. glosses it. The activity of the breath while the other powers and senses of the body are asleep is a theme of wonder elsewhere also. For *supteṣu* in **a**, read *supteṣu* (an accent-mark slipped over the wrong syllable).

३१३६. प्रा॒ण मा मत् पु॒र्यावृ॑तो॒ न मदन्यो भ॑विष्यसि।
अ॒पां गर्भ॑मिव जी॒वसे॒ प्राण॑ ब॒ध्नामि॑ त्वा॒ मयि॑॥ २६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O breath, turn not about from me; not another than I shalt you be; like the embryo of the waters, in order to life (*jīvas*), I bind you to me, O breath.

The obscure second pāda is by the comm. explained to mean *mayā saha tādātmyāpanna eva vartase.* Some mss. (including our O.) accent *mat* both times, and SPP. follows them in his text: compare xii. 3. 46.

[The quoted Anukr. says ``*prāṇāya.*``]

[Here ends the second *anuvāka,* with 2 hymns and 82 verses, according to the count of the Berlin edition: that is I *paryāya-sūkta* with 3 *paryāyas* and 56 verses and I *artha-sūkta* with 26 verses. But some mss. sum up the *anuvākaas* containing 136 ``verses of both sorts,`` that is the 110 *avasāna-rcas* of our h. 3 (see p. 632, top, and p. 629, top) and the 26 *ṛcas* of our h. 4.]

[The following quotation from the Old Anukr. seems to be put after the end of h. 4 as pertaining to the *anuvāka: trayas ``tasyau `dano`` bhavet.* Does this mean that we have no right to count the ``*tasyaudana*`` as less than 3 hymns? Cf. p. 611, 4.]

5. Extolling the Vedic student (Brahmacārin)

[५ - ब्रह्मचर्य सूक्त]

[ऋषि- ब्रह्मा। देवता- ब्रह्मचारी। छन्द- १ पुरोऽतिजागत विराड्गर्भा त्रिष्टुप्, २ पञ्चपदा बृहतीगर्भा विराट् शक्करी, ३ उरोबृहती, ४-५, २४ त्रिष्टुप्, ६ शाक्करगर्भा चतुष्पदा जगती, ७ विराड्गर्भा त्रिष्टुप्, ८ पुरोऽतिजागता विराट् जगती, ९ बृहतीगर्भा त्रिष्टुप्, १० भुरिक् त्रिष्टुप्, ११, १३ जगती, १२ शाक्करगर्भा चतुष्पदा विराट् अतिजगती, १४, १६-२२ अनुष्टुप्, १५ पुरस्ताज्ज्योति त्रिष्टुप्, २३ पुरोबार्हतातिजागतगर्भा त्रिष्टुप्, २५ एकावसानार्च्युष्णिक्, २६ मध्येज्योति उष्णिग्गर्भा त्रिष्टुप्।]

३१३७. ब्रह्मचारीष्णंश्चरति रोदसी उभे तस्मिन् देवाः संमनसो भवन्ति।
स दाधार पृथिवीं दिवं च स आचार्यं१ तपसा पिपर्ति॥ १॥

The Vedic student goes on setting in motion (*iṣ*) both firmaments; in him the gods become like-minded; he maintains earth and heaven; he fills his teacher with fervor (*tapas*).

Ppp. has *yasmin* for *tasmin* in b; it rectifies the meter of c by reading at the end *yām utā `mūm;* it combines *sā ``cāryam,* and ends the verse with *bibharti.* The comm. explains *piparti* with *pālayati* both here and in vs. 2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१३८. ब्रह्मचारिणं पितरो देवजनाः पृथग् देवा अनुसंयन्ति सर्वे।
गन्धर्वा एनमन्वायन् त्रयस्त्रिंशत् त्रिशताः षट्सहस्राः सर्वान्स
देवांस्तपसा पिपर्ति॥ २॥

The Fathers, the god-folk, all the gods individually assemble after the Vedic student; the Gandharvas went after him, thirty-three, three hundered, six thousand; he fills all the gods with fervor.

Ppp. puts the verse after 3, and reads, after *pitaras* in a, *manuṣyā devājanā gandharvā `nusaṁyantu sarve: trayastriṁśataṁ triśataṁ ṣaṭ sahasrān sarvān sa devāṁs tapasā bibharti.* None of the mss., nor either edition, reads *ṣaṭtsahasrāḥ,* as required by Prāt. ii. 8.

३१३९. आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभिसंयन्ति देवाः॥ ३॥

The teacher, taking [him] in charge (*upa-nī*), makes the Vedic student an embryo within; he bears him in his belly three nights; the gods gather to him to see him when born.

Upa-nā probably already a technical term for `receive as pupil, initiate.` [Prescribed in the schol. to Kauś. 55. 18, as noted above.] [The first line seems to be prose: see at end of Anukr.-extracts.]

३१४०. इयं समित् पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्ति॥ ४॥

This piece of fuel [is] earth, sky the second; also the atmosphere he fills with fuel; the Vedic student fills the worlds with fuel, girdle, toil, fervor.

Ppp. reads *mekhalāvī* for *-layā,* and at the end again [for the third time] *bibharti.* [We have the converse variant at xiii. I. I.]

३१४१. पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मं वसानस्तपसोदतिष्ठत्।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवश्च सर्वे अमृतेन साकम्॥ ५॥

Prior born of the *Brahman,* the Vedic student, clothing himself with heat (*gharma*), stood up with farvor; from him [was] born the *brāhmaṇa,* the chief *Brahman,* and all the gods, together with immortality (*amṛta*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *tapaso `dhi tiṣṭhat* at end of **b**. Of a the meaning may probably be `was born before the *Brahman*` (so the translators).

३१४२. ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्त्संगृभ्य मुहुराचरिक्रत्॥ ६॥

The Vedic student goes kindled with fuel, clothing himself in the black-antelope-skin, consecrated, long-bearded; he goes at once from the eastern to the northern ocean, having grasped the worlds, again and again violently shapping (? *ācarikṛ*) [them].

Ppp. reads in **b** *kārṣṇiṁ*, and in **c** *sadyet pūrvād*. The comm. has in **d** *saṁgṛhya;* he explains *muhur ācarikrat* by *atyartham ābhimukhyena karoti*.[`Northern ocean`: cf. note to xi. 2. 25.]

३१४३. ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वासुरांस्ततर्ह॥ ७॥

The Vedic student, generating the *Brahman*, the waters, the world, Prajāpati, the most exalted one, the *viraj*, having become an embryo in the womb of immortality; having become Indra, he has shattered (*tṛh*) the Asuras.

Ppp. reads in **d** *amṛtān* instead of *asurān*. More than half of SPP`s authorities read *bhūtvā amṛt-* uncombined in **c**.

३१४४. आचार्य स्तक्ष्ण नभसी उभे इमे उर्वी गम्भीरे पृथिवीं दिवं च।
ते रक्षति तपसा ब्रह्मचारी तस्मिन् देवाः संमनसो भवन्ति॥ ८॥

The teacher fabricated both these envelops (*nabhas*), the wide, profound, [namely] earth and sky; them the Vedic student defends by fervor; in him the gods become like-minded.

The last pāda is identical with I **b** above. Ppp. is more original, reading for **c**, d: *tau brahmacārī tapasā `bhi rakṣati tayor devās sadamādam madanti;* it also omits *imein* a; and it puts the verse after our vs. 9. The comm. [and two of SPP`s authorities] read *tam* for *te* at beginning of **c**.

३१४५. इमां भूमिं पृथिवीं ब्रह्मचारी भिक्षामा जभार प्रथमो दिवं च।
ते कृत्वा समिधावुपास्ते तयोरार्पिता भुवनानि विश्वा॥ ९॥

This broad (*prthivi*) earth, and the sky, the Vedic student first brought [as] alms (*bhikṣa*); having made them [both] fuel, he worships; in them are set (*arpita*) all beings.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. omits the meter-disturbing *a* in **b**, and reads for **c**, *te brahmā kṛtvā samidhā upāsata*. `Worships`: i.e., as the comm. explains, `tends the fire with them.`

३१४६. अर्वाग्न्यः परो अन्यो दिवस्पृष्ठाद् गुहा निधी निहितौ ब्राह्मणस्य।
तौ रक्षति तपसा ब्रह्मचारी तत् केवलं कृणुते ब्रह्म विद्वान्॥१०॥

The one this side, the other beyond, the back of the sky, in secret [are] deposited [*ni-dhā*] the two treasures (*nidhi*) of the *brāhmaṇa;* them the Vedic student defends by fervor; the whole of that he, knowing, makes *Brahman* for himself.

The construction and sense of the last pāda are very doubtful. For **c**, Ppp. has its version of our 8 **c** over again: *tau brahmacārī tapasā `bhi rakṣati;* it also combines *parā `nyo* in **a**. [To bring out the play of the original, one might render *nidhi* by `deposits.`]

३१४७. अर्वाग्न्य इतो अन्यः पृथिव्या अग्नी समेतो नभसी अन्तरेमे।
तयोः श्रयन्ते रश्मयोऽधि दृढास्ताना तिष्ठति तपसा ब्रह्मचारी॥११॥

The one this side, the other hence, from earth, the two fires come together between these two envelops; upon them are set (*śri*) the firm rays; these the Vedic student stands upon by fervor.

For our obscure first pāda Ppp. substitutes a more translatable version: *arvāg anyo divas pṛṣṭhād ito `nyaś pṛthivyāḥ;* and it reads *ati* for `*dhi* in **c**; and the comm. has also *ati,* combining it with the following to *atidṛḍhās*. [The comm. also has *tām* (misprinted *tā:* see ``Corrections``) for *tān* in **d**.]

३१४८. अभिक्रन्दन् स्तनयन्नरुणः शितिङ्गो बृहच्छेपोऽनु भूमौ जभार।
ब्रह्मचारी सिञ्चति सानौ रेतः पृथिव्यां तेन जीवन्ति प्रदिशश्चतस्रः॥१२॥

Roaring on, thundering, the ruddy white-goer has introduced (? *anu-bhṛ*) in the earth a great virile member; the Vedic student pours seed upon the surface (*sanu*), on the earth; by that live the four directions.

Extremely obscure, and there are no valuable variants. Ppp. has at the beginning *abhikrandann iruṇac chatiṁgo;* the comm. reads *varuṇaḥ śyatiṁgo,* explaining the latter word by *śvetavarṇaṁ jalapūrṇam megham prāptaḥ*. The last pāda is found elsewhere, as ix. 10. 19 **d**, RV. i. 164. 42 **b**.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[For consistency, the Berlin ed. should have *abhikrandant.*] [The Anukr. defines the vs. as of 50 syllables and appears to scan it as 13 + 11: 11 +14 = 49. The ms. puts the mark of pāda-division before *pṛthivyam.* This last is a most palpable gloss of *sanau.* If we reject it, pādas **b, c, d** are good *triṣṭubhs.*]

३१४९. अग्नौ सूर्ये चन्द्रमसि मातरिश्वन् ब्रह्मचार्य१प्सु समिधमा दधाति।
तासामर्चींषि पृथगभ्रे चरन्ति तासामाज्यं पुरुषो वर्षमापः॥ १३॥

In the fire, in the sun, in the moon, in Mātariśvan, in the waters, the Vedic student puts fuel; their gleams (*arcis*) go about separately in the cloud; their sacrificial butter (*ajya*) is man, rain, waters.

Ludwig cojectures ``*purīṣam* fog`` in **d** for *puruṣas.* Ppp. is too corrupt in **c, d** to be of service. `Their` in **c, d** is *tasām* fem., apparently relating to *samidhas* `sticks of fuel,` though we had only the singular in b; but the comm. regards it as `of fire etc.,` the fem. being used because the last of the series ([the meter-disturbing] *apsu* `waters`) was feminine–which is possible.

३१५०. आचार्यो मृत्युर्वरुणः सोम ओषधयः पयः।
जीमूता आसन्त्सत्वानस्तैरिदं स्व१राभृतम्॥ १४॥

The teacher [was] death, Varuṇa, Soma, the herbs, milk; the thunder-clouds were warriors; by them [was] this heaven (*svar*) brought.

This verse stands in Ppp. before our vs. 13; it reads at the beginning *parjanyas* instead of *ācāryas,* reads in **c** *jīmūtā* ``*saṅ,*and in **d** *svar ābharam.* The comm., in order to put some sense into the identification of the teacher with death and Varuṇa, regards it as alluding to the instruction of Naciketas by Death (Kaṭha Upaniṣad, etc.) and of Bhṛgu by Varuṇa [TA. ix. I, etc.,] [For **c, d,** Roth compres ŚB. xi. 8. 1^2.]

३१५१. अमा घृतं कृणुते केवलमाचार्यो भूत्वा वरुणो यद्यदैच्छत् प्रजापतौ।
तद् ब्रह्मचारी प्रायच्छत् खान् मित्रो अध्यात्मनः॥ १५॥

Varuṇa, having become teacher, makes his own (? *ama*) the entire ghee; whatever he sought of Prajāpati, that the Vedic student furnished, a friend (*mitra*) from his own self.

The translation implies *svat* as the proper *pada*-reading in **d,** and the comm. also understands this; but all the *pada*-mss. read *svan,* as if accus. pl. The end of this verse and the beginning of the next are unfortunately

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

wanting in Ppp.; it reads at the beginning *amād idaṁ kṛṇ-*. The mss. put the *avasāna after prajapatau* instead of after *varuṇaḥ*, and SPP. divides accordingly [see his note]; our division is changed in obedience to the requirements of the sense. Ludwig understands *mitras* as signifying the god Mitra.

३१५२. आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः।
प्रजापतिर्वि राजति विराडिन्द्रोऽभवद्वृशी॥ १६॥

The teacher [is] the Vedic student; the Vedic student [is] Prajāpati; Prajāpati bears rule (*vi-rāj*);[1] the *viraj* became the controlling Indra.

३१५३. ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते॥ १७॥

By Vedic-studentship, by fervor, a king defends his kingdom; a teacher by Vedic-studentship (*brahmacarya*) seeks a Vedic student.

Ppp. reads *rakṣate* in **b**, and *icchati* in **d**.

३१५४. ब्रह्मचर्येण कन्या३ युवानं विन्दते पतिम्।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीर्षति॥ १८॥

By Vedic-studentship a girl wins (*vid*) a young husband; by Vedic-studentship a draft-ox, a horse strives to gain (*ji*) food.

Instead of *jigīṣati* at the end, SPP. reads *jigīrṣati* 'strives to swallow,' finding it in the comm., and in less than a quarter (four out of seventeen) of his authorities; none of ours give it, so far as noted. Ppp. suggests yet another and a better reading, namely *jihīrṣati*–if, as seems probable, that underlies its corruption *jāhiruṣati*. As between *jigīṣti* and *jigīrṣati*, the former seems preferable. [These verses will seem much less inept if we give a less rigid interpretation to *brahmacarya:* see Deussen, p. 281, p. 278.]

३१५५. ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वरा३भरत्॥ १९॥

By Vedic-studentship, by fervor, the gods smote away death; Indra by Vedic-studentship brought heaven (*svar*) for the gods.

---

1. वि राजति विराड् भवति। 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' (श्वे० ६.१८)। इति स्थूलप्रपञ्चशरीराभिमानी ईश्वरो विराट्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *apā 'jayan* at end of **b** [and *amṛtaṁ* for *devebhyaḥ* in **d**].

३१५६. ओषधयो भूतभव्यमहोरात्रे वनस्पतिः।
संवत्सरः सहर्तुभिस्ते जाता ब्रह्मचारिणः॥ २०॥

The herbs, past and future, day and night, the forest tree, the year together with the seasons–they are born of the Vedic student.

All the *saṁhitā*-mss. chance to agree in **c** in reading *saha rtubhis*, which SPP. accordingly gives in his text. Ppp. also has it; and further *bhūtābhavyam* in **a**, and *brahmacāriṇā* at the end.

३१५७. पार्थिवा दिव्याः पशव आरण्या ग्राम्याश्च ये।
अपक्षाः पक्षिणश्च ये ते जाता ब्रह्मचारिणः॥ २१॥

The earthly, the heavenly cattle, they of the forest, and they that are of the village, the wingless and they that are winged–they are born of the Vedic student.

Ppp. again reads at the end *-cāriṇā*. [For *pasavas*, cf. xi. 2. 24 note.]

३१५८. पृथक् सर्वे प्राजापत्याः प्राणानात्मसु बिभ्रति।
तान्सर्वान् ब्रह्म रक्षति ब्रह्मचारिण्याभृतम्॥ २२॥

Individually do all that are of Prajāpati bear breaths in their bodies (*ātman*); all these the *Brahman* defends, brought in the Vedic student.

Ppp. reads at end of **b** *bibhrate;* one would like to emend to *bibhratas*. [But cf. Deussen's interpretation, p. 282.] Ppp. also has in **c** *sarvāṁs tān*.

३१५९. देवानामेतत् परिषूतमनभ्यारूढं चरति रोचमानम्।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम्॥ २३॥

That, sent forth (? *pariṣūta*) of the gods, not mounted onto, goes about shining; from that [was] born the *brāhmaṇa*, the chief *Brahman*, and all the gods, together with immortality.

The translation of the first half-verse is merely mechanical. The second is identical with 5 **c**, **d**, above. Ppp. puts the verse after our vs. 24, reads *puruhūtam* instead of the obscure *pariṣūtam* in **a**, and gives the verse a last half of its own: *tasmin sarve paśavas tatra yajñās tasminn annaṁ saha devatābhiḥ;* and this version of the second half-verse is given

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in GB. i. 2. 7. The comm. explains *pariṣūtam* as *parigṛhītam; ātmatayā sākṣātkṛtam.*

३१६०. ब्र॒ह्म॒चा॒री ब्रह्म॒ भ्राज॑द् बिभर्ति॒ तस्मि॑न् दे॒वा अधि॒ विश्वे॑ स॒मोता॑ः।
प्रा॒णा॒पा॒नौ ज॒नय॒न्नाद् व्या॒नं वाचं॒ मनो॒ हृद॑यं॒ ब्रह्म॑ मे॒धाम्॥२४॥

The Vedic student bears a shining *Brahman;* in that [are] woven together all the gods; [he] generating breath-and-expiration, then out-breathing (*vyāna*),[1] speech, mind, heart, *Brahman,* wisdom.

Ppp. reads in **b** *asmin* for *tasmin*; its verse has for second half our 26 **c, d,** and our 24 **c, d** is added at the end of our 23, which, as above noticed, comes second of the two verses; it reads for **d** *cakṣuc crotrāṁ janayan brahmā medhām.* [The sequence is, therefore, 24, **a, b,** 26 **c, d,** 23, 24 **c, d.**] The GB. cites *prāṇāpānau janayan* as a *pratīka* at i. 2. 8.

३१६१. चक्षु॒ः श्रोत्रं॒ यशो॑ अ॒स्मासु॑ धे॒ह्यन्नं॒ रेतो॒ लोहि॑तमु॒दर॑म्॥२५॥

Sight, hearing, glory put you in us; food, seed, blood (*lohita*), belly.

Ppp. begins differently: *vācaṁ sreṣṭhāṁ yaco `smāsu.* [Deussen renders *udaram* by `Leibessengen.`]

३१६२. तानि॒ कल्प॑द् ब्रह्मचा॒री स॑लि॒लस्य॑ पृ॒ष्ठे तपो॑ऽतिष्ठत् त॒प्यमा॑नः समु॒द्रे।
स स्ना॒तो ब॒भ्रुः पि॑ङ्ग॒लः पृ॑थि॒व्यां ब॒हु रो॑चते॥२६॥

Shaping (?) these things, the Vedic student stood performing penance (*tapas tapya-*) on the back of the sea (*salila*), in the ocean; he, bathed, brown, ruddy (*piṅgala*), shines much on the earth.

The comm. explains 25 and 26 together, as if one verse. The translation implies the emendation, apparently unavoidable, of *kalpat* to *kalpan;* the comm. makes no scruple of glossing it with *kalpayan.*

[The quoted Anukr. says ``*brahmacārī*`` *ca.*]

[Here ends the twenty-fourth *prapāṭhaka.*]

---

1. अथ यः प्राणापानयोः सन्धिः स व्यानः (छा० ८.३.३.)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. To many different gods: for relief

[The hymn is included by Kauś. 9. 2, 4 in the *śānti gaṇas*, major and minor, and all of the hymn except vss. 7, 9, 22, 23 (those in which the word *aṅhas* is missing) is reckoned to the *aṅholiṅga gaṇa* (note to 32. 27). The last verse is cited separately at 58. 25 in a rite for long life. The same verse is variously cited by the subordinate works and the schol.: see note to 9. 2; 42. 13 (student's return); 53. 8 (*godāna*); 55. 1 (*upanayana*); *Keś.* to 44. 5 (*vaśāṣamana*). Verse 9 is reckoned to the *raudra gaṇa*, note to 50. 13.]

[६- पापमोचन सूक्त]

[ऋषि- शन्ताति। देवता- चन्द्रमा अथवा मन्त्रोक्त। छन्द- अनुष्टुप्, २३ बृहतीगर्भा अनुष्टुप्।]

३१६३. अग्निं ब्रूमो वनस्पतीनोषधीरुत वीरुधः।
इन्द्रं बृहस्पतिं सूर्यं ते नो मुञ्चन्त्वंहसः॥ १॥

We address (*brū*) Agni, the forest trees, the herbs and the plants, Indra, Bṛhaspati, the sun: let them free us from distress.

The comm. questions whether to render *brūmas* by *stumas* or by *iṣṭ aphalaṁ yācāmahe*.

३१६४. ब्रूमो राजानं वरुणं मित्रं विष्णुमथो भगम्।
अंशं विवस्वन्तं ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ २॥

We address king Varuṇa, Mitra, Viṣṇu, likewise Bhaga; Aṅśa, Vivasvān we address: let them free us from distress.

३१६५. ब्रूमो देवं सवितारं धातारमुत पूषणम्।
त्वष्टारमग्रियं ब्रूमस्ते नो मुञ्चन्त्वंहसः॥ ३॥

We address god Savitā, Dhātā and Pūṣan; we address Tvaṣṭā at the head (*agriya*): let them free us from distress.

b. has nearly the same verse in ii. 7. 13, but with a like our 2 a.

३१६६. गन्धर्वाप्सरसो ब्रूमो अश्विना ब्रह्मणस्पतिम्।
अर्यमा नाम यो देवस्ते नो मुञ्चन्त्वंहसः॥ ४॥

The Gandharvas and Apsarasas we address, the (two) Aśvins, Brahmaṇaspati, the god that is Aryaman by name: let them free us from distress.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१६७. अहोरात्रे इदं ब्रूमः सूर्याचन्द्रमसावुभा।
विश्वानादित्यान् ब्रूमस्ते नो मुञ्चन्त्वंहसः॥५॥

Day-and-night now we address, sun-and-moon both; all the Ādityas we address: let them free us from distress.

Ppp. combines, in **b**, *-masā ubhā,* and reads in **c** *ādityān sarvān.*

३१६८. वातं ब्रूमः पर्जन्यमन्तरिक्षमथो दिशः।
आशाश्च सर्वा ब्रूमस्ते नो मुञ्चन्त्वंहसः॥६॥

The wind we address, Parjanya, the atmosphere, also the quarters, and all regions we address: let them free us from distress.

३१६९. मुञ्चन्तु मा शपथ्यादहोरात्रे अथो उषाः।
सोमो मा देवो मुञ्चतु यमाहुश्चन्द्रमा इति॥७॥

Let day-and-night, likewise dawn, free me from what comes from a curse; let god Soma free me, whom they call the moon.

Ppp. reads at end of **b** *vṛṣā* for *uṣāḥ*, and in **c** *ādityas* for *devas.* [Cf. Hillebrandt, *Ved. Mythol.*, i. 270.]

३१७०. पार्थिवा दिव्याः पशव आरण्या उत ये मृगाः।
शकुन्तान् पक्षिणो ब्रूमस्ते नो मुञ्चन्त्वंहसः॥८॥

The earthly, the heavenly cattle, also the beasts (*mṛga*) that are of the forest; we address the hawks (*śakunta*), the birds (*pakṣin*): let them free us from distress.

Or, `the winged hawks`. Ppp. has a better and more independent a (ours = 5. 21 **a**, above): you *grāmyās sapta paśavaḥ* [cf. iii. 10. 6 note].

३१७१. भवाशर्वाविदं ब्रूमो रुद्रं पशुपतिश्च यः।
इषूर्या एषां संविद्म ता नः सन्तु सदा शिवाः॥९॥

Bhava-and-Śarva now we address, Rudra and him that is lord of cattle; the arrows of them which we well know (*saṁ-vid*)–let those be ever propitious to us.

Ppp. reads in **b** *ugraṣ* for *rudram,* and, instead of **d**, the refrain *te no muñcantv aṁhasaḥ*. The comm. has *vidmas* for *-ma* in **c**. [Pāda **d** is nearly repeated at vs. 22 **d**.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१७२. दिवं॑ ब्रूमो॒ नक्ष॑त्राणि॒ भूमिं॑ य॒क्षाणि॒ पर्व॑तान्।
स॒मु॒द्रा न॒द्यो॒ वेश॒न्तास्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १०॥

We address the sky, the asterisms, the earth, the *yakṣas*, the mountains; the oceans, the rivers, the pools–let them free us from distress.

Ppp. reads in **b** *bhaumam*. The comm. explains *yakṣāṇi* as *pūjyāni tatratyāni puṇyakṣetrāṇi*. MS. has the verse in ii. 7. 13, but reads *samudrān* and *veśantān* in **c**.

३१७३. स॒प्त॒र्षीन् वा ड्॒दं ब्रू॑मो॒ऽपो दे॒वीः॒ प्र॒जाप॑तिम्।
पि॒तॄन् य॒मश्रे॑ष्ठान् ब्रू॒मस्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ ११॥

The seven seers now we address, the heavenly waters, Prajāpati; the Fathers with Yama as their chief (*śreṣṭha*) we address: let them free us from distress.

Most of the mss. (including all of ours that are noted) read *saptarṣīn* in **a**, and SPP. gives it in his text; the comm. has *saptarṣīn*.

३१७४. ये दे॒वा दि॑वि॒षदो॑ अन्तरिक्ष॒सद॑श्च॒ ये।
पृ॒थि॒व्यां श॒क्रा ये श्रि॒तास्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १२॥

The gods that are seated in the sky, and that are seated in the atmosphere, the mighty ones (*śakra*) that are set (*śrī*) on the earth–let them free us from distress.

[We had **a, b** above at x. 9. 12. In **a** read *devaso?*]

३१७५. आ॒दि॒त्या रु॒द्रा वस॑वो दि॒वि दे॒वा अथ॑र्वाणः।
अङ्गि॑रसो मनी॒षिण॒स्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १३॥

The Ādityas, the Rudras, the Vasus, the gods in heaven, the Atharvans, the Aṅgirasas full of wisdom–let them free us from distress.

Perhaps **b** is rather `the divine Atharvans in heaven`; Ppp. reads *devā daivā atharvaṇaḥ*.

३१७६. य॒ज्ञं ब्रू॑मो॒ यज॑मान॒मृचः॒ सामा॑नि॒ भेष॒जा।
यजूं॑षि॒ होत्रा॑ ब्रू॒मस्ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We address the sacrifice, the sacrificer, the verses (*ṛc*), the chants (*sāman*), the remedies; the sacred formulas (*yajuṣ*), the invocations we address: let them free us from distress.

Bheṣajā, which probably refers to material like that included in the Atharva-Veda, is explained by the comm. as *śāntikarāṇi vāmadevyādīni;* no hymns in our collection receive any such title in the Kauśika.

३१७७. पञ्च॑ रा॒ज्यानि॑ वी॒रुधां॑ सोम॑श्रेष्ठानि॒ ब्रूम॑:।
दु॒र्भो भ॒ङ्गो यव॒: सह॒स्ते नो॑ मुञ्च॒न्त्वंह॑स:॥ १५॥

The five kingdoms of plants, having Soma as their chief (*śreṣṭha*), we address; the *darbha,* hemp, barley, *saha*–let them free us from distress.

Ppp. rectifies the meter of **b** by reading *brūmasi*; in **c** it puts *bhaṅgas* before *darbhas.* The mss., as usual, differ as to the accent of *rājya;* several (including our O.) read *rājyāni,* and our R.s.m. has *rājyāni.* The comm. calls *saha* simply `a kind of herb.`

३१७८. अ॒रायां॑न् ब्रूमो॒ रक्षां॑सि स॒र्पान् पु॑ण्यज॒नान् पि॒तॄन्।
मृ॒त्यूने॑कं॑शतं ब्रू॒मस्ते नो॑ मुञ्च॒न्त्वंह॑स:॥ १६॥

The niggards we address, the demons,[1] the serpents, the pure-folk, the Fathers; the hundred-and-one[2] deaths we address: let them free us from distress.

[With **b**, cf. viii. 8. 15, and 9. 24 below. Cf. note to iii. 11. 5 for the ``hundred-and-one deaths.`` Cf. also Chāndogya Up., viii. 7^3, 9^3, 10^3, where Indra passes three thirty-two-years terms of studentship with Prajāpati and is then bidden (viii. 11^3) to pass five years more, to make out the full tale of 101 years.]

३१७९. ऋ॒तून् ब्रू॑म ऋतु॒पतीॅनार्त॒वानु॒त हा॑य॒नान्।
सं॒वत्स॒रान् मासां॑स्ते नो॑ मुञ्च॒न्त्वंह॑स:॥ १७॥

The seasons we address, the lords of the seasons, the year-divisions and the winters, the summers, the years, the months: let them free us from distress.

---

1. See Nirukta 4.18.
2. 'शतायुर्वै पुरुषः शतवीर्यः। आत्मैकशतम्' (तै० ब्रा० १.७.६.४)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse nearly agrees with iii. 10. 9. The comm. quotes from Taitt. Brāh. ii. 6. 19 in explanation of what gods are lords of the several seasons. *Ārtavān* he defines as *tattadṛtuviśeṣasāmbandhinaḥ padārthān; hāyana* and *samā* are to him simply other names for `year.`

३१८०. एत॑ देवा दक्षिण॒तः प॒श्चात् प्राञ्च॑ उ॒देत॑।
पु॒रस्ता॑दुत्त॒राच्छ॒क्रा विश्वे॑ दे॒वाः स॒मेत्य॒ ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १८॥

Come, you gods, from the south; from the west come up eastward; from the east, from the north, mighty, all the gods, coming together: let them free us from distress.

Ppp. rectifies the meter of **b** by adding *nas* at the end.

३१८१. विश्वा॑न् दे॒वानि॒दं ब्रू॑मः स॒त्यसं॑धानृता॒वृधः॑।
विश्वा॑भि॒: पत्नी॑भिः स॒ह ते नो॑ मुञ्च॒न्त्वंह॑सः॥ १९॥

All the gods now we address, of true agreements, increasers of righteousness, together with their spouses: let them free us from distress.

३१८२. सर्वा॑न् दे॒वानि॒दं ब्रू॑मः स॒त्यसं॑धानृता॒वृधः॑।
सर्वा॑भि॒: पत्नी॑भिः स॒ह ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २०॥

The collective gods now we address, of true agreements increasers of righteousness, together with their colloective spouses: let them free us from distress.

This verse (omitted in Ppp.) differs from the preceding only by twice reading *sarva* instead of *viśva*. The epithet *ṛtāvṛdh* may also signify `increasing by righteousness.`

३१८३. भू॒तं ब्रू॑मो भू॒तप॑तिं भू॒ताना॑मु॒त यो व॒शी।
भू॒तानि॒ सर्वा॑ स॒ंगत्य॒ ते नो॑ मुञ्च॒न्त्वंह॑सः॥ २१॥

Existence we address, the lord of existences, and who is controller of existences; all existences, assembling–let them free us from distress.

Bhūtam at the beginning may be adjective, `him who is.` Ppp. reads *patis* for *vasī* at end of **b**, and, for **c**, *bhūtāni sarvā brūmas.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३१८४. या देवीः पञ्च प्रदिशो ये देवा द्वादशर्तवः।
संवत्सरस्य ये दंष्ट्रास्ते नः सन्तु सदा शिवाः॥ २२॥

They that are the five divine directions, that are the twelve divine seasons, that are the fangs of the year–let them be ever propitious to us.

All the *saṁhitā*-mss. happen to read together in b *dvādaśa rtavaḥ*, which SPP. adopts; Ppp. makes the same combination. [Pāda d is nearly 9 d above.]

३१८५. यन्मातली रथक्रीतममृतं वेद भेषजम्।
तदिन्द्रो अप्सु प्रावेशयत् तदापो दत्त भेषजम्॥ २३॥

The immortal remedy, chariot-bought, which Mātalī knows–that Indra made enter into the waters; that remedy, O wates, give you.

The *pada*-text reads *mātalī* also. [Concerning Mātalī, see Weber, *Sb.* 1895, p. 837.] All the mss. accent *āpo* in d, and it accordingly is read by both editions; but the sense requires the emendation to *āpo*, as translated; [so the comm.: *he āpaḥ*]. The verse is so discordant with the rest of the hymn as to seem an addition made to it; [it is not found in Ppp.]

The comm. [p. 123] regards the verse as referred to in Vait. 3. 13, quoting the whole *sūtra*, but with *mātalyā* instead of *pātrāṇy* at the beginning; the mss. of Vait. read *mātalyā* or *mārttalyā*.

[Here ends the third *anuvāka*, with 2 hymns and 49 verses. The quoted Anukr. says *agnim-brūmake tisraḥ*: i.e. `in the hymn *agnim brūmaḥ*, there are three [over twenty].`]

7. Extolling the remant (ucchiṣṭa) of the offering

[७ - उच्छिष्ट-ब्रह्म-सूक्त]

[ऋषि- १-२७ अथर्वा। देवता- उच्छिष्ट, अध्यात्म। छन्द- अनुष्टुप्, ६ पुरोष्णिग् बार्हतपरा अनुष्टुप्, २१ स्वराट् अनुष्टुप्, २२ विराट् पथ्या बृहती।]

३१८६. उच्छिष्टे नाम रूपं चोच्छिष्टे लोक आर्हितः।
उच्छिष्ट इन्द्रश्चाग्निश्च विश्वमन्तः समाहितम्॥ १॥

In the remnant [are set] name and form, in the remnant [is] set the world; within the remnant both Indra and Agni, everything is set together.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. connects the hymn with hymn 3, above, making the *ucchiṣṭa* the remnant of Aditi's rice-dish; he quotes Taitt. Brāh. i. 1. 9[1], where it says "they gave her what remained" (*uccheṣaṇa*) etc. Ppp. reads *rūpāṇi* for *rūpaṁ ca* in **b**.

३१८७. उच्छिष्टे द्यावापृथिवी विश्वं भूतं समाहितम्।
आपः समुद्र उच्छिष्टे चन्द्रमा वात आहितः॥२॥

In the remnant heaven-and-earth, all existence is set together; in the remnant the waters, the ocean, the moon, the wind is set.

Ppp. combines at the end *vātā "hitaḥ*.

३१८८. सन्नुच्छिष्टे असच्चोभौ मृत्युर्वाजः प्रजापतिः।
लौक्या उच्छिष्ट आर्त्या व्रश्च द्रश्चापि श्रीर्मयि॥३॥

In the remnant [are] the being one and the non-being one, both, death, vigor, Prajāpati; they of the world (*laukya*) are supported (*āyat*) on the remnant, both *vrā* and *drā;* also fortune (*crī*) in me.

Ppp. reads *`saṁś* [for *asaṁś*] in **a**; in **d**, where we should welcome its aid in making sense, it is corrupt, reading *prścadṛścāvṛścīr mayi*; it also combines *ucchiṣṭā "yattās* in **c**. The comm. has *āhitās* again instead of *āyattās* in **c**; the supplies *prajās* to *laukyās;* and he explains *vras* as *vārako varuṇaḥ* and *dras* as *drāvako `mṛtamayaḥ somaḥ,* and the last clause by *tatprasādāc chrīḥ mayi vidusy āhitā "sthitā bhavatu.*

३१८९. दृढो दृंहस्थिरो न्यो ब्रह्म विश्वसृजो दश।
नाभिमिव सर्वतश्चक्रमुच्छिष्टे देवताः श्रिताः॥४॥

Being fixed, fix you, being stanch, *nya,* the *Brahman,* the ten all-creators; as the wheel on all sides of the nave, the divinites [are] set (*śrita*) in the remnant.

Ppp. gives no variant in **a**; at the end it has *devatā hitāḥ* (i.e. *"hitāḥ*?). SPP., against the authority of all the *pada*-mss., combines *dṛṁhasthiras* into one word, merely because the comm. so explains it (*dṛṁhaṇena sthirīkṛto lokaḥ*)–which is no reason at all for such an absurdity. *Nyas* the comm. glosses with *netāras tatratyāḥ prāṇinaḥ,* which gives us no help.

३१९०. ऋक् साम यजुरुच्छिष्ट उद्गीथः प्रस्तुतं स्तुतम्।
हिङ्कार उच्छिष्टे स्वरः साम्नो मेऽश्नु तन्मयि॥५॥

The verse (*ṛc*), the chant (*sāman*), the formula (*yajuṣ*) [area] in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the remnant, [also] the song (*udgītha*), the introductory praise (*prastuta*), the praise (*stuta*); the sound *hing* [is] in the remnant, the tone (*svara*), and the ring (? *meḍi*) of the chant; that in me.

The comm. gives alternative explanations of *svara* and *meḍi*, showing that their technical meaning was doubtful to him, as to us. Ppp. has for **b** *udgītaṣ prastutaṁ sthitam;* in **d** it has *mīḍhus* for *meḍis*. [To the last clause the comm. supplies *bhavatu*; cf. vss. 12, 14.]

३१९१. ऐन्द्राग्नं पावमानं महानाम्नीर्महाव्रतम्।
उच्छिष्टे यज्ञस्याङ्गान्यन्तर्गर्भ इव मातरि॥६॥

That relating to Indra-and-Agni, that to the purifying [Soma] (*pāvamāna*), the great-named ones (f., *mahānāmnīs*), the great ceremony (*mahāvrata*)–within the remnant are [all] the members of the sacrifice, like an embryo within a mother.

The *aindrāgna* and *pāvamāna* are explained by the comm. as two *sāmans;* for the *mahānāmnīs* he refers to Āit. Ār. iv. 1.[1]

३१९२. राजसूयं वाजपेयमग्निष्टोमस्तदध्वरः।
अर्काश्वमेधावुच्छिष्टे जीवबर्हिर्मदिन्तमः॥७॥

The *rājasūya*[2] (royal consecration), the *vājapeya*[3] (vigor-drinking), the *agniṣṭoma* (fire-praise), then the sacrifice (*adhvara*), the *arka* and *aśvamedhā*[4] (horse-sacrifice) [are] in the remnant, the one having a living *barhis,* most intoxicating.

Ppp. has in **b** the preferable reading *tato `dhvaraḥ*.

३१९३. अग्न्याधेयमथो दीक्षा कामप्रश्छन्दसा सह।
उत्सन्ना यज्ञाः सत्राण्युच्छिष्टेऽधि समाहिताः॥८॥

The establishing of a fire, also the consecration, the desire-fulfiller, together with the meter (*chandas*); the removed (?

---

1. 'विदा मघवन् विदा गातुम् अनुशंसिषो दिशः' (ऐ० आ० ४.१)।
2. 'राजा स्वर्गकामो राजसूयेन यजेत' (आश्व० ९.९.१९)
3. 'स वा एष ब्राह्मणस्य चैव राजन्यस्य च यज्ञः। तं वा एतं वाजपेयम् इत्याहुः' (तै० ब्रा० १.३.२.३)।
4. अश्वमेधशब्देन 'उषा वा अश्वस्य मेध्यस्य शिरः' (बृ० आ० १.१.१) इत्याद्युपनिषदा अश्वमेधाङ्गस्य अश्वस्य विराडात्मना यद् उपासनम् उक्तं तद् विवक्षितम्।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

utsanna) sacrifices, the sacrificial sessions (*sattra*), are set together in the remnant.

All the *pada*-mss. read in **b** *kāma+praḥ: chandasā:*, but no *saṁhitā*-ms. gives correspondingly *kāmapraś chan.;* they vary between *-pra chan-* (thus the majority) and *-praḥ chan-* including our I.K.); both editions emend to *-praśchan-;* the comm. understands the two words as one compound. He also reads *utsannayajñās* as a compound in **c**, and takes it to mean sacrifices that have gone out of use and knowledge.

३१९४. अ॒ग्नि॒हो॒त्रं च॑ श्र॒द्धा च॑ वषट्का॒रो व्र॒तं तपः॑।
दक्षि॑णे॒ष्टं पू॒र्तं चोच्छि॒ष्टेऽधि॑ स॒माहि॑ताः॥ ९॥

Both the fire-offering (*agnihotra*) and faith, the *vashaṭ*-exclamation, the vow (*vrata*), penance, the sacrificial gift (*dakṣ iṇā*), what is offered (*iṣṭa*) and what is bestowed (*pūrta*)–are set together in the remnant.

Ppp. reads *`ti* instead of *`dhi* in **d.** The comm. explains *iṣṭa* as *śrutivihitaṁ yāgahomādi karma,* and *pūrta* as *smṛtipurāṇābhihitaṁ vāpīkūpataṭākadevāyatanārāmādinirmāṇam.*

३१९५. ए॒क॒रा॒त्रो द्वि॑रा॒त्रः स॑द्यः॒ क्रीः प्र॒क्रीरु॒क्थ्यः॒।
ओतं॒ निहि॑त॒मुच्छि॑ष्टे य॒ज्ञस्या॒णूनि॑ वि॒द्यया॑॥ १०॥

The one-night [sacrifice], the two-night, the same-day-purchase (*sadyaḥ krī*), the purchasable (? *prakrī*), the praiseworthy (*ukyoura*)–[it] is woven, deposited, in the remnant; the minute things of the sacrifice, by wisdom.

Ppp. betters the grammar of the last half-verse by reading for **d** *yajñasyā `no nu vidyayā*. The comm. reads in **b** *sadyaskrīḥ; sadyaḥkrī* is especially prescribed by Prāt. ii. 62.

३१९६. च॒तू॒रा॒त्रः प॑ञ्चरा॒त्रः ष॑ड्रा॒त्रश्चो॒भयः॑ स॒ह।
षो॒ड॒शी स॑प्तरा॒त्रश्चोच्छि॑ष्टाज्जज्ञिरे॒ सर्वे॒ ये य॒ज्ञा अ॒मृते॑ हि॒ताः॥ ११॥

The four-night [sacrifice], the five-night, and the six-night, of both kinds, together, the one of sixteen (*ṣoḍaśin*)[1], and the seven-night–from the remnent were born all the sacrifices that are put in immortality.

1. 'यद् वाव षोडशं स्तोत्रं षोडशं शस्त्रं तेन षोडशी। (तै॰सं॰ ६.६.११.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines *yajñā `mṛte* near the end. The comm. understands by *ubhayas* in **b** the doubles of the numbers of nights given. *Ṣoḍaśin* is the subject of Prāt. iv. 51, and *catūrātra* (p. *catuḥorātraḥ*) of Prait. iv. 80.

३१९७. प्रतीहारो निधनं विश्वजिच्चाभिजिच्च यः।
सा ह्यतिरात्रावुच्छिष्टे द्वादशाहोऽपि तन्मयि॥ १२॥

The response (*pratīhāra*), the conclusion (*nidhana*), both the all-conquering and the on-conquering (*abhijit*) one, the same-day and over-night ones [are] in the remnant, the twelve-day one: also that in me.

Ppp. has at the beginning *pratihāro*. [The comm. joins the ``also'' to what precedes and says that ``that in me'' (supply *bhavatu*) is to be understood as a prayer: cf. vss. 5, 14.]

३१९८. सूनृता संनतिः क्षेमः स्वधोर्जामृतं सहः।
उच्छिष्टे सर्वे प्रत्यञ्चः कामाः कामेन तातृपुः॥ १३॥

Pleasantness, compliance (*saṁnati*), comfort (*kṣema*), custom (?*svadhā*), refreshment, immortality, power–in the remnant all occurring (*pratyaṅc*) desires are satisfied with desire.

Ppp. reads at the end *tṛmpanti*. most of the *pada*-and many of the *saṁhitā*-mss. read simply *kṣema* in **a** (including our Bp.O.D.R.K.Kp.).

३१९९. नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः।
आ सूर्यो भात्युच्छिष्टेऽहोरात्रे अपि तन्मयि॥ १४॥

The nine earths, oceans, skies, are set (*śrita*) in the remnant; the sun shines in the remnant; day-and-night: also that in me.

The *pada*-mss. in general read simply *śrita* (or *śṛtā*) in **b**. Two or three mss. (including our O.) read *`pi* in **d**. Ppp. reads in **a, b** *bhūmyâṁ samudrasyo `chiṣṭe*, and has *ca* for *api* in **d**. [The comm. treats the last words of the vs. as under vs. 12.]

३२००. उपहव्यं विषूवन्तं ये च यज्ञा गुहा हिताः।
बिभर्ति भर्ता विश्वस्योच्छिष्टो जनितुः पिता॥ १५॥

The added oblation (*upahavya*), the dividing [day], and the sacrifices that are put in secret, the remnant bears, bearer of all, father of the generator.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *divi śrutaḥ* [intending *śritāḥ*?] for *guhā hitāḥ* in **b.** The mss. are divided between *upahavyam* and *upahavyam;* the latter is read by our B.W.O.s.m. D.R.T.: are K. has *-havyam.*

३२०१. पि॒ता ज॑नि॒तुरुच्छि॒ष्टोऽसो॒ः पौत्र॑ः पिताम॒हः।

स क्षि॑यति॒ विश्व॒स्येशा॑नो॒ वृषा॒ भूम्या॑मति॒घ्न्य॒ः॥ १६॥

The remnant, father of the generator, of breath (*asu*) the grandson, grandfather–he dwells, ruler of all, an overpowering (?*atighnya*) bull upon the earth.

Ppp. reads in **b** `*sau putraś ca,* which, without the *ca,* is an acceptable improvement.

३२०२. ऋ॒तं स॒त्यं तपो॑ रा॒ष्ट्रं श्रमो॒ धर्म॑श्च॒ कर्म॑ च।

भू॒तं भ॑वि॒ष्यदुच्छि॑ष्टे वी॒र्यं॒ ल॒क्ष्मीर्बलं॒ बले॑॥ १७॥

Righteousness, truth, penance, kingship, toil, and virtue (*dharma*) and deed (*karman*), being (*bhūta*), what will be, [is] in the remnant; heroism, fortune (*lakṣmī*), strength in strength.

Ppp. has *dīkṣā* for *rāṣṭram* in **a**: a better reading. The comm. explains *ṛta* here by *manasā yathārthasaṁkalpanam* `right conception`; *bale* at the end he makes = *balavati tasminn ucchiṣṭe.*

३२०३. समृ॑द्धि॒रोज॒ आकू॑तिः क्ष॒त्रं रा॒ष्ट्रं षडु॒र्व्य॒ः।

सं॒व॒त्स॒रोऽध्युच्छि॑ष्ट॒ इडा॑ प्रै॒षा ग्रहा॑ ह॒विः॥ १८॥

Success, force, design, dominion, kingship, the six wide [quarters], the year [is] in the remnant, *iḍā,* the orders (*praiṣa*), the dips (*graha*), the oblation.

Ppp. combines *ojā* ``*kūtiḥ* in **a.** [W. interlines `potions` as an alternative for `dips.`]

३२०४. चतु॑र्होतार आ॒प्रिय॑श्चातुर्मा॒स्यानि॑ नी॒विद॑ः।

उच्छि॑ष्टे य॒ज्ञा होत्रा॑ः पशुब॒न्धास्तदिष्ट॑यः॥ १९॥

The four-priest (*catur-hotṛ*) [sacrifices], the *āprīs,* the seasonal [oblations], the *nivids*–in the remnant [are] the sacrifices, the invocations, the victim-offerings (*paśubandha*), then the offerings (*iṣṭi*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tadiṣṭayaḥ at the end in our edition is a misprint for *tad iṣṭayaḥ*.

३२०५. अर्धमासाश्च मासाश्चार्तवा ऋतुभिः सह।
उच्छिष्टे घोषिणीरापः स्तनयित्नुः श्रुतिर्महो॥ २०॥

Both the half-months and the months, the year-divisions (*ārtava*) with the seasons; in the remnant [are the noisy waters, the thunder, the great sound (*śruti*).

The comm. reads *śuci* in **d**, so we lack his conjecture as to the meaning of *śruti*.

३२०६. शर्कराः सिकता अश्मान ओषधयो वीरुधस्तृणा।
अभ्राणि विद्युतो वर्षमुच्छिष्टे संश्रिता श्रिता॥ २१॥

Pebbles, gravel, stones, herbs, plants, grasses, clouds, lightnings, rain–in the remnant [are they] set together, set.

Ppp. combines *sikatā `śm-* in **a**. [Read *oṣadhīr*?]

३२०७. राद्धिः प्राप्तिः समाप्तिर्व्याप्तिर्महः एधतुः।
अत्याप्तिरुच्छिष्टे भूतिश्चाहिता निहिता हिता॥ २२॥

Success (*rāddhi*), attainment, obtainment, permeation, greatness, prosperity (*edhatu*)–in the remnant over-attainment and growth (*bhūti*) [is] put in, put down, put.

Several of our mss. (P.M.W.I.O.) accent *vyāpti* in **b**. All the mss. save one or two (including our B.) leave *edhatuḥ* unaccented, as if it were taken for a 3d dual perfect; both editions read *ẹdhatuḥ*. The comm. strangely reads at the end *hitāḥ*; [but the *pada*-text makes all three words of **d** singular].

३२०८. यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २३॥

Both what breathes with breath and what sees with sight: from the remnant were born all the gods in heaven, heaven-resorters.

३२०९. ऋचः सामानि च्छन्दांसि पुराणं यजुषा सह।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः॥ २४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verses (*ṛc*), the chants, the meters, the ancient (*purāṇa*), together with the formula (*yajuṣ*): from the remnant were born etc. etc.

Ppp. reads, for *ṛcaḥ sāmāni, ṛgyajuṣsāmāni,* and also prefixes to the verse our 27 **a, b** (combining *devāṣ pit-*).

३२१०. प्रा॒णा॒पा॒नौ चक्षुः॒ श्रोत्र॒मक्षि॑तिश्च॒ क्षिति॑श्च॒ या।
उच्छि॑ष्टाज्जज्ञिरे॒ सर्वे॑ दि॒वि दे॒वा दि॑वि॒श्रितः॑॥ २५॥

Breath-and-expiration, sight, hearing, indestructibleness and destruction: from the remnant etc. etc.

The first half-verse is found below as 8. 4 **a, b,** 26 **a, b.** The verse, as noted above, is wanting in Ppp.

३२११. आ॒न॒न्दा मोदाः॑ प्र॒मुदो॑ऽभीमोद॒मुद॑श्च॒ ये।
उच्छि॑ष्टाज्जज्ञिरे॒ सर्वे॑ दि॒वि दे॒वा दि॑वि॒श्रितः॑॥ २६॥

Delights, joys, enjoyments, and they that enjoy enjoyments– from the remnant etc. etc.

[The first half-verse recurs as 8. 24 **a, b.**] [In the Berlin ed., there should be a space between *modāḥ* and *pra.*-]

३२१२. दे॒वाः पि॒तरो॑ मनु॒ष्या॒ गन्धर्वाप्स॒रस॑श्च॒ ये।
उच्छि॑ष्टाज्जज्ञिरे॒ सर्वे॑ दि॒वि दे॒वा दि॑वि॒श्रितः॑॥ २७॥

The gods, the Fathers, human beings, and they that are Gandarvas and Apsarasas– from the remnant etc. etc.

[The quoted Anukr. says ``*uchiṣṭe.*``]

8. Mystic: especially on the constitution of man

[८ - अध्यात्म सूक्त]

[ऋषि- कौरुपथि। देवता- अध्यात्म और मन्यु। छन्द- अनुष्टुप्, ३३ पथ्यापंक्ति।]

३२१३. यन्म॒न्युर्जा॒यामाव॑हत् संक॒ल्पस्य॑ गृ॒हादधि॑।
क आ॑सं॒ जन्याः॒ के व॒राः क उ॑ ज्येष्ठव॒रो॒ ऽभवत्॥ १॥

When fury (*manyu*)[1] brought his wife away from the house of

1. 'मन्युर्भगो मन्युरेवास देवो मन्युर्होता वरुणो विश्ववेदाः' (तै० ब्रा० २.८.१.१)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

contrivance (*saṁkalpa*), who were the groomsmen (*janya*)? who the wooers (*vara*)? who also was chief wooer?

Ppp. combines in **c** *kā* ``*san*. [Its **c, d** = our 6 **c, d.**]

३२१४. तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे।
त आसुं जन्यास्ते वरा ब्रह्मा ज्येष्ठवरोऽभवत्॥२॥

Penance[1] and also action were within the great sea (*arṇava*); those were the groomsmen, those the wooers; the *Brahman* was chief wooer.

The *pada*-mss. (save one of SPP's) divide *evāstām* in **a** into *evaḥ āstām*, and the accent of the verb is perfectly defensible, though SPP. alters to *āstām*. Some of the mss. (including our Bp.P.M.E.) leave *mahati* unaccented: cf. vs. 6 **b**, and iii. 6. 3.

३२१५. दश साकमजायन्त देवा देवेभ्यः पुरा।
यो वै तान् विद्यात् प्रत्यक्षं स वा अद्य महद् वदेत्॥३॥

Ten gods were born together from gods of old; whoever may know them plainly, he verily may talk big to-day.

`May teach the unlimited *Brahman*` is the comm's understanding of the last clause.

३२१६. प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।
व्यानोदानौ वाङ् मनस्ते वा आकूतिमावहन्॥४॥

Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind–they verily brought design (*ākūti*).

The first half-verse occurs also as 7. 25 **a, b** above, and the first three pādas as vs. 26 **a, b, c** below. Ppp. combines *vā* ``*kūtim* in **d.**

३२१७. अजाता आसन्नृतवोऽथो धाता बृहस्पतिः।
इन्द्राग्नी अश्विना तर्हि कं ते ज्येष्ठमुपासत॥५॥

Unborn were the seasons, likewise Dhātā, Bṛhaspati, Indra-and-Agni, the two Aśvins, at that time: whom did they worship (*upa-ās*) [as] chief?

The comm. reads at the end *āsate*.

---

[1] 'यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः' (मु० १.१.९)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२१८. तपश्चैवास्तां कर्म चान्तर्महत्यर्णवे।
तपो ह जज्ञे कर्मणस्तत् ते ज्येष्ठमुपासत॥ ६।

Both penance, namely, and action were within the great sea; penance was born from action; that did they worship as chief.

The comm. again has *āsate* at the end. SPP. reads *āstām* in *pada*-text, this time with two of his mss. Some mss. again (cf. vs. 2) read *mahati* (so our Bp.E.; P.M. *mahaty arṇave*).

३२१९. येत आसीद् भूमिः पूर्वा यामद्धातय इद् विदुः।
यो वै तां विद्यान्नामथा स मन्येत पुराणवित्॥ ७॥

The earth that was previous to this one (*itas*), which the sages (*addhāti*) indeed knew–whoever may know that by name, he may think himself knowing in ancient things.

The translation implies emendation of *tān* in **c** to *tāṁ*, which SPP. gives in his text, with about half of his mass. Ppp`s version is quite different; it reads for **a** *ye` to bhūmiṣ pūrvā ``sīt;* and, for **c, d,** *ke tasyan devā ``sate kasmin sā `dhi śrutaḥ* [intending *tasyām* and *śritā*?].

३२२०. कुत इन्द्रः कुतः सोमः कुतो अग्निरजायत।
कुतस्त्वष्टा समभवत् कुतो धाताजायत॥ ८॥

Whence was Indra, whence Soma, whence Agni born? whence did Tvaṣṭā come into being? whence was Dhātā born?

Ppp. has for **d** *dhātā sam abhavat kutaḥ*

३२२१. इन्द्रादिन्द्रः सोमात् सोमो अग्नेरग्निरजायत।
त्वष्टा ह जज्ञे त्वष्टुर्धातुर्धाताजायत॥ ९॥

From Indra Indra, from Soma Soma, from Agni Agni was born; Tvaṣṭā was born from Tvaṣṭā; from Dhātā,[1] Dhātā was born.

Ppp. arranges in **d** *dhātā dhātur.*

३२२२. ये त आसन् दश जाता देवा देवेभ्यः पुरा।
पुत्रेभ्यो लोकं दत्त्वा कस्मिंस्ते लोके आसते॥ १०॥

The ten gods that were of old, born from gods–having given the world to [their] sons, in what world sit they?

1. 'सूर्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत्' (ऋ० १०.१९०.३)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines *tā* ``*san* in **a**, and reads *puraḥ* for *purā* in **b**.

३२२३. यदा केशानस्थि स्नावं मांसं मज्जानमाभरत्।
शरीरं कृत्वा पादवत् कं लोकमनु प्राविशत्॥ ११॥

When he brought hair, bone, sinew, flesh, marrow, having made a body with feet,[1] what world did he afterward enter?

The comm. reads *sam abharat* in **b**.

३२२४. कुतः केशान् कुतः स्नाव कुतो अस्थीन्याभरत्।
अङ्गा पर्वाणि मज्जानं को मांसं कुत आभरत्॥ १२॥

Whence brought he the hair, whence the sinew, whence the bones? the limbs, the joints, the marrow, the flesh who brought from whence?

Ppp. combines at the end *kutā* ``*bharat*. The comm. appears again to read *sam abharat* at end of **b**. A few mss. (including our Bp.R.) read *snāvaḥ* in **a**.

३२२५. संसिचो नाम ते देवा ये संभारान्त्समभरन्।
सर्वं संसिच्य मर्त्यं देवाः पुरुषमाविशन्॥ १३॥

Pourers-together namely are those gods who brought together the bringings-together; having poured together the whole mortal, the gods entered man.

Ppp. reads *śansatas* for *saṁsicas* in **a**, and *saṁsṛjya* for *saṁsicya* in **c**.

३२२६. ऊरू पादावष्ठीवन्तौ शिरो हस्तावथो मुखम्।
पृष्टीर्बर्ज्हे पार्श्वे कस्तत् समदधादृषिः॥ १४॥

Thighs, feet, knee-joints, head, hands, also face, ribs, nipples (? *barjahya*), sides: what seer put that together?

The comm. has nothing to say for *barjahye* except `the parts so called.` Ppp. reads instead *majjahye;* and it has *śroṇī* for *śiras* in **b**. It also makes our 14 **c**, **d** and 15 **c**, **d** exchange places.

---

1 . 'तत् सृष्ट्वा तदेवानुप्राविशत्' (तै०आ० ८.६)। 'अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा०उ० ६.३.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२२७. शिरो॒ हस्ता॒वथो॒ मुखं॑ जि॒ह्वां ग्री॒वाश्च॑ कीक॑साः।
त्व॒चा प्रा॒वृत्य॒ सर्वं॒ तत् सं॒धा सम॑दधान्म॒ही॥ १५॥

Head, hands, also face, togue and neck, vertebræ–all that, having enveloped with skin, the great putting-together put together.

Ppp. reads [*bāhu* for *makham* in **a** and has] in **c** *tat sarvam*. The comm. paraphrases *saṁdhā* in **d** with *saṁdhānakartrī devatā*.

३२२८. यत्तच्छरी॑र॒मशा॑यत् सं॒धया॒ संहि॑तं म॒हत्।
येने॒दम॒द्य रोच॑ते॒ को अ॑स्मिन् वर्ण॒माभ॑रत्॥ १६॥

The great body which lay there, put together by the putting-together–who brought into it the color with which it shines (*ruc*) here today?

Ppp. reads *adadhat* for *aśayat* in **a**, *mayi* for *mahat* in **b**, and *ko `smin* in **d**. SPP. reports all his *pada*-mss. as having at the end *ā+abharat*, which he emends to *a: abharat;* our *pada*-mss. give the latter.

३२२९. सर्वे॑ दे॒वा उपा॑शिक्षन् तद॑जानाद् व॒धूः स॒ती।
ई॒शा वशं॑स्य॒ या जा॒या सास्मिन् वर्ण॒माभ॑रत्॥ १७॥

All the gods assisted (? *upa-śikṣ*); that she who was a woman knew; she who was wife of control (? *vaśa*), mistress (*īśā*), brought color into it.

Ppp. reads in **a** *upāśikṣan*, and *viśasya* for *vaśasya* in **c**; the comm. (with two or three of SPP`s mss.) has instead of the latter *viśvasya*. There are, failing help from sense, various questionable points in the construction.

३२३०. य॒दा त्वष्टा॒ व्यतृ॑णत् पि॒ता त्वष्टु॒र्य उत्त॑रः।
गृ॒हं कृ॒त्वा मर्त्यं॑ दे॒वाः पुरु॑ष॒मावि॑शन्॥ १८॥

When Tvaṣṭā bored through [him?] who [was] the superior father of Tvaṣṭā, having made the mortal a house, the gods entered into man.

Probably **c** is adjunct of *devās;* whether **b** is object of the verb in **a** is more doubtful. Ppp. gives no help. The comm. makes **b** define Tvaṣṭā himself, and understands the `boring` of the openings for the senses, the eyes and ears etc. [Ludwig renders **c**: ``machten die gōtter den sterblichen zu [ihrem] hause.``]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२३१. स्वप्नो वै तन्द्रीर्निर्ऋतिः पाप्मानो नाम देवताः।
जरा खालित्यं पालित्यं शरीरमनु प्राविशन्॥ १९॥

Sleep, weariness, misery (*nirṛti*), the deities named evils, old age, baldness, hoariness, entered the body afterward (*anu*).

The comm. reads *tandrī* in **a**, and *khālityam* in **c**. *Anu* perhaps rather `one after another.`

३२३२. स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत्।
बलं च क्षत्रमोजश्च शरीरमनु प्राविशन्॥ २०॥

Theft, ill-doing, wrong, truth, sacrifice, great glory, both strength, dominion, and force, entered the body afterward.

Ppp. has the better reading *sahas* for *bṛhat* in **b**.

३२३३. भूतिश्च वा अभूतिश्च रातयोऽरातयश्च याः।
क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन्॥ २१॥

Both growth (*bhūti*) and diminution, generosities and niggardlinesses, both hungerings and all thirstings, entered the body afterward.

Ppp. combines *vā `bhūti'* in **a**.

३२३४. निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च।
शरीरं श्रद्धा दक्षिणा श्रद्धाचानु प्राविशन्॥ २२॥

Both revilings and non-revilings, both what [says] ``come on`` (*hanta*) and ``no,`` faith, the sacrificial fee, and non-faith, entered the body afterward.

Ppp. combines *vā `nindāś* in **a**. The majority of mss. (including our Bp.B.P.M.E.T.R.K.) read *dakṣiṇā* in **c**; [if I understand W's Collation Book, only Bp.T.K. among his mss. are noted as so reading;] both editions give *dakṣiṇā*. The comm. explains the word as meaning *dhanasamṛddhi*. [Cf. Oldenberg, ZDMG. 1. 449.]

३२३५. विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम्।
शरीरं ब्रह्म प्राविशदृचः सामाथो यजुः॥ २३॥

Both knowledges and ignorances, and what else is to be taught (*upa-diś*) the *Brahman* entered the body; the verses, the chant, also the formula.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines *vidyāṣ* in **a**, and reads for **c** *śarīrāṁ sarve prā `viśan* [= our 25 **c**]. *Brahman* perhaps is here the `charm,` representing the Atharvan hymns.

१३२६. आनन्दा मोदाः प्रमुदोऽभीमोदमुदश्च ये।
हसो नरिष्टा नृत्तानि शरीरमनु प्राविशन्॥२४॥

Delights, joys, enjoyments, and they that enjoy enjoyments, laughter, sport, dances, entered the body afterward.

Ppp. reads for a *ānandā nandāṣ pramado*. The comm. reads *nur iṣṭās* in **c** [see SPP`s note, p. 163]. The first half-verse is identical with 7. 26 **a, b** above.

३२३७. आलापश्च प्रलापश्चाभीलापप्रलपश्च ये।
शरीरं सर्वे प्राविशन्नायुजः प्रयुजो युजः॥२५॥

Both appeals (*ālāpa*) and pratings (*pralāpa*), and they who utter (*-lap*) addresses (*abhīlāpa-*)–all entered the body, joiners-on (*āyuj*), joiners-forth (*prayuj*), joiners.

Ppp. reads *prāyujas* in **d**. The comm. explains the last words as = *āyojanāni, prayojanāni,* and *yojanāni.* The first half-verse is as it were a change rung on 24 **a, b**.

३२३८. प्राणापानौ चक्षुः श्रोत्रमक्षितिश्च क्षितिश्च या।
व्यानोदानौ वाङ् मनः शरीरेण त ईयन्ते॥२६॥

Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind–they go aboug (*īya-*) with the body.

The first three pādas are the same with 4 **a, b, c,** above.

३२३९. आशिषश्च प्रशिषश्च संशिषो विशिषश्च याः।
चित्तानि सर्वे संकल्पाः शरीरमनु प्राविशन्॥२७॥

Both blessings (*āśiṣ*) and precepts (*praśiṣ*), demands (*saṁśiṣ*) and explanations (*viśiṣ*), thoughts, all devisings, entered the body afterward.

The comm. explains the difficult compounds of *– śis* as mechanically as those of *-yuj* in vs. 25: *āśāsanāni, praśāsanāni, saṁśāsanāni, vividhāni śāsanāni.*

३२४०. आस्तेयीश्च वास्तेयीश्च त्वरणाः कृपणाश्च याः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

गुह्याः शुक्रा स्थूला अपस्ता बीभत्सावसादयन्॥ २८॥

Both those of the blood and those of the bladder, the hasting and those that are pitiable, the secret, the clear, the thick waters–those they caused to settle in the repugnant one.

That is, apparently, in the body that was loth to receive them. SPP. reads unaccountably at the beginning *āsteyīs*, against the great majority of his mss., the comm., and the sense. The reading has not been noted at all among our mss., but *sn* and *st* are very imperfectly distinguished in general by the scribes, and the latter may possibly have been intended by some among them. The comm. derives the word from *ā* + *snā*, instead of from *asan;* the form in which he gives it is *āsneyyas*. The second word he reads *vāsneyyas*, and derives if from *vā* `or` + *snā* ! Then he adds another derivation for both words, from *āsana* `sitting`, and *vasna* `price` respectively. He reads then *āpas* in c. Ppp. reads *śukriyā* in c.

३२४१. अस्थि कृत्वा समिधं तदष्टापो असादयन्।
रेतः कृत्वाज्यं देवाः पुरुषमाविशन्॥ २९॥

Having made bone [their] fuel, then they caused eight waters to settle; having made seed [their] sacrificial butter, the gods entered man.

The first part of the verse is spoiled in Ppp. The comm. has the more regular accus. pl. *apas* in b (the *pada*-text *aṣṭa: āpaḥ*, as required by the accent; the comm. in general pays no heed to accent). He acutely refers to Taitt. Brāh. i. 1. 9^4, where bone is identified with fuel, and seed with sacrificial butter.

३२४२. या आपो यच्छं देवता या विराड् ब्रह्मणा सह।
शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः॥ ३०॥

What waters [there are], and what deities, what *virāj*, with *Brahman; Brahman* entered the body; on (*adhi*) the body [is] Prajāpati.

३२४३. सूर्यश्चक्षुर्वातः प्राणं पुरुषस्य वि भेजिरे।
अथास्येतरमात्मानं देवाः प्रायच्छन्नग्नये॥ ३१॥

The sun, the wind, shared [respectively] the eye,[1] the breath of man; then his other self the gods bestowed (*pra-yam*) on Agni.

1. 'आदित्यश्चक्षुर्भूत्वाक्षिणी प्राविशत्' (ऐ०आ० २.४.२)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

`Shared` (*vi bhejire,* pl.) is ungrammatical as taken with the subject (which is only two-fold) given in the text. The comm. understands that the other `senses` with their deities are viewed as included with these two. Ppp. reads *tathā* instead of *atha* in **c.**

३२४४. तस्मा॒द् वै वि॒द्वान् पुरु॑षमि॒दं ब्रह्मे॑ति॑ मन्यते।

सर्वा॒ ह्य॑स्मिन् दे॒वता॒ गावो॑ गो॒ष्ठ इ॒वास॑ते॥ ३२॥

Therefore, indeed, one who knows man [*puruṣa*] thinks ``this is *Brahman*``; for all deities are seated in him, as cows in a cow-stall.

Our text should read at the end *ivā ``sate* with SPP, and nearly all the mss. (our Bp.B. *ivā ``sate*). Ppp. has a less naive **d**: *śarīre `dhi samāhitāḥ.*

३२४५. प्र॒थमे॑न॒ प्रमा॒रेण॑ त्रे॒धा विष्व॒ङ् वि ग॑च्छति।

अ॒द एकें॒न गच्छ॑त्य॒द एकें॒न गच्छती॒हैकें॒न नि षे॑वते॥ ३३॥

By the first dying, it goes apart dividing threefold: yonder goes it with one [part]; yonder goes it with one; here with one it dwells (? *ni-sev*).

This verse and the one following are (as above noted) wanting in Ppp. The comm. reads *ni* for *vi* in **b.** He regards the two `yonders` as pointing respectively to heaven and hell, and paraphrases *ni śevate* by *nitarāṁ sukhaduḥkhātmakān bhogān sevate.* [He makes *jīvātmā* the subject: and a masculine subject seems required by *viśvañ*, unless we read *nt* just after it.]

३२४६. अ॒प्सु स्ती॒मासु॑ वृ॒द्धासु॒ शरी॑रमन्त॒रा हि॒तम्।

तस्मि॒च्छवो॑ऽध्य॑न्त॒रा तस्मा॒च्छवो॑ऽध्यु॑च्यते॥ ३४॥

Within waters that are sluggish (? *stīma*), old, is the body placed; within that is might (? *śava, śavas?*); thence is it called might.

There is perhaps in **c, d** a play upon the word *śavas,* which may mean either `might` (as neut.) or (as masc.) `corpse.` The comm. paraphrases it both times with *balātmakaḥ sūtrātmā* (i.e. the *parameśvara*]. He explains *stīmāsu* as *anārdrāṁ sarvaṁ jagad ārdrāṁ kurvatīṣu.*

[Here ends the fourth *anuvāka,* with 2 hymns and 61 verses. The quoted Anukr. says with reference to this eighth hymn ``*yan manyur*`` *ity atra caturdaśa ca:* that is 14 over 20.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. To conquer enemies: to Arbudi

[९ - शत्रुनिवारण सूक्त]

[ऋषि- काङ्कायन। देवता- अर्बुदि। छन्द- अनुष्टुप्, १ त्र्यवसाना सप्तपदा विराट् शक्करी, ३ परोष्णिक्, ४ त्र्यवसाना उष्णिक् बृहतीगर्भा परात्रिष्टुप् षट्पदा अतिजगती, ९, ११, १४, २३, २६ पथ्यापंक्ति, १५, २२, २४-२५ त्र्यवसाना सप्तपदा शक्करी, १६ त्र्यवसाना पञ्चपदा विराट् उपरिष्टाज्ज्योति त्रिष्टुप्, १७ त्रिपदा गायत्री।]

३२४७. ये बा॒हवो॒ या इष॑वो॒ धन्व॑नां वी॒र्या॑णि च।
अ॒सीन् प॑र॒शूना॑यु॒धं चित्ता॑कूतं च॒ यद्धृ॒दि।
सर्वं॒ तद॑र्बुदे॒ त्वम॒मित्रे॑भ्यो दृ॒शे कु॑रू॒दारां॑श्च॒ प्र द॑र्शय॥ १॥

What arms (*bāhu*) [there are], what arrows, and the powers (*vīrya*) of bows, swords (*asi*), axes (*paraśu*), weapon, and what thought-and-design in the heart–all that, O Arbudi,[1] do you make our enemies to see; and do you show forth spectres (*udāra*).

The comm. refers to AB. vi. 1, where Arbuda is named and called a serpent-sage, and declares Arbudi and Nyarbudi to be his two sons. *Udārān* he explains as *udgatān antarikṣacarān rakṣaḥ-piśācādīn mantrasāmarthodbhāvitān,* or also as *sūryaraśmiprabhavā ulkādaya āntarikṣyā utpātāḥ*, specters or portents. [Pāda **d**, below, vs. 13 **b**.]

३२४८. उत्ति॑ष्ठत॒ सं न॑ह्यध्वं॒ मित्रा॒ देव॑जना॒ यूय॑म्।
सं॒दृष्टा॑ गु॒प्ता वः॑ सन्तु॒ या नो॑ मि॒त्राण्य॑र्बुदे॥ २॥

Stand up, equip you yourselves (*sam-nah*), O friends, god-folk; beheld concealed of you be [those] who are our friends, O Arbudi.

The occurrence of *mitrās* m. and *mitrāṇi* n. in the same verse is puzzling, also the conjunction of *saṁdṛṣṭa* and *gupta,* and of *vas* with the singular *arbude*. The comm. reads *saṁdṛṣṭās* and *guptās* in **c**. Our Bp. reads *yaḥ* in **d**. [Pāda **a** = 26 **b** and 10. 1 **a**.] [W. interlines ``protected?'' over ``concealed.''']

३२४९. उत्ति॑ष्ठतमा र॑भेथामादानसंदा॒नाभ्या॑म्।
अ॒मित्रा॑णां॒ सेना॑ अ॒भि ध॑त्तमर्बुदे॥ ३॥

---

1. अर्बुदो नाम सर्पऋषिः। 'अर्बुदः काद्रवेयः सर्पऋषिर्मन्त्रकृत्'। (ऐ० ब्रा० ६.१)।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Stand you (two) up, take you hold; with tying up, with tying together, gird you the armies of our enemies, O Arbudi.

The dual verbs doubtless imply, as the comm. also points out, the inclusion of Nyarbudi in the address to Arbudi [cf. vs. 11]. The comm. reads *senām* in **c.**

३२५०. अर्बुदिर्नाम यो देव ईशानश्च न्यर्बुदिः।
याभ्यामन्तरिक्षमावृतमियं च पृथिवी मही।
ताभ्यामिन्द्रमेदिभ्यामहं जितमन्वेमि सेनया॥४॥

The God that is Arbudi by name, and the lord (*īśāna*) Nyarbudi, by whom the atmosphere is involved (*ā-vṛ*), and this great earth–by those (two) who are allied with Indra, I go after what is conquered with an army.

Probably `I follow up with any army what is already conquered by them.` The two last pādas are by the comm. reckoned as the first line of the next verse.

३२५१. उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।
भञ्जन्नमित्राणां सेनां भोगेभिः परि वारय॥५॥

Stand you up, O god-folk, Arbudi, with the army; breaking (*bhañj*) the army of our enemies, envelop it with [your] coils (*bhoga*).

The comm. explains *bhogebhis* as *ātmīyaiḥ sarpaśarīraiḥ.*

३२५२. सप्त जातान् न्यर्बुद उदाराणां समीक्षयन्।
तेभिष्ट्वमाज्ये हुते सर्वैरुत्तिष्ठ सेनया॥६॥

Presenting to view, O Nyarbudi, the seven kinds of specters, with them all do you stand up, when the butter is offered, with the army.

The *pada*-text reads in a *jātān: nioarbude;* but the reading is plainly false, and should be either *jātā: nioarbude,*or *jātāni: arbude;* either of these, considering that to the scribes *nya* and *nnya* are entirely equivalent and exchangeable (see *Skt. Gr.* §§ 229, 232), would correctly represent the *saṁhitā*-reading [Cf. the reading of the comm. at 10. 21.]

३२५३. प्रतिघ्नानाश्रुमुखी कृधुकर्णी च क्रोशतु।
विकेशी पुरुषे हते रदिते अर्बुदे तव॥७॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Smiting herself, tear-faced, and crop-eared (?), let her yell, with dishevelled hair, when the man is slain, bitten (? *rad*), O Arbudi, of you.

`Her`–namely, the wife or sister or the like; more distinctly pointed to in the next verse. *Radita* ought to mean rather `scraped` or `scratched`; there seems to be no other example of it in the sense `bitten`: perhaps as a mere scratch from the fang of a serpent is enough to kill. The comm. takes *radita* as a noun (like *ruta, smita, citta,* etc.), = *dantair vilekhane khādane sati.* Of *kṛdhukarṇī* the comm. says: *kṛdhv iti hrasvanāma: karṇābharaṇaparityāgena hrasvakarṇī.* The verse is translated (also vs. 14, and 10. 7) by Bloomfield, in AJP. xi. 340.

३२५४. सं॑कर्ष॑न्ती क॒रूक॑रं॒ मन॑सा पु॒त्रमि॒च्छन्ती॑।
पति॒ भ्रात॑र॒मात् स्वान् र॑दि॒ते अ॑र्बुदे॒ तव॑॥८॥

Drawing in her *karūkara,* seeking with her mind her son, husband, brother, also her people (*sva*)–in case of your bite, O Arbudi.

The ending is the same with that of vs. 7, understood as the comm. takes it; we might also supply `[he being] bitten` etc. The Pet. Lex. renders *karūkara* `vertebræ of the neck and spine`: rather (in ŚB. xii. 2. $4^{10, 14}$), perhaps, `a point or spinous process of a vertebra.` The comm. explains *karu* as an imitative word, and *karūkara* as meaning anything that makes the sound *karu,* and so designating *hastapādādyavayavagataṁ saṁdhimad asthijātam;* and he goes on *loke hi bhayavaśād ubhayor hastayoḥ parasparāṅgulinipīḍanena tādṛśaṁ śabdam utpādayanti.* This is far from relieving satisfactorily the obscurity. Most of our mss. accent *svān* in **c.**

३२५५. अ॒लिक्ल॑वा जाष्कम॒दा गृध्रा॑: श्ये॒ना: प॑त॒त्रिण॑:।
ध्वाङ्क्षा॑: शकु॒नय॑स्तृप्यन्त्व॒मित्रे॑षु समी॒क्षय॑न् र॒दि॒ते अ॑र्बुदे॒ तव॑॥९॥

Let the buzzards, *jāṣkamadas,* vultures, falcons, winged ones, let the crows, the birds (*śakuni*), satisfy themselves–exhibiting among the enemies–in case of your bite, O Arbudi.

We have here two refrain-phrases, neither of which stands in any grammatical connection with its surroundings (the pple. `exhibiting` being nom. sing. masc.). The comm. reads in **a** *aliklabāḥ* and *yāḥ klamadāḥ*; and some of the mss. have *jāḥkam-* (so our B.O.s.m.).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२५६. अथो॒ सर्वं॑ श्वाप॑दं॒ मक्षि॑का तृप्यतु क्रिमि॑:।
पौरु॑षेयेऽधि॒ कुण॑पे रदि॒ते अ॑र्बुदे॒ तव॑॥ १०॥

Then let all wild beasts, let the fly, let the worm satisfy itself upon the carrion of men, bitten, O Arbudi, of you.

Here the refrain stands again in grammatical connection.

३२५७. आ गृ॑ह्णीतं॒ सं बृ॑हतं प्राणापा॒नान् न्य॑र्बुदे।
नि॒वाशा घोषा॒: सं य॑न्त्व॒मित्रे॑षु समी॒क्षयेन् र॑दि॒ते अ॑र्बुदे॒ तव॑॥ ११॥

Take you (two) hold, tear out (*sam-bṛh*) [their] breath-and-expiration, O Nyarbudi; let groaning (? *nivāśa*) noises assemble–exhibiting among the enemies–in case of your bite, O Arbudi.

Again (as in vs. 3) the other serpent-deity is included in **a** in the invocation [this time of Nyarbudi]. The comm. reads *vṛhatam* in **a**. He explains *nivāśās* as *nīcīnaṁ vāśyamānā ābhāśyamāṇāḥ*.

३२५८. उद् वे॑पय॒ सं वि॑जन्तां भि॒यामित्रा॒न्त्सं सृ॑ज।
उ॒रुग्रा॒हैर्बा॑ह्व॒ङ्कैर्वि॒ध्यामित्रा॑न् न्यर्बुदे॥ १२॥

Make you [them] tremble; let them quake together; unite our enemies with fear; with broad-gripping arm-hooks pierce you our enemies, O Nyarbudi.

The comm. reads in **c** *ūrugrāhais* (which is not bad) and *bāhu-aṅkais*, explaining the latter by *bāhunā vakrabandhanaiḥ*. Our P.M.W. read at the end *amitrāṇt arvude:* compare 6 **a**, above.

३२५९. मुह्य॑न्त्वेषां बा॒हव॑श्चि॒त्ताकू॑तं च॒ यद्धृ॒दि।
मैषा॒मुच्छे॑षि किं च॒न र॑दि॒ते अ॑र्बुदे॒ तव॑॥ १३॥

Let their arms be confounded, and what thought-and-design is in their heart; let not anything of them be left–in case of your bite, O Arbudi.

The second pāda is the same with vs. 1 **d**, above.

३२६०. प्र॒ति॒घ्ना॒ना: सं धा॑व॒न्तूर॑: पटू॒रावा॑घ्ना॒ना:।
अ॒घा॒रिणी॑र्विके॒श्यो॒ रु॒दत्य॑: पुरु॑षे हृ॒ते र॑दि॒ते अ॑र्बुदे॒ तव॑॥ १४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Smiting themselves let them (f.) run together, smiting on the breast, the thighs (? *paṭūra*), not anointing, with disheveled hair, wailing when the man is slain, bitten, O Arbudi, of you.

Translated by Bloomfield, ib. (see vs. 7). I follow both translators in rendering *paṭūra* by `*thigh*,` although it is not too acceptable, considering the familiarity of *ūru* as name for `thigh.` SPP. reads instead *paṭaūrau*, with a very small minority of his mss. (of ours, only B.s.m. has it), and with the comm. The latter defines it simly as *tat-* (i.e. *uraḥ*) *pradeśau*. He makes *aghārin* from *agha* and root *ṛ*: *aghena bhartṛviyogajanitena duḥkhenā ``rtāḥ !*

३२६१. श्वन्वतीरप्सरसो रूपका उतार्बुदे।

अन्तःपात्रे रेरिहतीं रिशां दुर्णिहितैषिणीम्।
सर्वास्ता अर्बुदे त्वममित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥ १५॥

Dog-accompanied Apsarasas, she-jackals (? *rūpakā*) also, O Arbudi, the *riśā*, licking much in the inner vessel, seeking what is ill-deposited–all these (f.), O Arbudi, do you make our enemies to see, and do you show forth spectres:–

The conclusion is nearly the same with vs. 1 **e, f, g**, above, and is also repeated below [vss. 22, 24]. The accent of *śvanvatīs* seems certainly wrong, but it is read by all the mss., and avouched by the commentary to Prāt. iii. 73. The translation of *rūpakā* is that of the minor Pet. Lex., apparently founded solely on an Avestan analogue; the comm. defines it as *māyāvaśāṣṭ kevalaṁ rūpamātreṇo `palabhyamānāḥ senārūpakāḥ*. He reads *antaḥ* and *pātre* as two independent words, according to his custom of caring nothing for accent. For *riśām* (``tearing one, as designating some small animal,`` minor Pet. Lex.) he reads *vaśām* `cow,` so that we lose any light he might have cast on the obscure description. Bp. reads *riśam*. Prāt. iii. 75 and iv. 77 prescribe the *pada*-reading *durnihita*.

३२६२. खडूरेऽधिचङ्क्रमां खर्विकां खर्ववासिनीम्।

य उदारा अन्तर्हिता गन्धर्वाप्सरसश्च ये।
सर्पा इतरजना रक्षांसि॥ १६॥

Her that strides upon the *khaḍūra*, ` mutilated, wearing what is mutilated (?); the spectres that are concealed, and what Gandharvas-and-Apsarasas [there are], serpents, other-folk, demons:–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. reads at the beginning *khadūre,* and explains it as *ākāśe dūradeṣe;* our Bp.Kp. have *ṣaḍūre.* Again neglecting the accent, he takes *adhi* and *caṅkramām* as two independent words. He also reads *-vāśinīm* in b; *-vāsin* might be `dwelling` (so understood by the Pet. Lexx. and Ludwig). Finally, he reckons the last (irregular) pāda to the following verse. [Pāda e = 10. 1 c.]

३२६३. चतु॑ददृष्ट्राञ्छ्या॒वद॑तः कु॒म्भमु॑ष्काँ॒ असृ॑ङ्मुखान्।

स्व॒भ्य॒सा ये चो॑भ्द्यसाः॥ १७॥

The four-tusked ones, the black-toothed, the pot-testicled, the blood-faced; they that are self-frighting and frighting.

The first four epithets are accus. pl. masc.; probably, like the accus. fem. at beginning of vs. 16, objects of *pra darṣaya* `show forth` in vs. 15. The comm. explains *svabhyasās* and *udbhy-* by *svāyattabhītayo rākṣasāḥ* and *udgatabhītayaḥ.*

३२६४. उद् वे॑पय॒ त्वम॑र्बुदे॒ऽमित्रा॑णाम॒मूः सिचः॑।

जयां॑श्च जि॒ष्णुश्चा॒मित्रा॒ञ्जय॑ता॒मिन्द्र॑मेदिनौ॥ १८॥

Do you, O Arbudi, make to tremble yonder lines (*sic*) of our enemies; let both the conquering one and the conqueror, allied with Indra, conquer our enemies.

SPP. reads in his *saṁhitā*-text *jāyāṅś ca* in c, with the large majority of his mss, and with part of ours (E.O.s.m.K.). The prolongation being so anomalous, and unsupported by the Pāt., I think *jayaṅś ca* decidedly the more acceptable reading. The comm. gives it. He also has *śucas* for *sicas* in b. Read *amitrāṅ* at end of c, with *anusvāra* sign, not *anunāsika.* [Pāda b = 10, 20 b.]

३२६५. प्रब्ली॑नो मृदि॒तः श॑यां ह॒तो॒३॒॑मित्रो॑ न्यर्बुदे।

अ॒ग्नि॒जि॒ह्वा धू॑मशि॒खा जय॑न्तीर्यन्तु॒ सेन॑या॥ १९॥

Let our enemy lie squelched, crushed, slan, O Nyarbudi;[1] let tongues of fire, tufts of smoke, go conquering with the army.

The comm. reads in a *parvlīnas,* in accordance with the more usual form.

1. हे न्यर्बुदे अमित्रः अस्मदीयः शत्रुः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२६६. तयार्बुदे प्रणुत्तानामिन्द्रो हन्तु वरंवरम्।
अमित्राणां शचीपतिर्मामीषां मोचि कश्चन॥२०॥

Of our enemies, pushed forth by it, O Arbudi, let Indra, lord of might (*śācīpāti*), slay each best man (*vāra*); let no one soever of them be freed.

'by it'– i.e. by the army; the comm. reads instead *tvayā* 'by you.'. With a, b compare vi. 67. 2 c, d. [Our d occurs several times– see note to iii. 19.8]

३२६७. उत्कसन्तु हृदयान्यूर्ध्वः प्राण उदीषतु।
शौष्कास्यमनु वर्ततामुमित्रान् मोत मित्रिणः॥२१॥

Let their hearts burst open (*ut-kas*), their breath pass up aloft; let dryness of mouth follow after our enemies, [and] not those who are friendly.

The comm. renders *ut kasantu* by *śarīrād udgacchantu,* and *ud īṣatu* equivalently.

३२६८. ये च धीरा ये चाधीराः पराञ्चो बधिराश्च ये।
तमसा ये च तूपरा अथो बस्ताभिवासिनः।
सवादृस्ताँ अर्बुदे त्वमित्रेभ्यो दृशे कुरूदारांश्च प्र दर्शय॥२२॥

Both they who are wise (*dhira*) and they who are unwise, those going away and they who are deaf, they of darkness and they who are hornless (*tūpara*), likewise those that smell of (?) the goat–all those (m), O Arbudi, do you make our enemies to see, and do you show forth specters.

The meaning of *-abhivāsin* is wholly uncertain [cf. Pāli *vāsita*]; the Pet. Lex. conjectures instead *-abhivāsin,* and the comm. reads *bastāvivāśin,* as from *basta* + *avi* + *vāśin.* He also, in definance of *pada*-text and accent, renders *tamasas* as *tamasā.* (Cf. *nabhasa-s* (not *nabhas-as*), ix. 4. 22.]

३२६९. अर्बुदिश्च त्रिषन्धिश्चामित्रान् नो वि विध्यताम्।
यथैषामिन्द्र वृत्रहन् हनाम शचीपतेऽमित्राणां सहस्रशः॥२३॥

Let both Arbudi and Triṣandhi pierce through our enemies, in order that, O Indra, Vṛtra-slayer, lord or might, we may slay of them, of our enemies, by yousands.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Triṣandhi, lit. `of three joints,` is conspicuous especially in the next hymn. The comm. explains it here as *.kaścit senāmohako devaḥ saṁdhitrayopetavajrāyudhābhimānī vā.*

३२७०. वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः।
गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन्।
सवादस्ताँ अर्बुदे त्वममित्रेभ्यो दृशे कृरूदारांश्च प्र दर्शय॥ २४॥

The forest-trees, them of the forest-trees, herbs and plants, Gandharvas-and-Apsarasas, serpents, gods, pure-folk (*puṇyajana*), Fathers–all those, O Arbudi, do you make our enemies to see, and do you show forth specters.

The comm. identifies the `pure-folk` with the *yakṣas*. [With **c, d**, cf. viii. 8. 15, above.] [Cf. Kauś. 73. 5.]

३२७१. ईशां वौ मरुतो देव आदित्यो ब्रह्मणस्पतिः।
ईशां व इन्द्रश्चाग्निश्च धाता मित्रः प्रजापतिः।
ईशां व ऋषयश्चक्रुरमित्रेषु समीक्षयन् रदिते अर्बुदे तव॥ २५॥

Mastery over you have the Maruts [gained], the heavenly Āditya, Brahmaṇaspati; mastery over you have both Indra and Agni, Dhātā, Mitra, Prajāpati; mastery over you have the seers gained (*kṛ*)–exhibiting among the enemies–in case of your bite, O Arbudi.

One would like to emend *devas* to *devas* in **a**.

३२७२. तेषां सर्वेषामीशाना उत्तिष्ठत सं नह्यध्वं मित्रा देवजना यूयम्।
इमं संग्रामं संजित्यं यथालोकं वि तिष्ठध्वम्॥ २६॥

Masters (*iśāna*) of them all, stand you up, equip yourselves, you friends, god-folks; having wholly conquered in this conflict, scatter you to your several worlds.

The mss. set the *avasāna* in this verse after *yūyam*.

[The quoted Anukr. says ``*ye bāhavaḥ*``: see vs. 1.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. To conquer enemies: to Triṣandhi

[१० - शत्रुनाशक सूक्त]

[ऋषि- १-२७ भृग्वङ्गिरा। देवता- त्रिषन्धि। छन्द- अनुष्टुप्, १ विराट् पथ्या बृहती, २ त्र्यवसाना षट्पदा त्रिष्टुब्गर्भा अतिजगती, ३ विराट् आस्तार पंक्ति, ४ विराट् अनुष्टुप्, ८ विराट् त्रिष्टुप्, ९ पुरोविराट् पुरस्ताज्ज्योति त्रिष्टुप्, १२ पञ्चपदा पथ्यापंक्ति, १३ षट्पदा जगती, १६ त्र्यवसाना षट्पदा ककुम्मती अनुष्टुप् त्रिष्टुब्गर्भा शक्करी, १७ पथ्यापंक्ति, २१ त्रिपदा गायत्री, २२ विराट् पुरस्ताद् बृहती, २५ ककुप् उष्णिक्, २६ प्रस्तार पंक्ति।]

३२७३.उत्तिष्ठत सं नह्यध्वमुदारा: केतुभि: सह।
सर्पा इतरजना रक्षांस्यमित्राननु धावत॥ १॥

Stand you up, equip yourselves, you spectors, with ensigns; you serpents, other-folks, demons, run after our enemies.

[Pāda a = 9. 2 a, 26 b; c = 9. 16 e.]

३२७४. ईशां वौ वेदु राज्यं त्रिषन्धे अरुणै: केतुभि: सह।
ये अन्तरिक्षे ये दिवि पृथिव्यां ये च मानवा:।
त्रिषन्धेस्ते चेतसि दुर्णामान उपासताम्॥ २॥

Your mastery I know, [your] kingdom, O Triṣandhi, together with red ensigns; what in the atmosphere, what in the sky, and what men (*mānava*) [are] on the earth, let those ill-named ones sit (? *upa-ās*) in the mind (*cetas*) of Triṣandhi.

The translation implies *veda rājyam* in **a**, while all the *pāda*-mss. treat the word as a compound (*veda+rajyām*). The comm. takes *veda* as an independent word, but renders it as a 3d sing., with *triṣandhis* supplied as subject; and he understands the enemies as addressed by *vas* in **a**. He supplies *ketavas* to the three *ye`s* in c,d, regarding *mānavās* as adj., `human.` And he cuts off the last two pādas, addining them instead to vs. 3, and reading at the beginning *triṣandhe tve* (``= *tava*``); explaining *upāsatām* by *sambhajantām*, and making the following nouns its subject. For *durṇāmānas* he has *-nam* (as also our B.O.).

३२७५. अयोमुखा: सूचीमुखा अथो विकङ्कतीमुखा:।
क्रव्यादो वातरंहस आ संजन्त्वमित्रान् वज्रेण त्रिषन्धिना॥ ३॥

Iron-(*ayas*) mouthed, needle-mouthed, likewise thorn-tree-(*vikaṅkaṭī*-) mouthed, let the flesh-eaters, of wind-swiftness, fasten on our enemies with the three-jointed (*triṣandhi*) thunderbolt.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. regards the epithets as signifying flesh-eating birds, and supplies [after-natively] `sent forth` (*preritās*) to the concluding instrumentals.

३२७६. अन्तर्धेहि जातवेद आदित्य कुर्णपं बहु।
त्रिषन्धेरियं सेना सुहितास्तु मे वशे॥४।

O Jātavedas, Āditya, put you between much human flesh; let this army of Triṣandhi be well-placed in my control.

Most of SPP`s *pada*-mss. give *senāḥ* in c; no such reading has been noted among our mss. One would like to improve meter and sense together by emending *triṣandhes* to *-dhinā*, understanding the `army` to the enemy`s. *Antar dhehi* at the beginning may also mean `hide`; and the comm. juggles the line into signifying, `O Jātavedas, make the corpses of our enemies hide the sun`!

३२७७. उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह।
अयं बलिर्व आहुतस्त्रिषन्धेराहुतिः प्रिया॥५॥

Stand you up, O god-folk, O Arbudi, with the army; this tribute is offered (*ā-hu*) to you [pl.]; the offering [is] dear to Triṣandhi.

The comm. reads *āhutis* (for *-tas*) in **c**, and *āhutipriyā* as compound in **d**. [In some copies the *i* of *priyā* is broken.]

३२७८. शितिपदी सं द्यतु शरव्येऽयं चतुष्पदी।
कृत्येऽमित्रेभ्यो भव त्रिषन्धेः सह सेनया॥६॥

Let the white-footed one tie together, this shaft (*śaravya*), fourfooted; O witchcraft, be you for our enemies, together with the army of Triṣandhi.

The comm. reads for *dyatu*, in **a**, *patatu:* cf. vs. 7 **a**. By *śitipadīhe* understands a white-footed cow, called a *śarūṇāṃ bāṇānāṃ samūhaḥ*.

३२७९. धूमाक्षी सं पततु कृधुकर्णी च क्रोशतु।
त्रिषन्धेः सेनया जिते अरुणाः सन्तु केतवः॥७॥

Let the smoke-eyed (f.) one fall together, and the crop-eared one (f.) yell; it being conquered by the army of Triṣandhi, let the ensigns be red.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The comm. supplies *parakīye bale* to *jite*; the *pada*-reading (simply *jite*) forbids us to regard the word as fem. dual. He takes the epithets in the first half-verse first as applying to the enemy's army, and then to the *kṛtyā* which is involved against it. The verse is translated by Bloomfield, as noted above (see 9. 7), at AJP. xi. 340.

३२८०. अवा॑यन्तां प॒क्षिणो॒ ये वया॑स्य॒न्तरि॑क्षे दि॒वि ये च॑र॒न्ति।
श्वाप॑दो॒ मक्षि॑का॒: सं र॑भन्ता॒मामा॑दो॒ गृध्रा॒: कुण॑पे रदन्ताम्॥८॥

Let the winged ones descend, the birds, they that go about in the atmosphere, in the sky; let the wild beasts, the flies, take hold together; let the raw-flesh-eating vultures scratch at the human carrion.

The comm. explains *radantām* by *svatuṇḍaiḥ ca vilikhantu.* [Read *divi ca ye?*]

३२८१. यामिन्द्रे॑ण सं॒धां सु॒मध॑त्था॒ ब्रह्म॑णा च बृहस्पते।
तया॒हमि॑न्द्रसं॒धया॒ सर्वा॑न् दे॒वानि॒ह हु॑व इ॒तो जय॑त॒ मामु॑त॒:॥९॥

The agreement (*saṁdha*) which you have agreed on with Indra and with the *Brahman,* O Bṛhaspati, by that Indra-agreement do I call hither all the gods: conquer you on this side, not on that !

The comm. (with two or three of SPP's authorities) reads *-adhattās* in a; and he treats *indra-saṁdhayā* as two independent words in c. *Saṁdham* in a is clearly proved an instrusion by the meter.

३२८२. बृह॒स्पति॑राङ्गिर॒स ऋष॑यो॒ ब्रह्म॑संशिता:।
अ॒सु॒र॒क्षय॑णं व॒धं त्रिष॑न्धिं दि॒व्याश्र॑यन्॥१०॥

Bṛhaspati of the Aṅgiras race, the seers sharpened by the *Brahman,* set up (*ā-śri*) in the sky the Asura-destroying weapon, Triṣandhi.

One would like to emend *āṅgirasas* to *aṅgirasas* (as Ludwig translates). The comm. renders *a `śrayan* by *asevanta,* as if it were *a `śrayanta.*

३२८३. येना॒सौ गु॒प्त आ॑दि॒त्य उ॒भावि॑न्द्र॒श्च॒ तिष्ठ॑त:।
त्रिष॑न्धिं दे॒वा अ॑भज॒न्तौज॑से च॒ बला॑य च॥११॥

By whom yonder sun, and Indra, both stand protected–Triṣandhi the gods shared, in order to force and strength.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३२८४. सर्वाल्लोकान्त्समजयन् देवा आहुत्यानया।
बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम्॥ १२॥

All worlds did he gods completely conquer by means of that offering (*ahuti*)–the thunderbolt which Bṛhaspati of the Aṅgiras race poured, an Asura-destroying weapon.

'Poured,' i.e. 'cast': a term used also elsewhere of the thunderbolt (BR. vii. 980).

३२८५. बृहस्पतिराङ्गिरसो वज्रं यमसिञ्चतासुरक्षयणं वधम्।
तेनाहममूं सेनां नि लिम्पामि बृहस्पतेऽमित्रान् हन्म्योजसा॥ १३॥

The thunderbolt which Bṛhaspati of the Aṅgiras race poured, an Asura-destroying weapon–therewith do I bolt out (*ni-lip*) you army, O Bṛhaspati; I slay the enemies with force.

The comm. renders *ni limpāmi by nitarāṁ chinadmi*. He also has the strange reading *amūs* for *amūm* before *senām*.

३२८६. सर्वे देवा अत्यायन्ति ये अश्नन्ति वषट् कृतम्।
इमां जुषध्वमाहुतिमितो जयत मामुतः॥ १४॥

All the gods come over hither, who partake of [the offering] made with *vaṣāt*; enjoy you this offering; conquer you on this side, not on that !

३२८७. सर्वे देवा अत्यायन्तु त्रिषन्धेराहुतिः प्रिया।
संधां महतीं रक्षत ययाग्रे असुरा जिताः॥ १५॥

Let all the gods come over hither; the offering [is] dear to Triṣandhi; defend you the great agreement by which in the beginning the Asuras were conquered.

The comm. appears to read in a *-yanti*, as in vs. 14 a, but he interprets it as an imperative this time.

३२८८. वायुरमित्राणामिष्वग्राण्याञ्चतु।
इन्द्र एषां बाहून् प्रति भनक्तु मा शकन् प्रति धामिषुम्।
आदित्य एषामस्त्रं वि नाशयतु चन्द्रमा युतामगतस्य पन्थाम्॥ १६॥

Let Vāyu bend up the arrow-points of the enemies; let Indra break back their arms; let them not be able to set the arrow; let

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Āditya make their missile weapon (*astra*) disappear; let the moon put (*yu*) them on the track of what is not gone.

The last clause is very doubtful and difficult; the comm. gives no aid, explaining with *aprāptasyā ``jigamiṣataḥ śatroḥ ....panthānam asmatprāptyupāyabhūtam mārgaṁ yutāṁ tataḥ pṛthakkurutām* (taking *yutām* from *yu* `separate,` and adding) *tādṛśam mārgaṁ śatrur na paśyaty ity arthaḥ.* He divides the verse into into two, making the second begin with *āditya eṣām.*

३२८९. यदि॑ प्रेयुर्देव॑पुरा ब्रह्म॑ वर्मा॑णि चक्रिरे।
तनू॒पानं॑ परि॒पाणं॑ कृण्वा॒ना यदु॑पोचि॒रे सर्वं॑ तद॑रसं कृधि॥१७॥

If they have gone forward to the gods` strongholds, have made the *Brahman* their defenses; if (? *yat*) they have encouraged (? *upa-vac*) themselves, making a body-protection, a complete protection–all that do you make sapless.

The verse occurred above as v. 8. 6, and the comm. declines to repeat his explanation there given–which, however, is not in our hands.

३२९०. क्रव्यादा॑नुव॒र्तय॑न् मृ॒त्युना॑ च पुरोहि॑तम्।
त्रिष॑न्धे॒ प्रेहि॒ सेन॑या॒ जया॒मित्रा॒न् प्र प॑द्यस्व॥१८॥

Causing to follow the *purohita* with the flesh-eating [fire] and with death, O Triṣandhi, go forth with the army, conquer the enemies; go forward.

The last Pāda is identical with iii. 19. 8 **c.**

३२९१. त्रिष॑न्धे॒ तम॑सा॒ त्वम॒मित्रा॒न् परि॑ वारय।
पृष॒दाज्यप्र॑णुत्तानां॒ मामीषां॑ मोचि॒ कश्च॒न॥१९॥

O Triṣandhi, do you envelop our enemies with darkness; of them yonder, thrust forth by the speckled butter, let none soever be freed.

The last half-verse is nearly identical with viii. 8. 19 **c, d.** [For the stock-phrase **d,** see iii. 19. 8, note.]

३२९२. शि॒ति॒पदी सं प॑तत्व॒मित्रा॑णाम॒मूः सिच॑:।
मुह्य॑न्त्व॒द्यामू: सेना॑ अ॒मित्रा॑णां न्यर्बुदे॥२०॥

Let the white-footed one (f.) fall upon (? *sam-pat*) yonder lines

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of our enemies; let yonder armies of our enemies be confounded today, O Nyarbudi.

The second pāda is identical with 9. 18 b; to be put in any connection with it, the words of the first pāda require to be rendered otherwise than in 6 a, 7 a, above. The comm. again read *śucas* for *sicas*, as in the other passage [9. 18: comm. p. 181[17]].

३२९३. मूढा अमित्रा न्यर्बुदे जह्येषां वरंवरम्।
अनया जहि सेनया॥ २१॥

Confounded [be] our enemies, O Nyarbudi; slay you of them each best man (*vara*); slay [them] with this army.

The comm. starangely reads *amitrān* beside *mūḍhās*. [The rationale of his variant is perhaps as in 9. 6 above (*nnya* = *nya*). The *pada*-text has *amitrāḥ*. But the comm. also takes *mūḍhāḥ* as = *māḍān*.]

३२९४. यश्चं कवची यश्चाकवचो३मित्रो यश्चाज्मनि।
ज्यापाशैः कवचपाशैरज्मनाभिहतः शयाम्॥ २२॥

Whoever is mailed, and who without mail, and what enemy is in march (? *ajman*); by bowstring-fetters, by mail-fetters, smitten by the march let him lie.

The mss. are in good part awakward about the combination *jm* (in *ajmani, ajmanā*), writing what looks like a *ṭm* or *pm*, but there is no real variant. The comm. explains *ajman* as *ajati gacchaty anene `ty ajmā rathādi yānam*. He gives *abhihitas*, a preferable reading, in d.

३२९५. ये वर्मिणो येऽवर्माणो अमित्रा ये च वर्मिणः।
सर्वांस्ताँ अर्बुदे हताँञ्छ्वानोऽदन्तु भूम्याम्॥ २३॥

Who have defenses, who have no defenses, and the enemies who have defenses–all those, O Arbudi, being slain, let dogs eat on the ground.

The accent you *`varmāṇaḥ*, though read by all the mss. [save R.], is wholly inadmissible, and should be emended to you *`v-*.

३२९६. ये रथिनो ये अरथा असादा ये च सादिनः।
सर्वानदन्तु तान् हतान् गृध्राः श्येनाः पतत्रिणः॥ २४॥

Who have chariots, who have no chariots, those without seats

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and they who have seats (*sāda*)–all those, being slain, let vultures, falcons, birds (*patatrin*) eat.

We may fairly question whether `seat` means here `seat on horseback.` The comm. explains *asādās* for *aśvādiyānarahitāḥ padātayaḥ,* and *sādinas* by *aśvārūḍhāḥ* `mounted on horses.`

३२९७. सहस्रंकुणपा शेतामामित्री सेना समरे वधानाम्।
विविद्धा ककजाकृता॥ २५॥

Let the army of our enemies lie with thousand corpses (*kuṇapa*) in the conflict of weapons, pierced through, cut to pieces (?).

The obscure *kakajākṛtā* at the end is guessed by the comm. to mean *kutsitajananā vilolajananā vā kṛtā*; he attempts no etymology, but evidently sees in it the root *jā*. In **a** he has the strange reading *senām* for *śetām*.

३२९८. मर्माविधं रोरुवतं सुपर्णैरदन्तु दुश्चितं मृदितं शयानम्।
य इमां प्रतीचीमाहुतिममित्रो नो युयुत्सति॥ २६॥

Let the eagles (*suparṇa*) eat him, pierced to the vitals, crying loudly, lying crushed, the evil-minded one–what enemy of ours wishes to fight against this opposing offering.

The translation implies the emendation (which Ludwig`s version also makes) of *suparṇais* to *suparṇās* in **a**. The comm. takes it as qualifying *śarais* understood and adjunct of *marmāvidham*: `pierced etc. by well-feathered arrows.` In the irregular meter of the first line, the division is perhaps best made before *adantu;* a small minority of SPP`s mss. so regard it, and accent *adāntu* accordingly, and he follows them in his text; our Bp. puts its pāda-division after *adantu,* and, with one other ms., leaves the word without accent. [See Henry`s elaborate conjectures, p. 172: *marmāvidho roruvataḥ suparṇā gaṇair adantu mṛditaṁ śayānam.* The other versions imply *marmaviddham,* and Bloomfield expressly conjectures *marmaviddhām,* overlooking the accent; but the comm. to Prāt. iv. 68 quotes *marmāvidham* as an instance of non-separation of *pada*-text.]

३२९९. यां देवा अनुतिष्ठन्ति यस्या नास्ति विराधनम्।
तयेन्द्रो हन्तु वृत्रहा वज्रेण त्रिषन्धिना॥ २७॥

[The offering] which the gods follow (*anu-sthā*), of which there is no failure–with that let Indra, Vṛtra-slayer, slay, with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

three-jointed thunderbolt.

[Here ends the fifth *anuvāka*, with 2 hymns and 53 verses. The quoted Anukr. says, referring to this last hymn, *antyo viṅśatiḥ* sapta *cā 'parāḥ*.]

[The sum of the verses for hymns 1-2 and 4-10 is (68 + 189 =) 257. Reckoning hymn 3 (with the Berlin ed.) as of 56 vss., we get for the book (257 + 56 =) 313: and this is the summation given by codex 1. On the other hand, reckoning hymn 3 as of (31 + 72 + 7 =) 110 vss. (see pp. 632, 628), we get for the book (257+ 110 =) 367. But the summation given by four of W's mss. (including P.W.B.) is 365. How to account for the discrepancy I do not see. One ms. sums up the last *anuvāka* as 51 (i.e. 26 + 25?–instead of 26 + 27 = 53) verses, and 10. 17 is indeed a *galita*-verse; but the Old Anukr. reckons hymn 10 as 27, not 25.]

[Three or four mss. sum up the *sūktas* "of both kinds" as 12].

॥इत्येकादशं काण्डं समाप्तम्॥

[Here ends the twenty-fifth *prapāṭhaka*.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ द्वादशं काण्डम्॥

BOOK XII

[This twelfth book is the fifth and last of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, (page 134 Vol.II) may again be consulted. The Old Anukramaṇī describes the length of the *artha-sūktas,* hymns 1, 2, 3, and 4, by giving the overplus of each hymn over 60 verses. The assumed normal lengths in the case of books ix., x., xi., and xii. seem to be respectively 20, 30, 20, and 60 verses. The whole book has been translated by Victor Henry, *Les livres X, XI et XII de l` Atharva-veda traduits et commentes,* Paris, 1896. The *bhāṣya* is again lacking. The fifth or last hymn is made up of 7 *paryāyas* (see Book VIII), which, if they be counted separately, make the hymns number 11 instead of 5: see Book XI.]

[The *anuvāka*-division of the book (as noted above, page 472 of Whitney's edition) is into five *anuvākas* of one hymn each. The ``decad``-division likewise is as described on page 135 Vol II. A tabular conspectus for this book also may be added:

Anuvākas	1	2	3	4	5
Hymns	1	2	3	4	5
Verses	63	55	60	53	73
Decad-div.	5 tens + 13	5 tens + 5	6 tens	4 tens + 13	7p

Here, as before, means ``paragraph of a *paryāya*`` (such as is numbered as a ``verse`` in the Berlin edition) and P means ``*paryāya.*`` The last line shows the ``decad``– division. Of these ``decads,`` *anuvākas* 1, 2, 3, and 4 contain respectively 6, 6, 6, and 5 (in all, 23 ``decads``; while *anuvāka* 5 has 7 *paryāyas.* The sum is 23 ``decad`` *-sūktas* and 7 *paryāya-sūktas* or 30 *sūktas.* Cf. the summation at the end of hymn 5.]

1. To the earth

[१ - भूमि सूक्त]

[ऋषि- अथर्वा। देवता- भूमि। छन्द- त्रिष्टुप्, २ भुरिक् त्रिष्टुप्, ४-६, १०, ३८ त्र्यवसाना षट्पदा जगती, ७ प्रस्तार पंक्ति, ८, ११ त्र्यवसाना षट्पदा विराडष्टि, ९ परानुष्टुप् त्रिष्टुप्, १२-१३, ३७ त्र्यवसाना पञ्चपदा शक्करी, १४ महाबृहती, १५

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पञ्चपदा शक्करी, १६, २१ एकावसाना साम्नी त्रिष्टुप्, १८ त्र्यवसाना षट्पदा त्रिष्टुप् अनुष्टुब्गर्भा शक्करी, १९ उरोबृहती, २० विराट् उरोबृहती, २२ त्र्यवसाना षट्पदा विराट् अतिजगती, २३ पञ्चपदा विराट् अतिजगती, २४ पञ्चपदा अनुष्टुब्गर्भा जगती, २५ त्र्यवसाना सप्तपदा उष्णिक् अनुष्टुब्गर्भा शक्करी, २६-२८, ३३, ३५, ३९-४०, ५०, ५४, ५६, ५९, ६३ अनुष्टुप्, ३० विराट् गायत्री, ३२ पुरस्ताज्ज्योति त्रिष्टुप्, ३४ त्र्यवसाना षट्पदा त्रिष्टुप् बृहतीगर्भा अतिजगती, ३६ विपरीतपादलक्ष्मा पंक्ति, ४१ त्र्यवसाना षट्पदा ककुम्मती शक्करी, ४२ स्वराट् अनुष्टुप्, ४३ विराट् आस्तार पंक्ति, ४४-४५, ४९ जगती, ४६ षट्पदा अनुष्टुब्गर्भा पराशक्करी, ४७ षट्पदा उष्णिक् अनुष्टुब्गर्भा परातिशक्करी, ४८ पुरोऽनुष्टुप् त्रिष्टुप्, ५१ त्र्यवसाना षट्पदा अनुष्टुब्गर्भा ककुम्मती शक्करी, ५२ पञ्चपदा अनुष्टुब्गर्भा परातिजगती, ५३ पुरोबार्हतानुष्टुप्, ५७ पुरोऽतिजागता जगती, ५८ पुरस्ताद् बृहती, ६१ पुरोबार्हता त्रिष्टुप्, ६२ पराविराट् त्रिष्टुप्।]

३३००. सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।
सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु॥ १॥

Great (*bṛhat*) truth, formidable right, consecration, penance, *Brahman*, sacrifice sustain the earth; let her for us, mistress of what is and what is to be–let the earth make for us wide room (*loka*);–

Found also in b . (iv. 14. 11), which reads *yajñās* in **b**, and *bhuvanasya* (for *bhavyasya*) in **c**. The Anukr. does not heed that pāda **a** is *jagatī*. The verse (unless more of the hymn is meant to be included with it) is, according to Vait. 12. 6, to be repeated by one who relieves on the ground the needs of nature. It is quoted by Kauś. 24. 24 in the *āgrahāyaṇī* ceremony; also in the comm. to 24. 35 (cf. above); and it, with vs. 38, is reckoned (see note to Kauś. 19. 1) among the *puṣṭika mantras*.

३३०१. असंबाधं बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु।
नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः॥ २॥

Unoppressedness in the midst of men (*mānava*). Whose are the ascents (*udvat*), the advances (*pravat*), the much plain (*sama*); who bears the herbs of various virtue (*nānāvīrya*)–let the earth be spread out for us, be prosperous for us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The mss. vary in **a** between *badhyatas* and *madhyatas* (Bp.P.M.I. have *ba-*), but only the latter can be right, and the translation adopts it; the former (which Ppp. also has, and *mānaveṣu*) seems to have come in under the influence of *-bādham*. [Correct the edition.] As the text stands, pāda **a** can only be an adjunct to vs. 1, and so Ppp. reckons it, and begins our **b** with *asyās*. But MS. (iv. 14. 11) reads *asambādhā yā madhyato mānavebhyo;* it also has *mahat* for *bahu* at end of **b**, and *nānārūpās* and *bibharti* in **c**. This time the Anukr. notices that **b** has 12 syllables. Kauś. 137. 16 quotes the verse [in the preparation of the *vedi*].

३३०२. यस्यां॑ समु॒द्र उ॒त सिन्धु॒रापो॒ यस्या॒मन्नं॑ कृ॒ष्टय॑: संबभू॒वु:।
यस्यां॑मि॒दं जिन्व॑ति प्रा॒णदे॑ज॒त् सा नो॒ भूमि॑: पूर्व॒पेये॑ दधातु॥३॥

On whom [are] the ocean and the river (*sindhu*), the waters; on whom food, ploughings, came into being; on whom quickens this that breathes, that stirs–let that earth (*bhūmi*) set us in first drinking.

That is, doubtless, give us precedence over others (but MS. reads *pūrvapeyam*: see note to vs. 5). Ppp. reads for **b** *yasyāṁ devā `mṛtam anvavindan;* and for second half-verse it has our 4 **c, d**, giving our 3 **c, d** as second half of vs. 5, with the easier reading *jīvati,* [followed by] *viśvm ejāt* in **c**. We should expect *kṛṣayas* in **b**.

३३०३. यस्या॒श्चत॑स्र: प्र॒दिश॑: पृथि॒व्या यस्या॒मन्नं॑ कृ॒ष्टय॑: संबभू॒वु:।
या बि॑भ॒र्ति ब॒हुधा॑ प्रा॒णदे॑ज॒त् सा नो॒ भूमि॒र्गोष्वप्यन्ने॑ दधातु॥४॥

Whose, the earth`s, [are] the four quarters; on whom food, ploughings, came into being; who bears manifoldly what breathes, what stirs–let that earth (*bhūmi*) set us among kine, also in inexhaustibleness (? *anya*).

Ppp. reads in **a** *yasyām* and *pṛthivyām,* and in **b** *gṛṣṭayas* [cf. note to ii. 13. 3]. As second half-verse it has our 5 **c, d**, giving our 4 **c, d** as 3 **c, d**, reading (after *bahudhā*) *prāṇine jāñgano bhūmir goṣv pinve kṛṇotu,* thus relieving us of the difficult *anye*. Kauś. (137. 17) uses the verse next after vs. 2, in connection with making the sacrificial hearth four-cornered. The description given by the Anukr. of this and the two following verses is so wholly wrong that we cannot help suspecting a corrupt text. This verse is, if we make no resolutions in **d**, a regular *triṣṭubh*.

३३०४. यस्यां॑ पू॒र्वे पू॒र्वज॑ना विचक्रि॒रे यस्यां॑ दे॒वा असु॑रान॒भ्यव॑र्तयन्।
गवा॒मश्वा॑नां॒ वय॑सश्च विष्ठा भगं॒ वर्च॑: पृथि॒वी नो॑ दधातु॥५॥

On whom the people of eld (*pūrvājana*) formerly spread

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

themselves (? *vi-kṛ*); on whom the gods overcame the Asuras; the station (? *viṣṭhā*) of kine, of horses, of birds (*vayas*)–let the earth assign us fortune (*bhaga*), splendor.

Ppp. reads in **a** *nickrire,* and in **b** *atyavartayan*; also in **c** (found as [its] 4 **c**) *vayasayya* [?]. MS. has a verse made up of our 5 **a, b** (without variant), 4 **c** (accenting *bibharti*), and 3 **d** (with *pūrvapeyam*). The verse is mixed *triṣṭubh* and *jagatī*. [In Ppp. this verse precedes our 4.–The sequence of the half-verses of the Vulgate as they stand in Ppp. seems therefore to be as follows: 3 **a, b,** 4 **c, d,** 5 **a, b,** 3 **c, d,** 4 **a, b,** 5 **c, d.**

३३०५. विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी।
वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो दधातु॥६॥

All-bearing, good-holding, firm-standing, gold-backed (*-vakṣas*), reposer of moving things (*jagat*), bearing the universal (*vaiśvānara*) fire, let the earth (*bhūmi*), whose bull is Indra, set us in property.

The verse is found also in b . (iv. 14. 11), which reads, in **a-b,** *purukṣud dhiraṇyavarṇā jagataḥ pratiṣṭhā*; and in **d** *draviṇam* (the editor also admits in his text the bad reading *indra ṛṣabhā*). It is quoted in Kauś. 137. 28. [I do not see why W. has preferred `gold-backed` to `gold-breasted` here and in vs. 26.] [By `reposer` he means `bringer-to-rest.`]

३३०६. यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम्।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा॥७॥

She the earth (*bhūmi pṛthivī*), whom the gods, spleepless, defend all the time without failure–let her yield (*duh*) to us honey, what is dear; then let her sprinkle us with splendor.

The verse is found also in b . (iv. 14. 11), which reads in **c** *ghṛtam* instead of *priyam*.

३३०७. यार्णवेऽधि सलिलमग्र आसीद् यां मायाभिरन्वचरन् मनीषिणः।
यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथिव्याः।
सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे॥८॥

She who in the beginning was sea (*salila*) upon the ocean (*arṇava*); whom the skilful (*manīṣin*) moved after with their devices (*māya*); the earth whose immortal heart covered with truth is in the highest firmament (*vyoman*)–let that earth (*bhūmi*) assign to us brilliancy, strength, in highest royalty.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is properly 11 + 12: 11 + 11: 8 + 8 = 61 syllables, and not very well described by the Anukr. The last two clauses perhaps have independent construction: `[assign] to us brilliancy [and] strength, [and] set [us] in highest royalty.`

३३०८. यस्यामापः॑ परिच॒राः सं॑मा॒नीर॑होरा॒त्रे अप्र॑मादु॒ क्षर॑न्ति।
सा नो॒ भूमि॒र्भूरि॑धारा॒ पयो॑ दुहा॒मथो॑ उ॒क्षतु॒ वर्च॑सा॥ ९॥

On whom the circulating waters flow the same, night and day, without failure–let that earth (*bhūmi*), of many streams (*-dhārā*) yield (*duh*) us milk; then let her sprinkle [us] with splendor.

The Anukr. does not heed that **c** is a *jagatī* pāda. [In Ppp., this verse precedes our 7.]

३३०९. याम॒श्विना॒वमि॑मातां॒ विष्णु॒र्यस्यां॑ विचक्र॒मे।
इन्द्रो॒ यां च॒क्र आ॒त्मने॑ऽनमि॒त्रां शची॒पति॑ः।
सा नो॒ भूमि॒र्वि सृ॑जतां मा॒ता पु॒त्राय॑ मे॒ पय॑ः॥ १०॥

Whom the Aśvins measured; on whom Viṣṇu strode out; whom Indra, lord of might (*śacī*), made free from enemies for himself–let that earth (*bhūmi*) to us, a mother to a son, release (*vi-srj*) milk [to me].

Some of the mss. read in **d** *-trāṅ chacī-*, and Bp. has accordingly *-trān*. Ppp. also has *cakrā ``tmane `namitrāṅ cchacī-*; and, at the end, *naś payaḥ*. [Ppp`s repetition of *nas* is more tolerable than the harsh change from pl. to sing. which W. seems to have overlooked.]

३३१०. गि॒रय॑स्ते॒ पर्व॑ता हि॒मव॒न्तोऽर॑ण्यं ते पृथिवि स्यो॒नम॑स्तु।
ब॒भ्रुं कृ॒ष्णां रोहि॑णीं वि॒श्वरू॑पां ध्रु॒वां भूमिं॑ पृथि॒वीमिन्द्र॑गुप्ताम्।
अजी॒तोऽह॑तो॒ अक्ष॑तोऽध्य॒ष्ठां पृथि॒वीम॒हम्॥ ११॥

Let your hills (*giri*) [and] snowy mountains (*parvata*), let your forest-land (*araṇya*), O earth, be pleasant (*syona*); upon the brown, black red, all-formed, fixed (*dhruva*) earth (*bhūmi*), the earth guarded by Indra–I, unharassed, unsmitten, unwounded, have stood upon the earth.

Ppp. reads in **b** *āraṇyaṁ* corrected to *ar-*, and *astu;* also in **c** *lohinīṁ*, and in **f** *adhi ṣṭhāṁ*, which is better. [Roth`s Collation has in fact *addhi*.] The verse (11 + 11: 11 + 11: 8 + 8 = 60) should be called *atiśakvarī* rather than *virāḍ aṣṭi*. Verses 11 and 12 are reckoned to the *svastyayana gaṇa* (see note to Kauś. 25. 36).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३११. यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः संबभूवुः।
तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः।
पर्जन्यः पिता स उ नः पिपर्तु॥ १२॥

What is your middle, O earth, and what your navel, what refreshments (*urj*) arose (*sam-bhū*) out of your body–in them do you set us; be purifying (*pū*) toward us; earth (*bhūmi*) is mother, I earth's son; Parjanya is father–let him save (fill? *pṛ*) us.

Ppp. reads at end of a *yaś ca nādyā*.

३३१२. यस्यां वेदिं परिगृह्णन्ति भूम्यां यस्यां यज्ञं तन्वते विश्वकर्माणः।
यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा आहुत्याः पुरस्तात्।
सा नो भूमिर्वर्धयद् वर्धमाना॥ १३॥

On what earth (*bhūmi*) they enclose the sacrificial hearth; on what [earth] men of all works extend the sacrifice; on what wearth are set up (*mi*) the sacrificial posts, erect, bright, before the oblation–let that earth (*bhūmi*), increasing, make us increase.

Ppp. reads in b *viśvakarmaṇaḥ*, and in d reads and combines *śukrā ``hutyā pur-*, All the mss. accent at the end *vardhamānā*. In Vait. 15. 8, the verse is used to accompany the enclosing of the sacrificial hearth. In virtue of one *jagatī* pāda (b), the verse is a full *śakvarī* (56 syll.).

३३१३. यो नो द्वेषत् पृथिवि यः पृतन्याद् योऽभिदासान्मनसा यो वधेन।
तं नो भूमे रन्धय पूर्वकृत्वरि॥ १४॥

Whoso shall hate us, O earth; whoso shall fight [us]; whoso shall vex [us] with mind, who with deadly weapon–him, O prior-acting earth (*bhūmi*), do you put in our power.

`Prior-acting,` i.e., apparently, `getting the start of him`: we should expect a nom. rather than a vocative case. Ppp. reads instead *pūrvakṛtvane;* also, in b, `*bhimanyā taindanamā dhanena*. Read in our text *prtanyād yo* (an accent-sign omitted); one of our mss. [and five of SPP's authorities, and his text!], however, read *yo*. According to the usual nomenclature of the Anukr., the verse is a *virāḍ gāyatrī* (11 + 11: 12 = 34. hence *bhurij*). [Dr. Ryder suggests that the *mahābṛhatī* here intended is one of 3 *jāgata* pādas (see *Ind. Stud.* viii. 243-4). Both this vs. and 17 may be scanned as 12 + 12: 12–cf. under vs. 17.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३१४. त्वज्जातास्त्वयि॑ चरन्ति॒ मर्त्या॒स्त्वं बि॑भर्षि द्विपदस्त्वं चतु॑ष्पदः।
तवे॒मे पृ॑थिवि॒ पञ्च॑ मान॒वा येभ्यो॒ ज्योति॑र॒मृतं॑ मर्त्ये॑भ्य उद्यन्त्सूर्यो॑
र॒श्मिभि॑रात॒नोति॑॥ १५॥

Born from you, mortals go about upon you; you bear bipeds, you quadrupeds; yours, O earth, are these five [races] of men, for whom, mortals, the rising sun extends with his rays immortal light.

Ppp. reads in b *ca* instead of the second *tvam*.

३३१५. ता नः॑ प्र॒जाः सं दु॑हतां सम॒ग्रा वा॒चो मधु॑ पृथिवि धेहि मह्म्॑॥ १६॥

Let those creatures, without exception (*samagra*), together yield fruit (*duh*) to us; the honey of speech, O earth, do you assign to me.

Te for *tas* at the beginning, allowing us to regard *prajas* as accus., would be a welcome emendation.

३३१६. वि॒श्वस्वं मा॒तर॒मोष॑धीनां ध्रु॒वां भूमिं॑ पृथि॒वीं धर्म॑णा धृताम्।
शि॒वां स्यो॒नाम॑नु॑ चरेम वि॒श्वहा॑॥ १७॥

The all-producing (*-sū*) mother of herbs, the fixed earth (*bhūmi*), the earth maintained by ordinance, the auspicious, the pleasant, may we go about over always.

This verse (10 [properly 11] + 12: 12 = 34 syll.) is overlooked by the Anukr.; it nearly accords in structure with vs. 14, above. [Dr. Ryder observes that the dual (*mahābṛhatyau*) of the Anukr.-text suggests the possible falling out of the *pratīka* of this verse. See under vs. 14.] [There is a play of words in *dharmaṇā dhṛtām* which cannot easily be reproduced in translation.]

३३१७. म॒हत् स॒धस्थं॑ महती ब॑भूविथ म॒हान् वेग॑ एजथु॑र्वेप॑थुष्टे।
म॒हांस्त्वेन्द्रो॑ रक्ष॒त्यप्र॑मादम्।
सा नो॑ भूमे॒ प्र रो॑चय॒ हिर॑ण्यस्येव॒ सं॑दृशि॒ मा नो॑ द्विक्ष॒त
कश्च॒न॥ १८॥

You have become great, a great station (*sadhastha*); great is your trembling, stirring, quaking; great Indra defends you unremittingly. Do you, O earth (*bhūmi*), make us to shine forth as in the aspect (*saṁdṛś*) of gold; let no one soever hate us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *vīryeṇa* for *apramādam* in **c**, and from **e** [*saṁdṛśi*] passes directly as to our 19 **c** (*agnir antaṣ pur-* etc.): probably an accidental omission. The verse (12 + 11: 11: 8 + 8 + 8 = 58) lacks two syllables of a full *atiśakvarī*.

३३१८. अग्निर्भूम्यामोषधीष्वग्निमापो बिभ्रत्यग्निरश्मसु।
अग्निरन्तः पुरुषेषु गोष्वश्वेष्वग्नयः॥ १९॥

Agni is in the earth (*bhūmi*), in the herbs; the waters bear Agni; Agni [is] in the stones (*aśman*); Agni is within men; in kine, in horses are Agnis.

This and the two following verses are quite out of connection here, and seem to be an intrusion. They are quoted together in Kauś. 2. 41 as accompanying the feeding of the fire with fuel; in 120. 5, in a ceremony against the cleaving open of the ground; and in 137. 30 (each singly) to accompany the strewing of the sacrificial hearth in the *ājyatantra*. The first part of the verse (as noted above) is wanting in Ppp.

३३१९. अग्निर्दिव आ तपत्यग्नेर्देवस्योर्वन्तरिक्षम्।
अग्निं मर्तास इन्धते हव्यवाहं घृतप्रियम्॥ २०॥

Agni sends heat from the sky; the wide atmosphere is god Agni's; mortals kindle Agni [as] oblation-bearer, ghee-lover.

Ppp. combines in **a** *divā ``tapaty*.

३३२०. अग्निर्वासाः पृथिव्यै सितजूस्त्विषीमन्तं संशितं मा कृणोतु॥ २१॥

Let the earth, fire-clad, black-kneed, make me sharpened, brilliant (*tviṣīmant*).

This verse is quoted by *pratīka* in GB. i. 2. 9. As to the ritual uses of it and of vs. 20, see the note to vs. 19. Ppp. reads *tviṣīvantaṁ* in **b**.

३३२१. भूम्यां देवेभ्यो ददति यज्ञं हव्यमरंकृतम्।
भूम्यां मनुष्या जीवन्ति स्वधयान्नेन मर्त्याः।
सा नो भूमिः प्राणमायुर्दधातु जरदष्टिं मा पृथिवी कृणोतु॥ २२॥

On the earth (*bhūmi*) they give to the gods the sacrifice, the oblation, duly prepared; on the earth (*bhūmi*) mortal men (*manuṣya*) live by *svadhā*, by food; let that earth (*bhūmi*) assign us breath, life-time; let earth make me one who attains old age.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse (8 + 8: 8 +8: 11 + 11 = 54) should be called by the Anukr. *svarāj* instead of *virāj*. Ppp. reads in a *juhvati* instead of *dadati*.

३३२२. यस्ते॑ ग॒न्धः पृ॑थिवि संब॒भूव॒ यं बिभ्र॒त्योष॑धयो॒ यमाप॑ः।
यं ग॑न्ध॒र्वा अ॑प्स॒रस॑श्च॒ भेज़िरे तेन॑ मा सुर॒भिं कृ॑णु मा नो॑ द्विक्षत॒ कश्च॒न॥ २३॥

What odor of yours, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsarasas shared–with that do you make me odorous; let no one soever hate us.

Ppp. adds, after *bhejire, yas te gām aśvam arhati,* and it reads for our **d** *tenā `smān surabhīṣ kṛṇu* and, in our **c**, *dvakṣata*. The verse (11 + 11: 12: 8 + 8 = 50) is as well described by the Anukr. as the latter`s system admits. Verses 23-25 [so the schol.] they are called in Kauś. 13. 12 and 54. 5 *gandhapravādās* (likewise in the comm. to 24. 24); they are also reckoned as belonging to the second *varcasya gaṇa* (see note to Kauś. 12. 10).

३३२३. यस्ते॑ ग॒न्धः पु॒ष्करमाबि॒वेश॒ यं सं॑ज॒भ्रुः सू॒र्याया॑ विवा॒हे।
अम॑र्त्याः पृथिवि ग॒न्धमग्रे॒ तेन॑ मा सुर॒भिं कृ॑णु मा नो॑ द्विक्षत॒ कश्च॒न॥ २४॥

What odor of yours entered into the blue lotus; which they brought together at Sūryā`s wedding–the immortals, O earth, [what] odor in the beginning–with that do you make me odorous; let no one soever hate us.

Ppp. has again *tenā `smān surabhīṣ kṛṇu,* and *dvakṣata*. [To the definition of the] verse (11 + 11: 11 + 8 + 8 = 49) [should be added ``*bhurij*``].

३३२४. यस्ते॑ ग॒न्धः पुरु॑षेषु स्त्री॒षु पुं॑सु भगो॒ रुचि॑ः।
यो अश्वे॑षु वी॒रेषु॒ यो मृ॒गेषू॒त हस्ति॑षु।
क॒न्या॑यां॑ वर्चो॒ यद् भूमे॒ तेना॒स्माँ अपि॒ सं सृ॑ज॒ मा नो॑ द्विक्षत॒ कश्च॒न॥ २५॥

What odor of yours is in humn beings (*puruṣa*); in women, in men, [what] portion, pleasure; what in horses, in heroes, what in wild animals and in elephants; what splendor, O earth (*bhūmi*), in a maiden–with that do you unite us also; let no one soever hate us.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Or, in **d**, *mṛgeṣu hastiṣu* may mean simply 'elephants' (lit. 'wild beasts having a hand'). Ppp. reads *yas te bhaume puruṣeṣu....rucir yo vadhūṣu: yo goṣv aśveṣu yo mṛgeṣu:....yad bhaume abhi saṁ sṛja;* and in **g** *dvakṣata.* If the verse contains an *uṣṇih* pāda (namely **c**, the resolution *aś-u-eṣu* being rejected), it is *nicṛt* as a *śakvarī.*

३३२५. शिला भूमिरश्मा पांसुः सा भूमिः संधृता धृता।
तस्यै हिरण्यवक्षसे पृथिव्या अकरं नमः॥ २६॥

Rock [is?] earth (*bhūmi*), stone, dust; this earth (*bhūmi*) [is] held together, held; to that earth, gold-backed (*-vakṣas*) have I paid homage.

Ppp. reads, in **a-b**, *pāṁsyv aryā bhūmi stṛtā,* and omits **c, d.** [Cf. note to vs. 6.]

३३२६. यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा।
पृथिवीं विश्वधायसं धृतामच्छावदामसि॥ २७॥

On whom stand always fixed the trees, the forest trees (*vānaspatya*), the all-supporting earth that is held [together] do we address.

Ppp. reads for **d** *bhūmyai hiraṇyavakṣasi dhṛtām acchāv-.* Vait. 2. 8 quotes the verse to accompany the laying down of the enclosing sticks.

३३२७. उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम्॥ २८॥

Arising (*ud-īr*), also sitting, standing, striding forth, with right and left feet, let us not stagger upon the earth.

The Anukr. seems to assume the resolution *-kṛ-ā-* in **b.** This verse and 33 below are quoted in Kauś. 24. 33 to accompany the taking of three steps, while looking around, in the *āgrahāyaṇī* ceremony.

३३२८. विमृग्वरीं पृथिवीमा वदामि क्षमां भूमिं ब्रह्मणा वावृधानाम्।
ऊर्जं पुष्टं बिभ्रतीमन्नभागं घृतं त्वाभि नि षीदेम भूमे॥ २९॥

The cleansing (*vimṛgvan*) earth do I address, the patient (*kṣama*) earth (*bhūmi*), increasing by worship (*Brahman*); may we sit down, O earth (*bhūmi*), upon you, that bears refreshment, prosperity (*puṣṭa*), food-portion, ghee.

Ppp. reads at the beginning *vimargvāya,* in **b** *vāvṛdhānaḥ,* in **c** *puṣṭ im,* in **d** *bhaume.* The verse is quoted four times in Kauś.: in 3. 8; 24. 28;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

137. 40, to accompany a sitting down in different ceremonies; and in 90. 15, when causing a guest to stand upon a cushion.

३३२९. शुद्धा न आपस्तन्वे क्षरन्तु यो नः सेदुरप्रिये तं नि दध्मः।
पवित्रेण पृथिवि मोत् पुनामि॥ ३०॥

Let cleansed (*śuddha*) waters flow for our body; what mucus (? *syedu*) is ours, that we deposit on him we love not (*apriya*); with a purifier (*pavitra*), O earth, do I purify myself.

Part of the *pada*-mss. (Bp. [and one of SPP's]) accent *mā* in **c**. Ppp. has *mā* for *nas* in **a**; and, in **b**, *yo me sehnur*. The verse is quoted in Kauś. 58. 7 (and at second hand under 24. 24) in connection with rinsing the mouth after spitting; also in Vait. 12. 6 in connection with easing nature.

३३३०. यास्ते प्राचीः प्रदिशो या उदीचीर्यास्ते भूमे अधराद् याश्च पश्चात्।
स्योनास्ता मह्यं चरते भवन्तु मा नि पप्तं भुवने शिश्रियाणः॥ ३१॥

What forward directions are yours, what upward, what are yours, O earth (*bhūmi*), downward, and what behind, let those be pleasant to me going about; let me not fall down [when] supported (*śri*) on creation (*bhuvana*).

The verse is found also in MS. (iv. 14. 11), which reads, for **b**, *yaś ca bhūmy adharāg yaś ca paścā;* also *śivas* for *syonās* in **c**. Ppp. has in **b** *bhaume `dharād,* and in **d** *śuśriyāṇe*. This and the following verse are reckoned to the *svastyayana gaṇa:* see note to Kauś. 25. 36.

३३३१. मा नः पश्चान्मा पुरस्तान्नुदिष्ठा मोत्तरादधरादुत।
स्वस्ति भूमे नो भव मा विदन् परिपन्थिनो वरीयो यावया वधम्॥ ३२॥

Do not push (*mud*) us behind, nor in front, nor above and below; become you welfare for us, O earth (*bhūmi*); let not the waylayers find [us]; keep very far off the deadly weapon.

The directions `forward` etc., in this and the preceding verse, are also equivalent, as elsewhere, to `eastern` etc. Pāda **d** occurs below as xiv. 2. 11 a; e was found above as i. 20. 3 **d** etc. Ppp. reads *mā* for *nas* in **a**, omits **b**, reads in **c** *bhaume me kṛṇu,* and makes **d** and e chnageplaces, reading also *vāyas variās Land vidhan* for *vidan*]. The verse (11 + 8: 8 + 8 + 8 = 43) is curiously defined by the Anukr.

३३३२. यावत् तेऽभि विपश्यामि भूमे सूर्येण मेदिना।
तावन्मे चक्षुर्मा मेष्टोत्तरामुत्तरां समाम्॥ ३३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

How much of you I look forth upon, O earth (*bhūmi*), with the sun for ally (*medin*), so far let my sight not fail (*mī*), from one year (*samā*) to another.

Ppp. has again *bhaume* in **b**. For the use of the verse in Kauś., see note to vs. 28. It is quoted also in Vait. 27. 7 as used by one gazing at the earth after mounting the sacrificial post. [Pāda **d** we had at iii. 10, 1; 17. 4.]

३३३३. यच्छयानः पर्यावर्ते दक्षिणं सव्यमभि भूमे पार्श्वम्।
उत्तानास्त्वा प्रतीचीं यत् पृष्टीभिरधिशेमहे।
मा हिंसीस्तत्र नो भूमे सर्वस्य प्रतिशीवरि॥ ३४॥

In that, lying, I turn myself about upon the right [or] the left side, O earth (*bhūmi*); in that we with our ribs lie stretched out upon you that meet us–do not in that case injure us, O earth (*bhūmi*), you underlier of everying.

`Underlier,` lit. `counter-lier, one whose lying answers to that of another.` In **a, b**, perhaps rather `in that I turn over toward [you] the one or the other side` [cf. vii. 100. 1]. Our Bp. puts its sign of pāda-division between **c** and **d** before instead of after *yat,* and the Anukr. supports it by counting a *bṛhatī* element in the verse (which is properly 8 + 11: 8 + 8: 8 +8 = 51). The verse is prescribed in Kauś. 24. 30, to accompany the act of turning over while lying down, in the *āgrahāyaṇī* ceremony. All the mss., with the edition, [likewise SPP`s mss. and ed.,] accent *paryāvarte;* it should be *paryāvarte.* Ppp. puts the verse after 35, and reads *api* for *abhi* in b; and, for **d**, *pṛṣṭvā yad ṛdva śemahe;* and *bhaume* both times for *bhūme.*

३३३४. यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिपम्॥ ३५॥

What of you, O earth (*bhūmi*), I dig out, let that quickly grow over; let me not hit (*arpay-*) your vitals nor your heart, O cleansing one.

`Grow over,` i.e. heal up, like a wound. Ppp. has again *bhaume* in a; also *oṣaṁ* for *kṣipram* in **b**, and *arpitam* in d; this time (cf. vs. 29) it agrees with our text in the peculiar epithet *vimṛgvari,* lit. `wiping off.` Kauś. (46. 51) quotes the verse to accompany an act of digging in a *prāyaścitta* ceremony; and again similarly at 137. 12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३३५. ग्रीष्मस्ते॑ भूमे व॒र्षाणि॑ शर॒द्धे॑म॒न्तः शिशि॑रो वस॒न्तः।
ऋ॒तव॑स्ते विहि॑ता हाय॒नीर॑होरा॒त्रे पृ॑थिवि नो दुहाताम्॥ ३६॥

Let your hot season, O earth (*bhūmi*), rainy season, autumn, winter, cool season, sping–let yours arranged seasons, years, let day-and-night, O earth, yield milk (*duh*) to us.

One would expect in **c** *hāyanās* `belonging to or constituting the year`; and Ppp., combining *hāyanā `hor-,* favours that reading. Ppp. has also again *bhaume* in **a.** The irregularity of the verse (8 + 11: 10 + 11 = 40) indicates corruption; it is a *paṅkti,* of course, only by the sum of syllables. It is quoted in Kauś. 137. 9, as one approaches to measure out the sacrificial hearth. [Cf. 137. 4, note.]

३३३६. याप॑ स॒र्पं वि॒जमा॑ना वि॒मृग्व॑री॒ यस्या॒मास॑न्नग्नयो॒ ये अ॒प्स्व१॒॑न्तः।
परा॒ दस्यू॒न् दद॑ती देवपी॒यूनिन्द्रं॑ वृणा॒ना पृ॑थि॒वी न वृ॒त्रम्।
श॒क्राय॑ दध्रे वृष॒भाय॒ वृष्णे॑॥ ३७॥

She who, cleansing one, trembling away the serpent; on whom were the fires that are within the waters, abandoning the god-insulting barbarians, choosing, she the earth, Indra [and] not Vṛtra, kept hereself (*dhṛ*) for the mighty one (*śakra*), the virile bull.

The first pāda is extremely obscure; it is here translated mechanically, as closely as possible to the text. Bruce understands at the beginning *yā: āpa* (instead of the *ya: apa* of the *pada*-text); and that would be a natural and easy emendation, if only the resulting sense were more acceptable. Ludwig renders as if we read *sarpāt* (`trembling at the serpent`). The totally different reading of Ppp., *ya āpas sarpan yatamānā vimṛgvari*, indicates that the text is corrupt. Ppp. further reads in b *agnayo `psv,* and stops the verse at *dadatī,* then adding our vs. 40. Our verse (12 + 11: 11 + 11: 11 = 56) adds up as a true *śakvarī*.

३३३७. यस्यां॑ सदोहविर्धा॒नि यूपो॒ यस्यां॑ निमी॒यते॑।
ब्रह्मा॑णो॒ यस्या॒मर्च॑न्त्यृ॒ग्भिः साम्ना॑ यजु॒र्विदः॑।
यु॒ज्यन्ते॒ यस्या॑मृ॒त्विज॒ः सोम॒मिन्द्रा॑य॒ पात॑वे॥ ३८॥

On whom are the seat and oblation-holder; on whom the sacrificial post (*yūpa*) is planted; on whom worshipers (*Brahman*) praise (*arc*) with verses, with the chant, knowing the sacrificial formulas; on whom are joined the priests (*rtvij*), for Indra to drink the soma;–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads in e *yujyante `syām ṛtyavas s-* The verse is quoted in Kauś. 24. 37 to accompany an oblation [and by Dārila to 24. 24, in the *āgrahāyaṇī* ceremony]. It is also reckoned with vs. 1 among the *puṣṭika mantras* (see note to Kauś. 19. 1). In Vait. 15. 4, this verse and the two following are prescribed to accompnay the *subrahmaṇyā* recitation; in 10. 8, it is used at the setting up of the sacrificial post.

३३३८. यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः।
सप्त सत्रेणं वेधसो यज्ञेन तपसा सह॥ ३९॥

On whom the former being-making seers sang out (*ud-arc*) the kine–the seven pious ones (*vedhas*), by their session, together with sacrifice [and] penance;–

Ppp. reads *udānāt* for *udānṛcus* in b; all our mss. accent *ud ānṛcus,* but the edited text has emended to *udān-*. Vait. 22. 1 gives the verse as prescribed by a certain authority to be used instead of iii. 14. 2, in driving out the kine from the place of sacrifice.

३३३९. सा नो भूमिरा दिशतु यद्धनं कामयामहे।
भगो अनुप्रयुङ्क्तामिन्द्र एतु पुरोगवः॥ ४०॥

Let that earth (*bhūmi*) appoint to us what riches we desire; let Bhaga join on after; let Indra go [as our] forerunner.

For consistency, our text should read in c *-yuṅtām,* as called for by Prāt. ii. 20 (see the note.) As noticed above, this verse is in Ppp. joined on to 37 as a part of it; in its place, as conclusion of 39, is given here *sā naṣ paśūn viśvarūpān dadhātu jaradaṣṭiṁ mā pṛthivī kṛṇotu.* [In d of our vs. 40, Ppp. reads *indro yātu.*]

३३४०. यस्यां गायन्ति नृत्यन्ति भूम्यां मर्त्या व्यैलबाः।
युध्यन्ते यस्यामाक्रन्दो यस्यां वदति दुन्दुभिः।
सा नो भूमिः प्र णुदतां सपत्नानसपत्नं मा पृथिवी कृणोतु॥ ४१॥

On whom, the earth (*bhūmi*), mortals sing [and] dance with loud noises (? *vyailaba*); on whom they fight; on whom speaks the shout (*ākranda*), the drum–let that earth (*bhūmi*) push forth our rivals; let earth make me free from rivals.

Yudhyānte should be emended to *yūdhyante.* The verse (8 + 8: 8+8: 11 + 11 = 54) has no *kakubh* element in it, but as *śakvarī* it is *virāj.* Ppp.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

puts the verse after our vs. 42, and reads for b: *janā martyā dvailavā;* [in c *yudhyante `syām;*] and, for e, f, *sā no bhūmiṣ pra dadhatāṁ sapatnāṁ; yo no dveṣty adharāṁ taṁ kṛṇotu.*

३३४१. यस्यामन्नं व्रीहियवौ यस्या इमाः पञ्च कृष्टयः।
भूम्यै पर्जन्यपत्न्यै नमोऽस्तु वर्षमेदसे॥४२॥

On whom is food, rice-and-barley; whose are these five races (*kṛṣṭi*)–to the earth, whose spouse is Parjanya, fattened (*-medas*) by the rain, be homage.

With the irregular, but not infrequent, combination *yasye `māḥ* in b, the verse is a regular *anuṣṭubh*; for the epithet *svarāj* of the Anukr. there is no [sufficient] reason. Ppp. reads for b *yatre `māṣ pañca gṛṣṭayaḥ*, and ends with *-medhāse.* Kauś. uses the verse at 24. 38 (next after vs. 38), and at 137. 24, with homage to the [earth (*bhūmi*)].

३३४२. यस्याः पुरो दैवकृताः क्षेत्रे यस्या विकुर्वते।
प्रजापतिः पृथिवीं विश्वगर्भामाशामाशां रण्यां नः कृणोतु॥४३॥

Whose are the god-made strongholds; in whose field [men] fall out (? *vi-kṛ*)–the earth, womb of everything, let Prajāpati make pleasant (*raṇya*) to us, spot by spot.

[BR. render *viśvagarbha* by `Alles im Schoosse tragend.`] Ppp. reads *yasyāṁ* both times for *yasyāḥ;* also, at the end, *niṣ ṭaṇotu.* The Anukr. is more than usually scrupulous in calling the verse *virāj.* Read in b *vikurvate.*

३३४३. निधिं बिभ्रती बहुधा गुहा वसु मणिं हिरण्यं पृथिवी ददातु मे।
वसूनि नो वसुदा रासमाना देवी दधातु सुमनस्यमाना॥४४॥

Bearing treasure [and] good in many places hiddenly, let the earth give me jewel (*maṇi*), gold; giver of good, bestowing good things on us, let the divine one assign [them to us] with favouring mind.

Ppp. [puts the verse after our 30, and] reads at end of b *dadhātu naḥ.* Kauś. quotes the verse at 24. 39, as used by one who desires jewels or gold. [So *Keś.*, p. 322: also SPP. (*maṇihiraṇyādikāmaḥ*) at p. 201[18]; but at 201[26] he cites the sūtra with Bl`s reading (*maṇiṁ hir-*); cf. Caland, p. 66.]

३३४४. जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम्।
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती॥४५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Let the earth, bearing in many places people of different speech, of diverse customs (*-dharman*), according to their homes, yield (*duh*) me a thousand streams of property, like a steady (*dhruva*) unresisting milchcow.

Ppp. reads in a *janaṁ yaṁ bibhratī bahuvācasaṁ*, and in c *nas* for *me*. The Anukr. does not heed that the last pāda in this verse, and the last two in vs. 44, are *triṣṭubh*. [Keś., p. 322[31], couples this vs. with the preceding: cf. note to vs. 44.]

३३४५. यस्ते सर्पो वृश्चिकस्तृष्टदंश्मा हेमन्तजब्धो भ्रमलो गुहा शये।
क्रिमिर्जिन्वत् पृथिवि यद्यदेजति प्रावृषि तन्नः सर्पन्मोप सृपद् यच्छिवं तेन नो मृड॥४६॥

What stinging (*vṛścika*) harsh-biting serpent of yours lies in secret, winter-harmed, torpid (?*bhṛmala*); whatever worm, O earth, becoming lively, stirs in the early rainy season–let that, crawling, not crowl upon us; be you gracious to us with that which is propitious.

Ppp. reads in a *vṛścakas*, and for b ff. *hemantalabdho bhramalo* (!) *kṛmir lisaṁ pṛthivyai prāvṛṣī yad ejati*. The treatment of *krimis* in c as neuter is very strange. [Is it a collective neuter like *Gewürm?* cf. *Noun-Inflection*, JAOS. x. 570.] In the description of the verse (11 + 12: 7 + 8 + 8 + 8 = 54) by the Anukr. there is perhaps something omitted (or we are to read *virāṭ śakvarī* for *parāś-*). The verse is used according to Kauś. 50. 17 (with [iii. 26 (see introduction thereto) and 27 and] vi. 56. 1) in the removal of vermin; also, according to 139. 8, with a number of other verses about serpents and the like; and it is reckoned to the *raudra gaṇa* (note to Kauś. 50. 13). In Vait. 29. 10 it accompanies a libation to Rudra.

३३४६. ये ते पन्थानो बहवो जनायना रथस्य वर्त्मानस्श्च यातवे।
यैः संचरन्त्युभये भद्रपापास्तं पन्थानं जयेमानमित्रमतस्करं यच्छिवं तेन नो मृड॥४७॥

What many roads you have, for people to go upon, a track (*vartman*) for the chariot, and for the going of the cart, by which (pl.) men of both kinds, excellent and evil, go about–that road, free from enemies, free from robbers, may we conquer; be you gracious to us with that which is propitious.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *bahudhā* (for *bahavas*) in **a**, *yebhiś car-* at beginning of **c**, and *panthām* in **d**; and it omits the last pāda [repeated from vs. 46]. The *pratīka* (*ye te panthānaḥ*), quoted in Kauś. 50. 1, might refer either to this verse or to vii. 55. 1; the comm. to vii. 55 declares the latter to be intended.

३३४७. मल्वं बिभ्रती गुरुभृद् भद्रपापस्य निधनं तितिक्षुः।
वराहेण पृथिवी संविदाना सूकराय वि जिहीते मृगाय॥४८॥

Bearing the fool, bearer of what is heavy, enduring (*titikṣu*) the death (? *nidhana*) of the excellent and of the evil, the earth, in concord with the boar, opens itself to the wild (*mṛga*) hog.

Ludwig understands *gurubhrt* in **a** as `bearer of the wise` (*guru* as antithesis of *malva*); the Pet. Lexx. translate *nidhana* as `residence` (and so Bruce, `abode`). Ppp. has at the beginning a very different text: *sarpaṁ bibratī surabhir*; and it reads *sūkareṇa* in **a** and *varāhāya* in **d**.

३३४८. ये त आरण्याः पशवो मृगा वने हिताः सिंहा व्याघ्राः पुरुषादश्चरन्ति।
उलं वृकं पृथिवि दुच्छुनामित ऋक्षीकां रक्षो अप बाधयास्मत्॥४९॥

What forest animals of yours, wild beasts set in the woods, lions, tigers, go about man-eating–the jakal (?*ula*), the wolf, O earth, misfortune, the *ṛkṣīkā*, the demon, do you force (*bādh*) away from us here.

The translation here given agrees with its predecessors in assuming emendation of *te* in **a** to *te*. Some of our mss. read in **c-d** *ita rakṣīkām*; and Bp. has after it *ṛkṣaḥ*. Ppp. gives *eta rakṣīkāṁ rakṣo `pa bādhā mat;* and, at the beginning, *yatāraṇyāṣ paś-;* [and *ulaṁ* in **c** like our text]. With a compare the nearly identical xi. 2. 24 **a**; in spite of their agreement, one can hardly help regarding *mṛgās* as an intruded word. The Anukr. apparently accepts the two redundant syllables as making up for the deficiency in **b** and **d**, since 14 + 11: 12 + 11 = 48 syllables. [As to the ``man-eaters,`` cf. note to xv. 5. 7.]

३३४९. ये गन्धर्वा अप्सरसो ये चारायाः किमीदिनः।
पिशाचान्त्सर्वा रक्षांसि तानस्मद् भूमे यावय॥५०॥

What Gandharvas, Apsarasas [there are], and what *arāyas, kimīdins:* the *piśācas*, all demons–them do you keep away from us, O earth (*bhūmi*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines in a *gandharvā `ps-*, and has at the end *bhaume yāvayaḥ*.

३३५०. यां द्विपादः पक्षिणः संपतन्ति हंसाः सुपर्णाः शकुना वयांसि।
यस्यां वातो मातरिश्वेयते रजांसि कृण्वंश्च्यावयंश्च वृक्षान्।
वातस्य प्रवामुपवामनु वात्यर्चिः॥५१॥

She to whom two-footed winged ones fly together, swans, eagles, hawks, birds; on whom the wind, Mātariśvan, goes about, making clouds of dust (? *rajas*) and setting in motion the trees–flame (*arcis*) blows after the forth-blowing, the toward-blowing, of the wind.

The second pāda is identical with xi. 2. 24 **b**. *Upavām* is metrically an intrusion into e: with the pāda is to be compared RV. i. 148. 4 **c** (which, however, casts little light upon it). Ppp. reads in **c-d** *vātayate mātariśvā raj-;* and, in e, it omits *upavām,* and has at the end *arciṣe.* The Anukr. appears to divide the last redundant pāda into two, an *anuṣṭubh* (8) and a *kakubh* (6); the whole makes two syllables more than a proper *śakvarī* (11 + 11: 11 + 11: 8 + 6 = 58). [Hopkins, JAOS. xx.[2] 217, thinks that fire caused by the friction of branches is here alluded to, and cites parallels. We may add *Indische Sprüche,* 3759, which is very clear.]

३३५१. यस्यां कृष्णमरुणं च संहिते अहोरात्रे विहिते भूम्यामधि।
वर्षेण भूमिः पृथिवी वृतावृता सा नो दधातु भद्रया प्रिये
धामन्धिधामनि॥५२॥

On whom the black and the ruddy, combined, [namely] day-and-night, [are] disposed upon the earth (*bhūmi*); the broad (*pṛthivī*) earth (*bhūmī*), wrapped [and] covered with rain–let her kindly (*bhadrayā*) set us in each loved abode.

Ppp. reads *gṛṣṭam* for *kṛṣṇam* in **a**, reads and combines *saṁbhṛte `horātre* in **a-b**, and reads *vṛtāvṛdhā* in **c**, and *dhāmnidhāmni* in **e**. In **c** is to be understood, with the *pada*-text, *vṛtāḥ: ā+vṛtā.* An accent-mark under the final *tā* is needed in order to indicate the acute of *sā* in the next line. The verse (11 + 12: 12 + 8 + 8 = 51) is not well described by the Anukr. [A *ca* with syllabic value, inserted after *kṛṣṇam,* would be an effective, albeit cheap, means of improving the meter of **a**.] The verse is quoted in Kauś. 24. 41 (next after various of the preceding verses), as accompanying a mouth-rinsing and head-splashing with rainwater; and pāda **c**, again, in 137. 23, with a sprinkling with water.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३५२. द्यौश्च॑ म इ॒दं पृ॑थि॒वी चा॒न्तरि॑क्षं च मे॒ व्य॑चः।
अ॒ग्निः सूर्य॒ आपो॑ मे॒धां विश्वे॑ दे॒वाश्च॒ सं द॑दुः॥५३॥

Both heaven and earth and atmosphere [have given] me this expanse; fire, sun, waters, and all the gods have together given me wisdom (*medhā*).

The translation of **a, b** is doubtful; *vyacas* may be in apposition with *antarikṣam,* and the gift as in the second line. The Anukr. takes no notice of the irregular combination *me `daṁ* in **a,** which is needed to make the verse a simple *anuṣṭubh.* Ppp. combines *mai `daṁ*, and it has at the end *saṁ dadhau*. Not this verse, but vi. 53. 1 (according to the comm. on the latter), is quoted in Kauś. 10. 20, in a ceremony for wisdom; [but Dārila understands our verse as the one intended].

३३५३. अ॒हम॑स्मि॒ सह॑मान॒ उत्त॑रो॒ नाम॒ भूम्या॑म्।
अ॒भी॒षाड॑स्मि॒ विश्वा॒षाडा॑शा॒माशां॑ विषास॒हिः॥५४॥

I am overpowering, superior by name on the earth (*bhūmi*); I am subduing, all-overpowering, vanquishing in every region.

The treatment of the compounds of *sah* (p. also *abhīṣāṭ, viśvāṣāṭ*) is the subject of several rules in the Prāt. (ii. 82; iii. 1; iv. 70). [Cf. above, iii. 18. 5.] The verse is by Kauś. 38. 30 prescribed to be repeated as one goes to an assembly (*pariṣad*).

३३५४. अ॒दो यद् दे॑वि॒ प्रथ॑माना पु॒रस्ता॑द् दे॒वैरु॒क्ता व्यस॑र्पो महि॒त्वम्।
आ त्वा॑ सु॒भूत॑मविशत् त॒दानी॒मक॑ल्पयथाः प्र॒दिश॒श्चत॑स्रः॥५५॥

When yonder, O divine one, spreading yourself forward, told by the gods, you did expand (*vi-sṛp*) to greatness, then entered into you well-being; you did make fit the four directions.

Ppp. at the beginning puts *yat* before *adas*; it has in **b** *sṛṣṭā* instead of *uktā,* and *mahitvā* (which is better); and in **c** *ā vāmabhūtam av-*. The Anukr. does not heed the redundant syllable in **a.**

३३५५. ये ग्रामा॒ यदर॑ण्यं॒ याः सु॒भा अधि॒ भूम्या॑म्।
ये सं॒ग्रामाः सम्मि॑तय॒स्तेषु॒ चारु॑ वदेम ते॥५६॥

What villages, what forest, what assemblies, [are] upon the earth (*bhūmi*), what hosts, gatherings–in them may we speak what is pleasant (*cāru*) to you.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

With the first half-verse may be compared VS. iii. 45 **a, b.** Ppp. reads for a you *grāmyā yāny araṇyāni,* and for **c, d** *teṣv aham devi pṛthvi vibhyāsaṁ mayu satva ca.*

३३५६. अश्व इव रजो दुधुवे वि तान् जनान् य आक्षियन् पृथिवीं यादजायत।
मन्द्राग्रेत्वरी भुवनस्य गोपा वनस्पतीनां गृभिरोषधीनाम्॥५७॥

As a horse the dust, she has shaken apart those people who dwelt upon the earth since (*yāt*) she was born–pleasing, going at the head, keeper of creation (*bhuvana*), container of forest trees, of herbs.

Ppp. reads at the beginning *aśvī `va,* and is corrupt throughout; [but it reads *grbhir* like our text]. The Anukr. calls the first pāda an *atijagatī* rather than admit the abbreviated form *`va* for *iva.*

३३५७. यद् वदामि मधुमत् तद् वदामि यदीक्षे तद् वनन्ति मा।
त्विषीमानस्मि जूतिमानवान्यान् हन्मि दोधतः॥५८॥

What I speak, rich in honey I speak it; what I view, that they win (?*van*) me; brilliant am I, possessed of swiftness; I smite down others that are violent (? *dodhat*).

The sense of **b** is obscure. Ppp. reads *vadantu* (for *vananti*); Bp. has *vadanti,* and O.s.m. (p.m.?) *vahanti.* Ppp. has at the end *dodhata.* Kauś. quotes the verse at 24. 14 and 38. 29, each time adding *mantroktam* `as expressen in the verse.` [Ppp. puts this verse before our 57.]

३३५८. शन्तिवा सुरभिः स्योना कीलालोघ्नी पयस्वती।
भूमिरधि ब्रवीतु मे पृथिवी पयसा सह॥५९॥

Tranquil, fragrant, pleasant, with sweet drink in her udder, rich in milk, let earth (*bhūmi*) bless me, earth together with milk.

Ppp. reads at the beginning *santivā* [cf. iii. 30. 2, note], and in **c** *no `dhi* (in place of *adhi*). The verse is quoted in Kauś. 24. 31, among many other verses from this hymn; [further, by Dārila to 3. 4, and by *Keś.* to 70. 8, 9.].

३३५९. यामन्वैच्छद्धविषा विश्वकर्मान्तरर्णवे रजसि प्रविष्टाम्।
भुजिष्यं१ पात्रं निहितं गुहा यदाविर्भोगे अभवन्मातृमद्भ्यः॥६०॥

Whom Viśvakarman sought after with oblation within the ocean, when she was entered into the mist (? *rajas*); an enjoyable

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vessel that was deposited in secret became manifest in enjoyment (*bhoga*) for them that have mothers.

Ppp. reads for **b** *yasyām āsann ugrayo* [intending *agnayo?*] `*psv antaḥ*; and, in **c, d,** *guhā śair āvir bhor abhavan mātṛmadbhiḥ?* which casts no light on the strange and obscure meaning.

३३६०. त्वमस्यावपनी जनानामदितिः कामदुघा पप्रथाना।
यत् ते ऊनं तत् त आ पूरयाति प्रजापतिः प्रथमजा ऋतस्य॥६१॥

You are the scatterer (*?āvapana*) of people, [are] a wish-fulfilling (*kāmadugha*) Aditi, spreading out; what of you is deficient, may Prajāpati, first-born of righteousness, fill that up for you.

The word *āvapana* seems to mean sometimes, and perhaps here, a (wide, shallow?) receptacle onto which things are strewn or scattered. Ppp. has at the beginning *vim* for *tvam,* and in **b** *viśvarūpā* for *paprathānā;* for **c, d** it reads *yat tau ``nam tat tāpūrayāti prajāpatiḥ prajābhis saṁvidānām*; and it ends the hymn here. The Anumr. refuses to admit two familiar resolutions in **a,** and gratuitously calls the pāda a *bārhata* (9 syll.). The second half-verse is twice quoted in Kauś. (46. 52; 137. 13) in connection with filling up a hole that has been dug (*iti saṁvapati*); and the verse, in 137. 14, with removing elsewhither the dirt taken out.

३३६१. उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः।
दीर्घं न आयुः प्रतिबुध्यमाना वयं तुभ्यं बलिहृतः स्याम॥६२॥

Let standers upon you, free from disease, free from *yakṣma,* be produced (*prasūta*) for us, O earth; awakening to meet our long life-time may we be tribute-bearers to you.

The sense of *upasthās* (p. *upa+sthāḥ*) in a is doubtful; Ludwig renders `laps,` as if *upasthās*; [and so Bloomfield]; Bruce `that shall dwell in you.` The verse is quoted in Kauś. 50. 10, in a ceremony for success. The description of the Anukr. is unintelligible, as the verse is a perfectly regular *triṣṭubh.*

३३६२. भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम्।
संविदाना दिवा कवे श्रियां मा धेहि भूत्याम्॥६३॥

O mother earth (*bhūmi*), do you kindly set me down well established; in concord with the heaven, O sage (*kavi*), do you set

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

me in fortune, in prosperity (*bhuti*).

The verse is used by Kauś. (24. 27) in connection with vss. 1-7; also by the comm. to 58. 19 in the *annaprāśana* ceremony. Vait. 27. 8 prescribes it on descending from the sacrificial post (cf. note to vs. 33). [For *śriyām*, the only form of its kind in the AV., see JAOS. x. 389.]

[Here ends the first *anuvāka*, of 1 hymn and 63 verses. The quoted Anukr. says *bhaumas tryadhikā ṣaṣṭiḥ*.]

2. The flesh-eating and the householder's fires

[२- क्रव्याद्-गार्हपत्याग्नि सूक्त]

[ऋषि- भृगु। देवता- १-२०, ३४-५५ अग्नि, मन्त्रोक्त, २१-३३ मृत्यु। छन्द- त्रिष्टुप्, २, ५, १२-१५, १७, १९-२०, ३४-३६, ३८-३९, ४१, ४३, ५१, ५४ अनुष्टुप, ३ आस्तार पंक्ति, ६ भुरिक् आर्षी पंक्ति, ७, ४५ जगती, ८, ४८-४९ भुरिक् त्रिष्टुप्, ९ अनुष्टुब्गर्भा विपरीतपादलक्ष्मा पंक्ति, १६ ककुम्मती परावृहती अनुष्टुप्, १८ निचृत् अनुष्टुप्, ४२ त्रिपदा एकावसाना भुरिक् आर्ची गायत्री, ४४ एकावसाना द्विपदार्ची बृहती, ४६ एकावसाना द्विपदा साम्नी त्रिष्टुप्, ४७ पञ्चपदा बार्हतवैराजगर्भा जगती, ५० उपरिष्टात् विराट् बृहती, ५२ पुरस्ताद् विराट् बृहती, ५५ बृहतीगर्भा त्रिष्टुप्।]

३३६३. नडमा रोह न ते अत्र लोक इदं सीसं भागधेयं त एहि।
यो गोषु यक्ष्मः पुरुषेषु यक्ष्मस्तेन त्वं सार्कमधराङ् परेहि॥ १॥

Ascend the reeds (*naḍa*); no place for you is here; this lead is your portion; come ! what *yakṣma* is in kine, [what] *yakṣma* in men, in company with that do you go forth downward.

This and vss. 11, 54, and 55 are quoted together in Kauś. 71. 5, when putting fuel on the flesh-eating (*kravyād*) fire; also, in 71. 8, vss. 1-4, 42, 43, 15, 16 (with iii. 21. 8), with quenching it. Ppp. combines *te `tra* in **a**.

३३६४. अघशंसदुःशंसाभ्यां करेणानुकरेण च।
यक्ष्मं च सर्वं तेनेतो मृत्युं च निरजामसि॥ २॥

By evil-plotter and ill-plotter, by actor and helper, both all *yakṣma* and death do we thereby drive out from here.

Ppp. reads in **c, d** *mṛtyūṅś ca sarvāṅs tene `to yakṣmāṅś ca nir* etc. first half-verse is like a half-verse in MS. iv. 14. 17; TA. ii. $4^7$: *duḥśaṁsānuśaṁsabhyām ghanenā `nughanena ca* [cf. *Kaṭha-hss.*, p. 72].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३६५. निरितो मृत्युं निर्ऋतिं निररातिमजामसि।
यो नो द्वेष्टि तमद्ध्यग्ने अक्रव्याद् यमु द्विष्मस्तमु ते प्र सुवामसि॥३॥

Out from here do we drive death, perdition, out the niggard; whoso hates us, him, O non-flesh-eating Agni, do you eat; whomso we hate, him do we impel to you.

The *pda*-text has in **c**, *adhi*; and most of the *saṁhitā*-mss. *adhy agne*, in accordance with it, though one or two (Bs.E.) have *addhy agne*, which is no various reading, but only an allowed equivalent. The case is like those in i. 22. 1 and v. 20. 12 above; the abbreviated reading *adhy* has been mistaken for *adhi* instead of *addhi*, and then accented accordingly. Bp. accents also *akravya+at*. Our text emends to *addhy agne akravyāt*. but should read instead *agne*, since there is no reason whatever for the accentuation *addhi*. A better reading would seem also to be *kravyāt*. Ppp. has *adhy agne kravyād;* but that, of course, might mean `*kravyāt*. Ppp. also has simply *aṁ* for *yam u* in **d**, omits the second *u*, and ends with *suvāmaḥ*. [Ppp. read *yakṣmas* for *dviṣmas* in **d**. So the Ppp. reading is *adhy agne kravyād aṁ yakṣmas taṁ te pra suvāmaḥ*.]

३३६६. यद्यग्निः क्रव्याद् यदि वा व्याघ्र इमं गोष्ठं प्रविवेशान्योकाः।
तं माषाज्यं कृत्वा प्र हिणोमि दूरं स गच्छत्वप्सुषदोऽप्यग्नीन्॥४॥

If the flesh-eating Agni, or if the tiger-like, has entered this stall (*goṣṭha*), being not at home (?), him, having made him to have beans for sacrificial butter, I send far forth; let him go to the Agnis that have seat in the waters.

Part of the mss. (E.I.O.R.T.K.) have *vyāghras* in **a**, and that is perhaps the true reading, since *-ghrya* seems to be found nowhere else. Ppp. reads in **b** *anyokā viveśa*, and in **c** *tan mā-*. The Anukr. takes no notice of the redundant (*tam* intruded?) syllable in **c**. In Kauś. 71.6 the verse is used (with vss. 7 and 53) in making a libation of crushed beans with mother-of-pearl (*śukti*) to the flesh-eathing fire which is to be banished. [The verse contains reminiscences of 7 and 8 below.]

३३६७. यत् त्वा क्रुद्धाः प्रचक्रुर्मन्युना पुरुषे मृते।
सुकल्पमग्ने तत् त्वया पुनस्त्वोद्दीपयामसि॥५॥

If angry men put you forth (*pra-kṛ*), with fury, a man having died, that, O Agni, is easy to be arranged by you; we make you flame up again.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *kṛtvā* for *kruddhās* in **a**, *mite* for *mṛte* in **b**, and *ca* for *tat* in **c**. The Anukr. appears to sanction the resolution *cakṛ-ur* in **a**. The verse is quoted in Kauś. 70. 6; also in Vait. 5. 13, to accompany the removal of fire from the house-holder's to the other two fires.

३३६८. पुनस्त्वादित्या रुद्रा वसवः पुनर्ब्रह्मा वसुनीतिरग्ने।
पुनस्त्वा ब्रह्मणस्पतिराधाद् दीर्घायुत्वाय शतशारदाय॥ ६॥

The Ādityas, the Rudras, the Vasus [have set] you again; again, O Agni, the priest (*Brahman*), conductor of good; Brahmaṇaspati has set you again, in order to length of life-time to a hundered autumns.

With the first-verse is to be compared that of VS. xii. 44 (also in TS. iv. 2. 3^5; b . i. 7. 1), which inserts *sam indhatm* after *vasavas*, and reads, for **b**, *punar brahmāṇo* (Ppp. also *brahmāṇo*) *vasunītha* (MS. *vasudhīte*) *yajñaiḥ* [MS. *agne*]. [But see also WZKM. xi. 120.] The verse (10 + 10: 10 + 11 = 41; but **c** has really 11 syll.) is artificially described by the Anukr. It is made in Vait. 28. 22 to accompany the laying of fuel in the *ukhya*.

३३६९. यो अग्निः क्रव्यात् प्रविवेश नो गृहमिमं पश्यन्नितरं जातवेदसम्।
तं हरामि पितृयज्ञाय दूरं स घर्ममिन्धां परमे सधस्थे॥ ७॥

If the flesh-eating Agni has entered our house, seeing this other Jātavedas, him I take afar for the Fathers' sacrifice; let him kindle the hot drink (*gharma*) in the highest station.

The verse is also RV. x. 16. 10, where is read *vas* for *nas* in **a**, *devam* for *dūram* in **c**, and *invāt* for *indhām* in **d**. It is used in Kauś. 71. 6 with vs. 4 (see note to latter).

३३७०. क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः।
इहायमितरो जातवेदा देवो देवेभ्यो हव्यं वहतु प्रजानन्॥ ८॥

I send far forth the flesh-eating Agni; let him go, carrying evil (*ripra-*), to Yama's subjects; here let this other Jātavedas carry the oblation, a god to the gods, foreknowing.

The verse is also RV. x. 16. 9 (and VS. xxxv. 19. [with *yamarājyam*]): our text defaces the meter of **c**, **d** by omitting *eva* after *iha* and inserting *devas*. [Cf. MGS. ii. 1.8 and p. 149.] This and the two following verses are used in Kauś. 71. 12 to accompany the removed fire. [The same three vss. are quoted by the comm. to 81. 33.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३७१. क्रव्यादमग्निमिषितो हरामि जनान् दृंहन्तं वज्रेण मृत्युम्।
नि तं शास्मि गार्हपत्येन विद्वान् पितृणां लोकेपि भागो अस्तु॥९॥

I, being sent, take the flesh-eating Agni, a death, making people fixed with the thunderbolt; I, knowing, separate (? *ni-śās*) him from the householder's fire; also in the world of the Fathers be he [their] portion.

Ppp. reads *iṣitaṁ* in **a**, and, in **d**, *lokaṁ paramo yotu*. The sense of b is so strange that we cannot but suspect a corrupt text. [Roth would read *tṛṁhantam*, ZDMG. xlviii. 107.] In **d**, nearly all the *saṁhitā*-mss. (all save Bs.E.) read *loke 'pi*, which is therefore probably the true text. The description by the Anukr. of this fairly regular *triṣṭubh* is very strange.

३३७२. क्रव्यादमग्निं शंशमानमुद्वध्र्यं१ प्र हिणोमि पथिभिः पितृयाणैः।
मा देवयानैः पुनरा गा अत्रैवैधि पितृषु जागृहि त्वम्॥१०॥

The flesh-eating Agni, active, praiseworthy, I send forth by the roads that the Fathers go; come you not back by those that the gods go; be you just there (*atra*); watch you over the Fathers.

Ppp. reads, in **c-d**, *mā devayānaiṣ pathibhir ā gā 'trai 'va*, which does not help the defective meter; of this the Anukr. takes no notice.

३३७३. समिन्धते संकसुकं स्वस्तये शुद्धा भवन्तः शुचयः पावकाः।
जहाति रिप्रमत्येनं एति समिद्धो अग्निः सुपुना पुनाति॥११॥

They kindle the devouring one (*saṁkasuka*) in order to well-being, becoming cleansed, bright, purifying; he abandons evil (*ripra*), passes over sin; Agni, kindled, purifies with a good purifier.

Ppp. combines *ene 'ti* in **c**. The Anukr. does not heed that the first pāda is properly *jagatī*. The verse is quoted in Kauś. 71. 5 (see note to vs. 1). [Caland, WZKM. viii. 368, thinks that this verse (not xviii. 4. 41) is intended at Kauś. 86. 18.] [Over "devouring," as rendering of *saṁkasuka* (which occurs in vss. 11-14, 19, 40), W. has interlined 'crushing' in three instances.]

३३७४. देवो अग्निः संकसुको दिवस्पृष्ठान्यारुहत्।
मुच्यमानो निरेणसोऽमोगस्माँ अशस्त्याः॥१२॥

God Agni the devouring has ascended the backs of the sky; being released out of sin, he has released us from imprecation.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some of our mss. (P.M.W.E.) read *nir eṇaso* in **c**. Ppp. reads, here and below, *saṁkusika-*.

३३७५. अस्मिन् वयं संकसुके अग्नौ रिप्राणि मृज्महे।
अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषत्॥ १३॥

On this devouring Agni do we wipe off evils; we have become fit for sacrifice, cleansed; may he prolong our life-times.

The verse is found also in Āp. ix. 3. 22 (following a verse resembling our vs. 14), which reads *saṁkusuke `gnau* in **a-b**. Our mss., as often in such cases, vary between *tāriṣat* and *tārṣat* at the end (Bs.E.D.R.K. have *tārṣat*). The verse is quoted (with vss. 19, 40) in Kauś. 71. 16 and 86. 19, to accompany the act of washing off (*ity abhyavanejayati*).

३३७६. संकसुको विकसुको निर्ऋथो यश्च निस्वरः।
ते ते यक्ष्मं सवेदसो दूराद् दूरमनीनशन्॥ १४॥

The crushing [*saṁkasuka*], the bursting (*vikasuka*), the destroying (*nirṛha*) and the noiseless (? *nisvara*)–they, of like possessions (? *savedas*), have mde from far your *yakṣma* to disappear afar.

The translation implies emendation at the end to *anīnaśan*, which seems altogether necessary. Yet MS. (iv. 14. 17) and TA. (ii. 4^5) strangely have instead of it *acīcatam* (not-*tan*). [But see *Kaṭha-hss.*, p. 72, where the Berlin ms. is reported as reading *cīcatan*. The TA. comm. renders *acīcatam* by *cātayantu*.] In **b**, TA. reads *nisvanaḥ*, and MS. *nirṛto* and *nisvanaḥ*; in **c**, MS. has *`smād* (not *`smād !*) for *te*, and TA. *te ye `smād* (but the you perhaps a blunder of the edition*); both *anāgasas* instead of *savedasas* (which looks like a mere blunder, intended to have the sense of *saṁvidānās*). Then TA. has *saṁkus-, vikus-*, in **a**, and with it agrees Āp. (ix. 3. 22, a and **b** only., with *vikiro yaś ca viṣkiraḥ* for **b**). Moreover, both MS. and TA. accent *yakṣmam.** Some of our mss. (Bp.I.K.) read *nirrathas* in **b**, but this is only an example of the frequent confusion of *ṛ* and *ra*. Ppp. has [*vikasukas* in **a**, like our text], *savedhasas* in **c**, and *ucidyavo* (for *anīnaśam*) at the end. *[The Poona ed., p. 12[illegible], gives *te `smād*, but notes one ms. as having *te ye `smād;* and it accents *yakṣmam.*]

३३७७. यो नो अश्वेषु वीरेषु यो नो गोष्वजाविषु।
क्रव्यादं निर्णुदामसि यो अग्निर्जनयोपनः॥ १५॥

The flesh-eating one that is in our horses, heroes, that is in our kine, goats-and-sheep, do we thrust out–the fire that obstructs the people.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. combines in a *no `śv-*, and reads for b *yo goṣu `jāviṣu;* [and puts the verse after 16]. This verse and the one following are quoted with others (see note to vs. 1) in Kauś. 71. 8.

३३७८. अन्येभ्यस्त्वा पुरुषेभ्यो गोभ्यो अश्वेभ्यस्त्वा।
निः क्रव्यादं नुदामसि यो अग्निर्जीवितुयोपनः॥ १६॥

You from inexhautible (? *ānya*) men, kine, horses, you the flesh-eating one do we thrust out–the fire that obstructs life.

Ludwig gets rid of the difficulty of *ānya* by taking it as *anyā* and the nouns in **a, b** as datives. Ppp. reads *ajñānā* for *anyebhyas tvā;* in **c** it puts *nis* after *kravyādam.* Some of our mss. (Bs.I.) combine *niṣkr-* (niḥ and *kr-*, should be separated in our edition). The Anukr. very unnecessarily scans the verse as 8 + 6: 8 + 9, while it is easily read into a regular *anuṣṭubh.*

३३७९. यस्मिन् देवा अमृजत यस्मिन् मनुष्या उत।
तस्मिन् घृतस्तावौ मृष्ट्वा त्वमग्ने दिवं रुह॥ १७॥

On what the gods wiped off, on what human beings (*manuṣya*) also–on that having wiped off the drops of ghee (?), O Agni, do you mount the sky.

All our mss. have *amṛjata* unaccented save one (E.), which has *asṛjata.* [All of SPP`s have *amṛjata* save his J., which has, s.m., *amṛjata.*] *Ghṛtastāvas* in **c** is translated after the Pet. Lexx., but the rendering is in the highest degree doubtful, on account both of form and of sense. Probably the reading is corrupt. Ppp. gives no help, as most of vss. 17, 18 is lost out of the ms.; [but their order appears to be inverted]. Our mss. seem to read *-stā-* very plainly [and SPP. reports no variant], but that need not prevent our understanding unstead *-snā-*, if more acceptable.

३३८०. समिद्धो अग्न आहुत स नो माभ्यपक्रमीः।
अत्रैव दीदिहि द्यवि ज्योक् च सूर्यं दृशे॥ १८॥

Being kindled, O Agni, you to whom oblations are made, go (*kram*) you not away against us; shine just here by day, and that [we] long see the sun.

Or *dyavi,* in **c**, `in the sky` (so Ludwig). The last pāda is also i. 6. 3 d. [Cf. also note to vi. 19. 2.] There is no good reason for calling the verse *nicṛt.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३८१. सीसे॑ मृड्ढ्वं न॒डे मृ॑ड्ढ्वम॒ग्नौ संक॑सुके च॒ यत्।
अथो॒ अव्यां॑ रा॒मायां॑ शीर्ष॒क्तिमु॑प॒बर्ह॑णे॥ १९॥

Wipe you off on the lead; wipe you off on the reeds; and what on the consuming fire; likewise on the dark (*rāma*) ewe; headache on the pillow.

The rendering is very literal, and does not disguise the obscurity of the connection. Ppp. reads for b *agnis saṁkusikaś ca yaḥ*, which is more manageable: `and on [that] which [is] the consuming fire`: i.e. `on the fire.` [Caland, KZ. xxxiv. 457, comparing Avestan locutions, says that *agnau saṁkasuke ca yat* is locative to *agniḥ saṁkasukaś ca yaḥ*: cf. vs. 40 and i. 30. 1.] The verse is quoted in Kauś. 71. 16; 86. 19, with vss. 13 and 40: see above, under vs. 13. The mss. in general, according to their wont, read in a *mṛḍhvam* (but Bs. *mṛḍhḍham*). [For *śīrṣakti*, see ref's under i. 12. 3.]

३३८२. सीसे॒ मलं॑ सादयि॒त्वा शी॑र्ष॒क्तिमु॑प॒बर्ह॑णे।
अव्या॒मसि॑वद्र॒न्यां मृ॒ष्ट्वा शु॒द्धा भ॑वत य॒ज्ञिया॑:॥ २०॥

Having settled what is foul upon the lead [and] headache upon the pillow, having wiped off on the black ewe, be you cleansed, fit for sacrifice.

Compare xiv. 2. 67. [Cf. MGS. ii. 1. 10.]

३३८३. परं॑ मृत्यो॒ अनु॒ परे॑हि॒ पन्थां॒ यस्ते॑ इ॒तरो॑ देव॒यानात्॑।
चक्षु॑ष्मते शृण्व॒ते ते॑ ब्रवीमी॒हेमे वी॒रा ब॒हवो॑ भवन्तु॥ २१॥

Go away, O death, along a distant road which is yours here, other than that the gods go upon; I speak to you having sight, hearing; let these many heroes be here.

The verse (except d) is RV. x. 18. 1. and found also in VS. (xxxv. 7), TB. (iii. 7. 145), and TA. (iii. 15.2: vi. 7.3). RV. has *svas* for our *eṣas* in b, and, for d, *mā naḥ prajāṁ rīriṣo mo `ta vīran*, and the other texts agree with it, save that VS. has *anyas* for *svas* in b. Ppp. omits *iha* in d. [Cf. MB. i. 1. 15; also MGS. ii. 18. 2 m.] The verse is used several times in Kauś.: at 71. 11, 21; 72. 13; 86. 24.

३३८४. इ॒मे जी॒वा वि मृ॒तैरा॑ववृत्र॒न्नभू॑द् भ॒द्रा दे॒वहू॑तिर्नो अ॒द्य।
प्राञ्चो॑ अगाम नृ॒तये॒ हसा॑य सु॒वीरा॑सो वि॒दथ॒मा व॑देम॥ २२॥

These living ones have turned away from the dead; our

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

invocation of the gods have been auspicious (*bhadra*) today; we have gone forward to dancing, to laughter, may we, rich in heroes, address counsel.

The verse (again with exception of d) is RV. x. 18. 3, and found also in TA. (vi. 10. 2). The last pāda in the other texts is *drāghīya āyuḥ pratarāṁ* (TA. *-rāṁ*) *dadhānāḥ*; our **d** is identical with RV. i. 117. 25 **d**. TA.* has *a `vavartin* in **a**, and *agāmā* in **c**. [With **b** cf. RV. x. 53. 3 **d**.] The verse is used (with vs. 29) in Kauś. 71. 18 and 86. 21. [At vs. 30, W. wrote ``speak to the counsel,'' and then interlined suggestion of ``council.''] *[TA. has also *prañjo* for *prāñco*.]

३३८५. इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्।
शतं जीवन्तः शरदः पुरूचीस्तिरो मृत्युं दधतां पर्वतेन॥२३॥

I set this enclosure for the living; let not another of them now go to that goal; living a hundred numerous atumns, let them set an obstacle to death with a mountain.

The verse is RV. x. 18. 4, and found also in VS. (xxxv. 15.), TB. (iii. 7. 113), TA. (vi. 10. 2), and Āp. (ix. 12. 4; xiv. 22. 3). RV. differs from our text only by reading *jīvantu* in **c**, and *antar* (for *tiras*) in **d**. Vs. agrees throughout with RV.; TB. differs only by having (like AV.) *tiras* in **d** (*eṣān nu* in **b** is doubtless a misprint, as *matyam* in **d** is a misprint for *mṛtyum*: see the comm. [the Poona ed., p. 1137, corrects them both]), and *ardham* in **b**. TA. reads *mā no `nu gād* and *ardham* in **b**, and *tiras* and *dadmahe* in **d**. Āp. agrees exactly with TB. the first time; but the second time it has *no nu* (or *`nu*) in **b**, and *dadhmahe* in **d**. [Cf. MP. ii. 22. 24.] Ppp. gives, in **c**, *jyok* for *śatam*, and combines *śaradaś pu-*. In Kauś. 72. 17 the verse accompanies the setting down (of a stone) in the door; in 72. 2 the last pāda is recited while stepping over the stone.

३३८६. आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति स्थ।
तान् वस्त्वष्टा सुजनिमा सुजोषाः सर्वमायुर्नयतु जीवनाय॥२४॥

Mount, choosing old age for life-time, pressing on, one after another, as many as you be; you here let Tvaṣṭā, him of good births, in accord [with you], lead on to living your whole life-time.

The verse is (once with exception of the last pāda) RV. x. 18. 6, and found also in TA. (vi. 10. 1). RV. reads *ṣṭha* after *yati* in **b**, and *iha* for *tān vas* in **c**, and its **d** is *dīrgham āyuḥ karati jīvase vaḥ*. TA. differs from RV. by having *gṛṇānās* in **a**, *suratnas* (for *sajoṣās*) in **c**, and *karatu* in **d**. Ppp. puts the verse after our 25, and combines in **a-b** *vṛṇānā `nu*. The

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

verse is used in Kauś. 72. 13 with vss. 21, 32, 44, 55, and others from elsewhere.

३३८७. यथाहान्यनुपूर्वं भवन्ति यथर्तवं ऋतुभिर्यन्ति साकम्।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम्॥ २५॥

As days take place (*bhū*) one after another, as seasons go along with seasons, as an after one does not desert (*hā*) a preceding–so, O creator (*dhātṛ*), arrange their life-times.

This verse is RV. x. 18. 5, found also in TA. (vi. 10. 1). For *sākam*, at end of **b**, RV. reads *sādhu*, and TA. *klptāḥ*.

३३८८. अश्मन्वती रीयते सं रभध्वं वीरयध्वं प्र तरता सखायः।
अत्रा जहीत ये असन् दुरेवा अनमीवानुत्तरेमाभि वाजान्॥ २६॥

The stony one flows (*rī*); take you hold together; play the hero, pass over, O friends; quit here them that areof evil courses; may we pass up-to powers (? *vāja*) that are free from disease.

The verse is RV. x. 53. 8, and found also in VS. (xxxv. 10) and TA. (vi. 3. 2). RV. has *ut tiṣṭhata* for *vīrayadhvam* in **b**, *jahāma* and (for *durevās*) *aśevās* in **c**, and *śivān vayam* (for *anamīvān*) in **d**. [VS. agrees with RV. save that it accents *sakhāyaḥ* in **b** and reads, for **c**, *atra jahīmo 'śivā ye asan.*] TA. agrees in general with RV., but has *revatīs* [unaccented] for *rīyate* in **a**, and in **d** puts *ut taremā* after *abhi vājān*. Vss. 26 and 27 are quoted in Kauś. 71. 24 and 86. 27 to accompany the symbolical act of crossing over northward; and in Vait. 12. 11 to accompany (at any time) the crossing of streams.

३३८९. उत्तिष्ठता प्र तरता सखायोऽश्मन्वती नदी स्यन्दत इयम्।
अत्रा जहीत ये असन्नशिवाः शिवान्त्स्योनानुत्तरेमाभि वाजान्॥ २७॥

Stand up, pass over, O friends; the stony river here runs (*syand*); quit you here them that are unpropitious; may we pass up-to propitious pleasant powers.

This variation of vs. 26 gives part of the RV. variants to that vs. [For a discussion of the RV. verse, see notes to my *Skt. Reader*, p. 388.] Ppp. makes **b** identical with 26 **a**. The use by Kauś. was stated in the preceding note.

३३९०. वैश्वदेवीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः।
अतिक्रामन्तो दुरिता पदानि शतं हिमाः सर्ववीरा मदेम॥ २८॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Take you hold on that of all the gods in order to splendor, becoming cleansed, clear, purifying; stepping over difficult tracks, may we revel a hundred winters with all our heroes.

The first half-verse is identical with vi. 62. 3 **a, b,** save that the latter begins with *vaiśvānarim.* We have doubtless to supply *nāvam* `boat.` But Ppp. has *sūnṛtām* for *varcase* in a; and the comm. to Nirukta vi. 12 quotes the *pratīka* in this form, explaining *sūnṛtām* by *vācam* (Roth). According to Kauś. 72. 6, it is a young heifer (*vatsatarī*) that is caused to be laid hold on.

३३९१. उदीचीनैः पथिभिर्वायुमद्भिरतिक्रामन्तोऽवरान् परेभिः।
त्रिः सप्त कृत्व ऋषयः परेता मृत्युं प्रत्यौहन् पदुयोपनेन॥२९॥

By upward roads, full of wind, by distant (*para*) ones, stepping over those that are lower (*avara*), thrice seven times did the departed (*pareta*) seers bear back death with the track-obstructor.

Ppp. reads for **b** *apakrāmanto duritaṁ parehi.* in Kauś. 71. 18 and 86. 21, this verse is quoted with vs. 22 `for the purpose expressed in the texts` (*mantroktam*); and in 71. 19 and in 86. 22 the second half-verse is quoted to accompany `the effacement (*lup*) of the tracks to the streams.` [W`s ``(*lup*)`` was intended to express his doubt as to the warrantableness of Bloomfield`s change of *lup-to yup.* Caland expresses the same doubt, WZKM. viii. 369: cf. his *Todtengebräuche,* p. 120.]

३३९२. मृत्योः पदं योपयन्त एत द्राघीय आयुः प्रतरं दधानाः।
आसीना मृत्युं नुदता सधस्थेऽथ जीवासो विदथमा वदेम॥३०॥

Come you, obstructing the track of death, assuming further on a longer life-time; sitting in your station, thrust you [away] death; then may we, living, speak to the council.

The first half-verse is RV. x. 18. 2 **a, b,** and is found also in TA. (vi. 10. 2); for our *e `ta,* RV. reads *yad aita,* TA. *yad aima* (*aima* unaccented, unless there is a misprint [Poona ed. rightly *aima,* p. 444]); and TA. has *pratarām* in **b.** [Cf. MGS. ii. 1. 13 and p. 153.] The verse is quoted in Kauś. 71. 20 and 86. 23 in connection with doing something to (symbolical) boats; and the second half-verse in Kauś. 72. 10. Ppp. reads *pratiram*in **b,** and *jīvās* in **d,** thus in the latter pāda rectifying the meter. The Anukr. takes no notice of the irregularities in a and **d,** perhaps because they balance wach other. [As to *vidatham,* cf. note to vs. 22, and Bloomfield in JAOS. xix.[2] 14.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३३९३. इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं स्पृशन्ताम्।
अनश्रवो अनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे॥ ३१॥

Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures (*-ratna*), let the wives ascend first to the place of union (*yoni*).

This verse is repeated below, as xviii. 3. 57. It is RV. x. 18. 7, and found also in TA. (vi. 10. 2). RV. has *viśantu*, and TA. *mṛśantām*, for our *sprśantām* in b, and TA. *suśevās* for *suratnās* in c; RV. also combines *anaśravo `nam-* in c. Ppp. reads *saṁ viśanta* in b; and it adds another corresponding verse for the men: *ime vīrar avidhavās sujānayā narā ``ñjanena sarpiṣā* etc. (d) *syonād yoner adhi talpaṁ vṛheyuḥ* [intending *ruheyuḥ*]. With our verse, in Kauś. 72. 11, grass shoots dipped in butter are handed to the women; and 72, 12 appears to quote the Ppp. verse (the *pratīka* is given as *ime jīvā avidhavāḥ sujāmayaḥ*) to accompany a similar act to the men.

३३९४. व्याकरोमि हविषाहमेतौ तौ ब्रह्मणा व्यृहं कल्पयामि।
स्वधां पितृभ्यो अजरां कृणोमि दीर्घेणायुषा समिमान्तसृजामि॥ ३२॥

I separate (*vy-ā-kṛ*) these two by oblation; I shape them apart with a spell (*Brahman*); I make for the Fathers unwasting *svadhā;* I unite these with a long life-time.

Ppp. reads for c *sudhāṁ pitṛbhyo amṛtaṁ duhānā.* From Vait. 6. 2 the separation would appear to be that of the other two fires when taken from the householder`s fire; but Kauś. 70. 10 has it repeated while one looks upon the householder`s and the flesh-eating fires; the latter is most likely to be its true application. It is also quoted in Kauś. 72. 13 with several other verses, from this hymn and elsewhere, as noted under vs. 24.

३३९५. यो नो अग्निः पितरो हृत्स्वन्तरविवेशामृतो मर्त्येषु।
मय्यहं तं परि गृह्णामि देवं मा सो अस्मान् द्विक्षत मा वयं तम्॥ ३३॥

What Agni, O Fathers, has entered into our hearts, an immoratl into mortals, that god do I enclose in me; let him not hate us, nor let us [hate] him.

Ppp. reads in b *amartyas* for *amṛtas,* and, in c, *mahyaṁ taṁ prati gṛh-*. The verse is found also in TS. (v. 7. 9[1]) and MS. (i. 6. 1); both read,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for **b**, *amartyo martyāṅ āviveśa;* for **c, d**, TS. has *tam ātman pari gṛhṇīmhe vayām mā so asmāṇ avhāya pārā gāt,* and MS. *tām ātm-ni pāri gṛhṇīmasī `ha ned eṣo asmān avahāya parāyat.* The verse is quoted in Kauś. 70. 15 for recitation while the hearts are touched.

३३९६. अपावृत्य गार्हपत्यात् क्रव्यादा प्रेतं दक्षिणा।
प्रियं पितृभ्यं आत्मने ब्रह्मभ्यः कृणुता प्रियम्॥३४॥

Having turned away from the householder`s fire, go you forth to the right with the flesh-eating one; do you what is dear to the Fathers, to self, what is dear to the priests (*Brahman*).

Ppp. reads, for **a, b**, *apāvartyā `gniṁ gārhapatyaṁ karavyādā `py etu dakṣiṇā;* and, in **d**. *kṛṇuta* (not *-tā*). Kauś. 71. 4 quotes the verse, to accompany a corresponding action. [Caland, *Todtengebräuche,* Note 417, would read *kravyādaḥ,* as voc.]

३३९७. द्विभागधनमादाय प्र क्षिणात्यवर्त्या।
अग्निः पुत्रस्य ज्येष्ठस्य यः क्रव्यादनिराहितः॥३५॥

The flesh-eating Agni that is unremoved (*a-nir-ā-hita*), taking to himself the double-portioned riches of the oldest son, destroys [him] with ruin.

Ppp. begins with *vibhā-*; it omits our vs. 36.

३३९८. यत् कृषते यद् वनुते यच्च वस्नेन विन्दते।
सर्वं मर्त्यस्य तन्नास्ति क्रव्याच्चेदनिराहितः॥३६॥

What one ploughs, what one wins (*van*), and what one gains (*vid*) by pay (*vasna*)–all that is not a mortal`s, if the flesh-eating one be unremoved.

As usual in such cases, in most of the mss. it is wholly doubtful whether *vastena* or *-sne-* or *-sre-* is intended in b; the true reading is *vasnena.* The verse, as noted above, is wanting in Ppp. Bp. reads *asti* at end of **c**.

३३९९. अयज्ञियो हतवर्चा भवति नैनेन हविरत्तवे।
छिनत्ति कृष्या गोधनाद् यं क्रव्यादनुवर्त्तते॥३७॥

He becomes unfit for sacrifice, of smitten splendour; not by him is the oblation to be eaten; [him] the flesh-eating one cuts off from ploughing, kine, riches, whom it pursues.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads, in **a**, you *agnayo* for *ayajñiyo;* and, in **c**, *kṛṣṭiṁ gāṁ dhanaṁ*. Bp. has in **b** *na: enena.* The *bhavati* which spoils the meter of a is doubtless an intrusion [although Ppp. also has it.]

३४००. मुहुर्गृध्यै: प्र वदत्यार्तिं मर्त्यो नीत्या।
क्रव्याद् यान्नग्निरन्तिकादनुविद्वान् वितावति॥३८॥

A mortal, going down to mishap, speaks forth repeatedly with greedy ones (*?Gṛdhya*); whom (pl.) the flesh-eating Agni, from near by, after-knowing, follows (*? vi-tāv*).

The translation is purely mechanical, the sense being wholly obscure. Nothing corresponding to *vitāvati* is found anywhere else; the Pet. Lex. suggests emendation to *vidhāvati;* Ludwig, alternatively, to *vitāmyati* or *vitāmati.* Yet **c, d** are repeated below as 52 **c, d** (that verse is wanting in Ppp., which, however, has these two pādās in vs. 50). The much corrupted version of Ppp. gives on help as to the verse in general: *bahu krudhīṣ pra vadanty anti tarmato `nveti ca: kravyādam agnir* [intending *kravyād yām ag-*?] *anuvidvān vibhāvati* (*vitāvati*?).

३४०१. ग्राह्या गृहा: सं सृज्यन्ते स्त्रिया यन्म्रियते पति:।
ब्रह्मैव विद्वानेष्यो३ य: क्रव्यादं निरादधत्॥३९॥

The houses are united with seizure (*grāhi*) when a woman`s husband dies; a knowing priest (*Brahman*) is to be sought, who shall remove the flesh-eating one.

Ppp. reads in **b** *yat strīyāṁ mriyate.* `United` (In a), i.e. `caused to be affected.`

३४०२. यद् रिप्रं शमलं चकृम यच्च दुष्कृतम्।
आपो मा तस्मात्छुम्भन्त्वग्ने: संकसुकाच्च यत्॥४०॥

What evil (*ripra*), pollution we have committed, and what ill-doing, from that let the waters cleanse me, and from the crushing Agni what.

The last clause seems a false construction, the true one being something like the version of Ppp.: *agnis saṁkusikaś ca yaḥ;* but Ludwig fills it out to ``and [from that] which [arises] from Agni Saṁkasuka.`` [As to the construction, see Caland as cited under vs. 19.] [As to *saṁkasuka,* cf. note to vs. 11.] Ppp. further reads *duritaṁ* (for *śamalam*) in a; and it has *śundhantu* in **c** [cf. note to vi. 115. 3 and the VS. variant there]. The Anukr. understands the verse as 6 + 8: 8 + 8 = 30 syllables; but the *pada*-mss., less acceptably, mark the pāda division as occuring after *cakṛma.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is quoted in Kauś. 71. 16 and 86. 19 in company with others, as noted under vs. 13.

३४०३. ता अ॑धरादुदी॑चीरावं॑वृत्रन् प्रजान॒तीः पृ॒थिभि॑र्देव॒यानै॑:।
पर्व॑तस्य वृष॒भस्याधि॑ पृ॒ष्ठे नवा॑श्चरन्ति स॒रित॑: पुरा॒णीः॥४१॥

These fore-knowing ones (f.) have turned hither upward from below by roads that the gods go upon; upon the back of the virile (*vṛṣabha*) mountain the ancient streams (*sarit*) go about new.

'Waters' (*apas*) is doubtless to be supplied with the adjectives in **a, b.** Ppp. combines *tā `dharād* at the beginning, and reads *ṛṣabhasya* in **c.** It is doubtless by a blunder (*catasras* for *tisras*) that the Anukr. appears to reckon this regular *triṣṭubh* to the *anuṣṭubhs* of the hymn. The verse is quoted in Kauś. 72. 3.

३४०४. अग्ने॑ अक्रव्या॒न्निः क्र॒व्याद॑ं नु॒दा दे॑व॒यज॑नं वह॥४२॥

O non-flesh-eating Agni, push out the flesh-eating one; bring the god-sacrificing one.

The Anukr. scans this verse as 5 + 6 + 8 = 19 syllables, acknowledging the unelided *ā* of *akravyāt*, and separating *nuda ā dev-*. The prose *yajuṣ* (as it really is) is quoted in Kauś. 69. 8 as accompanying the bringing of a light from the frying-pan (*bhraṣṭra*), and in 71. 8 with other verses, as noted under vs. 1 above. [The first half-verse is defaced in Ppp.]

३४०५. इ॒मं क्र॒व्यादा वि॑वेश॒ायं क्र॒व्यादु॒मन्वं॑गात्।
व्या॒घ्रौ कृ॒त्वा नाना॑नं तं ह॑रामि शिवापर॒म्॥४३॥

The flesh-eating one entered into this man; he has gone after the flesh-eating one; having made two tigers severally, I take him, who is other than propitious.

Ppp. reads *pra viveśa* in **a,** and *nānā `haṁ* in **c.** The verse is quoted, with others (see note to vs. 1), in Kauś. 71. 8.

३४०६. अ॒न्तर्धिर्दे॒वाना॑ परि॒धिर्म॑नु॒ष्या॑णाम॒ग्निर्गार्हप॑त्य उ॒भया॑नन्त॒रा श्रि॒तः॥४४॥

Concealment of the gods, defense (*paridhi*) of men (*manuṣya*), the householder's fire is set (*śrita*) between both classes.

In accordance with the Anukr., the mss. interpose no stroke of interpunction in this verse, which plainly is not metrical, though the last 8 syllables read like an *anuṣṭubh* pāda. It is quoted, with others (see note to vs. 24), in Kauś. 72. 13. Ppp. reads *ubhayād* in **c.** [The medial *avasāna* is lacking in SPP. and should be deleted from the Berlin ed.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४०७. जीवानामायुः प्र तिर त्वमग्ने पितृणां लोकमपि गच्छन्तु ये मृताः।
सुगार्हपत्यो वितपन्नरातिमुषामुषां श्रेयसीं धेह्यस्मै॥४५॥

Lengthen you out, O Agni, the life-time of the living; let them who are dead go to the world of the Fathers; do you, a good householder's fire, burning away the niggard, assign to this man an ever better dawn.

Ppp. reads, for **a**, *jīvānām agneṣ pratar dīrgham āyuṣ*, and, in **c**, **d**, *arātīr uṣām-uṣāṁ śrayaṁ śrayasi dadhat*. Kauś. and Vait. quote as *pratīka* only the beginning of c; this looks rather as if they made one verse of our 45 **c**, **d** and 46. In Kauś. (71. 2) it accompanies setting down fuel on the householder's fire; in Vait. (4. 8) it is used with one of the offerings of the sacrificer's wife. If (11 + 13: 11 + 11 = 46) is very ill defined as simply a *jagatī*.

३४०८. सर्वान्नग्ने सहमानः सपत्नानेषामूर्जं रयिमस्मासु धेहि॥४६॥

Overcoming, O Agni, all [our] rivals, do you assign to us their refreshment [and] wealth.

The Anukr. agrees with the mss. in reckoning these two *triṣṭubh* pādas as a whole verse.

३४०९. इममिन्द्रं वह्निं पप्रिमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात्।
तेनाप हत शरुमापतन्तं तेन रुद्रस्य परि पातास्ताम्॥४७॥

Take you hold after this saving (*paprī*) carrier (*vahnī*) Indra; he shall carry you out of difficulty [and] reproach; by him smite away the on-flying shaft; by him ward off (*pari-pā*) Rudra's hurled [missile].

Ppp. reads, for **b**, *sa yo vidvān vijahāti mṛtyum;* [and its **d** is like ours]. The verse (13 + 11: 11 + 11 = 46) is unintelligibly ill described by the Anukr. One of the four dissyllabic words in a is apparently an intrusion–perhaps most probably *indram*, since one does not see why Indra should make his appearance in this Agni hymn (but see vs. 54), and the epithet *vahni* belongs especially to Agni. In Kauś. 72. 7 the verse is used (next after vs. 28) to accompany laying hold on a bull [cf. introd. to iv. 22].

३४१०. अनड्वाहं प्लवमन्वारभध्वं स वो निर्वक्षद् दुरितादवद्यात्।
आ रोहत सवितुर्नावमेतां षड्भिरुर्वीभिरमति तरेम॥४८॥

Lay you hold after the draft-ox [as] float (*plava*); he shall carry you out of difficulty [and] reproach; mount this boat of Savitā;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

may we cross over misery by the six wide [directions].

This and the remaining verses of the hymn are given by Ppp. in the order 49-51, 54, 53, 55, 48 (52 being wanting). [Cf. MGS. ii. 1. 14 and p. 146.] In Kauś. 72. 8, this verse and the next are used (next after vss. 28, 47) in laying hold on a couch (*talpa*); the third pāda in 71. 23 and 86. 26, in causing some one to embark on a (symbolical) boat containing gold and barley. There is no good reason for calling the verse *bhurij*.

३४११. अहोरात्रे अन्वेषि बिभ्रत् क्षेम्यस्तिष्ठन् प्रतरणः सुवीरः।
अनातुरान्त्सुमनस्तल्प बिभ्रज्ज्योगेव नः पुरुषगन्धिरेधि॥४९॥

Day-and-night you go after, bearing, standing comfortable (*kṣemya*), prolonging [life], having good heroes; bearing, O couch, healthful (*anātura*), well-minded ones (m.), do you long be for us smelling of men (*puruṣagandhi*).

The description of the Anukr. seems to require us to resolve *-ra-ā-tre* in **a.** The use by Kauś. was noticed under the-preceding verse.

३४१२. ते देवेभ्य आ वृश्चन्ते पापं जीवन्ति सर्वदा।
क्रव्याद् यानग्निरन्तिकादश्व इवानुवपते नडम्॥५०॥

They fall under the wrath of the gods, they live always evilly, after whom the flesh-eating fire, from near by, like a horse, scatters reeds.

Ppp. reads in a *deveṣu*, and this is the usual and regular construction with *ā-vraśc.* Further, for **d** it has our 38 **d** and 52 **d.** The Anukr. gives *iva* two syllables in **d.** Our Bp. reads *antikān* (instead of *-kāt*) here and in 38 **c** and 52 **c.** [One could easily scan **d** as an *anuṣṭubh* pāda, *aśvevānvapate naḍam* (*Gram.* § 223 a), if it were worth scanning.]

३४१३. येश्रद्धा धनकाम्या क्रव्यादा समासते।
ते वा अन्येषां कुष्भीं पर्यादधति सर्वदा॥५१॥

Whoever, without faith, from desire of riches then sit together with the flesh-eating one, they verily feed the fire (*ā-dhā*) about the pot (*kumbhī*) of others [always].

That is, doubtless, never have a fire of their own. The *pada*-text in **a-b** is *dhana., -kāmyā: āt kravya+dā;* Ppp. has a different reading, *-kāmyāṣ krav-*, thus getting rid of the diffcult *at.* [The mark of pāda division is after *āt;* it should be before it.] The Anukr. seems to authorize the resolution *ṣa-ām* in **c.**

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४१४. प्रेव॑ पिपतिषति॒ मन॑सा॒ मुहु॒रा व॑र्तते॒ पुन॑ः।
क्र॒व्याद् यान॒ग्निर॑न्ति॒काद॑नुवि॒द्वान् वि॒ताव॑ति॥५२॥

He desires, as it were, to fly forth with his mind; repeatedly he returns again–they whom the flesh-eating Agni, from near by, after knowing follows.

We had the obscure second half-verse above as 38 **c, d.** The verse is wanting in Ppp., as already noted. The substitution of *patati* for *pipatiṣati* would rectify the meter of **a.** [Pāda **b** seems clearly to refer to rebirth: cf. Praśna Upaniṣad, i. 9.]

३४१५. अवि॑ः कृ॒ष्णा भा॑ग॒धेयं॑ पशू॒नां सीसं॑ क्रव्या॒दपि॑ च॒न्द्रं त॑ आहुः।
माषा॑ः पि॒ष्टा भा॑ग॒धेयं॑ ते ह॒व्यम॑रण्या॒न्या गह्व॑रं सचस्व॥५३॥

A black ewe [is] of cattle [your] portion; lead, too, they call your gold (? *candra*), O flesh-eating one; ground beans [are] your portion [as] oblation; seek (*sac*) you the thicket of the forest-spirit (*araṇyāni*).

Ppp. reads (better) *uta* for *api* in **b.** The verse is quoted in Kauś. 71. 6 (with vss. 4 and 7: see note to vs. 4), and again in 71. 14, in connection with setting down the light (*dīpa*).

३४१६. इ॒षीकां॒ जर॑तीमि॒ष्ट्वा ति॒ल्पिञ्जं॒ दण्ड॑नं न॒डम्।
तमिन्द्र॑ इ॒ध्मं कृ॒त्वा य॒मस्या॒ग्निं नि॒राद॑धौ॥५४॥

Having made offering of withered of withered (? *jarat*) cane (*iṣīkā*), of *tilpiñja,* of *daṇḍana,* of reeds; having made fuel of this, Indra removed Yama`s fire.

Various kinds of reed or cane are doubtless named in **a, b.** *Jarant* is lit. `aged.`Ppp. reads in **c** *tān indre `dhmaṁ.* The Anukr. does not note **c** as defective: we may resolve either *indṛ-a* or *kṛtu-ā.* The verse is quoted (with vss. 1, 11, 55: see note to vs. 1) in Kauś. 71. 5, to accompany the feeding of the flesh-eating fire.

३४१७. प्र॒त्यञ्च॑म॒र्कं प्र॑त्यर्पयि॒त्वा प्र॑वि॒द्वान् पन्थां॒ वि ह्या॒वि॒वेश।
परा॒मीषा॒मसू॑न् दि॒देश॑ दी॒र्घेणायु॑षा॒ समि॒मान्त्सृ॑जामि॥५५॥

Having sent in opposition an opposing (*pratyañc*) song (*arka*), I, foreknowing, have entered abroad on the road; I have directed away the lifebreaths of them yonder; these here I unite with long life-time.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The first half-verse is difficult and doubtful. The use made of the verse by Kauś. gives no help; it is quoted in 71. 5 as noted above, under vs. 54; and in 72. 13 with several other verses, as noted under vs. 24. Ppp. reads *ācakāra* at end of **b.** [W. has overlooked the *hi* and the accent of the two perfects: perhaps, `since I have entered [and] have directed....,[accordingly] I unite` etc. Henry, p. 238, inserts another *hi* after *amīṣām*.]

[Here ends the second *anuvāka*, with 1 hymn and 55 verses. The quoted Anukr. says ``*naḍas" tu pañconā*.]

3. Cremation as a sacrifice

[३-स्वर्गौदन सूक्त]

[ऋषि- यम। देवता- स्वर्ग, ओदन, अग्नि। छन्द- त्रिष्टुप्, १, ४२-४३, ४७ भुरिक् त्रिष्टुप्, ८, १२, २१-२२, २४ जगती, १३, १७ स्वराट् आर्षी पंक्ति, ३४ विराड्गर्भा त्रिष्टुप्, ३९ अनुष्टुब्गर्भा त्रिष्टुप्, ४४ पराबृहती त्रिष्टुप्, ५५-६० त्र्यवसाना सप्तपदा शङ्कुमती अतिजागतशाक्करातिशाक्करधार्त्यगर्भा अतिधृति (५६ विराट् कृति, ५५, ५७-६० कृति।)]

३४१८. पुमान् पुंसोऽधि तिष्ठ चर्मेहि तत्र ह्वयस्व यतमा प्रिया तै।
यावन्तावग्रे प्रथमं समेयथुस्तद् वां वयो यमराज्ये समानम्॥१॥

Stand, a man (*pumān*), upon men; go to the hide; call thither her who is dear to you; of what age (? *yāvant*) you two first came together in the beginning, let that be your same age in Yama`s realm.

Ppp. combines *puṁso adhi* and omits *ihi* in **a.** Kauś. 60. 31 has the verse used when the sacrificer is made to stand upon the ox-hide which is to be his station during the ceremony. The various antecedents have been prepared to the accompaniment of the first verses of xi. 1.

३४१९. तावद् वां चक्षुस्तति वीर्याणि तावत् तेजस्तति वाजिनानि।
अग्निः शरीरं सचते यदैधोऽधा पक्वान्मिथुना सं भवाथः॥२॥

So much [be] your sight, so many your powers (*vīrya*), so great your brilliancy (*tejas*), so many-fold your energies (*vājina*); Agni fastens on (*sac*) the body when [it is his] fuel (?); then, O paired ones (*mithuna*), shall you come into being from what is cooked (*pakva*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *pada*-text has *yadāḥ edhaḥ* in **c**, as translated. Ppp. reads before it *agnim śarīrāṁ sajate*, and after it *atha;* and in **a, b** it makes *cakṣus* and *tejas* change places. [In OB. v. 258, *pakva* is defined as `the charred remains and ashes of a corpse.` Pāda **d** recurs in vs. 9.] [W. makes a query on the margin: ``the husband and wife burnt together?? and born anew and alike out of the cremation?``]

३४२०. सम॑स्मिँल्लो॒के सम॒ु देव॒याने॒ सं स्मा॑ स॒मेतं॑ यम॒राज्ये॑षु।

पू॒तौ प॒वित्रै॒रुप॒ तद्ध्व॑येथां॒ यद्यद् रेतो॒ अधि॑ वां संब॒भूव॑॥३॥

Together in this world, together on the [road] the gods travel, together also unite you (du.) in the realms of Yama; purified by purifiers, call you to yourselves whatever seed (*retas*) came into being from you.

All the mss. agree in the unaccented *asmin* in **a.** The verse appears to be quoted (as `third verse`) in Kauś. 60. 33, to accompany a calling upon their offspring (*apatya*).

३४२१. आप॑स्पुत्रासो अ॒भि सं वि॑शध्वमि॒मं जी॒वं जी॑वधन्याः स॒मेत्य॑।

तासा॑ भजध्वम॒मृतं॑ यमा॒हुर्यमो॑दु॒नं पच॑ति वां॒ जनि॑त्री॥४॥

Enter together, you sons, into the waters, coming together, you rich in life, to this living one (m.); of them (f.) share you the one which (m.) they call immortal, the rice-dish which your (du.) generatrix cooks.

The meaning and connection are very obscure. `Of them` seems to refer to the waters (f.). Ppp. removes one difficulty by reading *vas* instead of *vām* in d; it has in **b** [*-dhanyāt*] *sametā* [cf. vs. 25]. In Kauś. 60. 35 the verse is used when the pair lie down together, accomapnied by their offspring, after a vessel of water has been set on the hide.

३४२२. यं वां॑ पि॒ता पच॑ति॒ यं च॑ मा॒ता रि॒प्रान्नि॒र्मुक्त्यै॒ शम॑लाच्च वा॒चः।

स ओ॑दु॒नः श॒तधा॑रः स्व॒र्ग उ॒भे व्या॑प॒ नभ॑सी महि॒त्वा॥५॥

What one your (du.) father cooks, and what one [your] mother, in order to release from evil (*ripra*) and from pollution of speech–that hundred-streamed, heaven-going rice-dish has permeated (*vi-āp*) with greatness both firmaments (*nabhas*).

Ppp. reads at the beginning *yaṁ vaṣ pitā*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४२३. उभे नभंसी उभयांश्च लोकान् ये यज्वनामभिजिताः स्वर्गाः।
तेषां ज्योतिष्मान् मधुमान् यो अग्रे तस्मिन् पुत्रैर्जरसि सं श्रयेथाम्॥ ६॥

Both firmaments, and worlds of both kinds, what heaven-going ones are conquered of the sacrificers–which one of them is chiefly (? *agre*) full of light, full of honey, in that combine you (du.) with your sons in old age.

Ppp. combines in **c** *yo `gre,* and part of our mss. (P.M.W.T.) read the same.

३४२४. प्राचींप्राचीं प्रदिशमा रभेथामेतं लोकं श्रद्दधानाः सचन्ते।
यद् वां पक्व परिविष्टमग्नौ तस्य गुप्तये दम्पती सं श्रयेथाम्॥ ७॥

Take you (du.) hold upon each forward direction; to this world they that have faith attach themselves (*sac*); what of you that is cooked is served up in the fire, combine you, O husband-and-wife, in order to its guarding.

The verse is nearly accordant with vi. 122. 3. `Forward` (*prāñc*) is also `eastern.` [Note here again the sequence of the cardinal points (*pradakṣiṇa*), and cf. end of introd. to iii. 26.] The Anukr. passes the irregularity of the second half-verse (11 + 11: 10 + 12 = 44) without notice. Kauś. 61. 1 quotes this verse alone; and 61. 2 quotes 7-10 as used while they follow around the vessel of water. Ppp. reads, for **c, d,** as follows: *mimāthāṁ pātṛ tad vāṁ pūrṇam astu śivāṁ pakvaṣ pitryāyaṇe `ty* (`*bhy*?) *āmayat.*

३४२५. दक्षिणां दिशमभि नक्षमाणौ पर्यावर्तेथामभि पात्रमेतत्।
तस्मिन् वां यमः पितृभिः संविदानः पक्काय शर्म बहुलं नि यच्छात्॥ ८॥

Attaining to the southern quarter, turn you (du.) about to this vessel; in it shall Yama, in concord with the Fathers, assure abundant protection to your cooked [offering].

`In it`: i.e., as the gender shows, in the vessel. Some of our mss. make very bad work with *vām* in **c,** reading *vāyam* (P.M.W.), *vayam* (Bs.s.m.), *varām* (R.), *vāṁ yam* (T.). It is absurd of the Anukr. to reckon the verse (11 + 11: 12 + 11 = 45) a *jagatī.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४२६. प्रतीचीं दिशामियमिद् वरं यस्यां सोमो अधिपा मृडिता च।
तस्यां श्रयेथां सुकृतः सचेथामधा पक्वान्मिथुना सं भवाथः॥ ९॥

This western of the quarters verily is a thing to be preferred, in which Soma is over-ruler and favorer; to it resort (*śrī*) you (du.); attach yourselves to the well-doers; then. O paired ones, shall you come into being from what is cooked.

The last pāda is identical with 2 **d** above. But Ppp. reads instead *adhā pakvena saha saṁ bhavema,* which is nearly identical with vi. 119. 2 **d** and the concluding pāda of 55-60 below. The Anukr. takes no notice of the deficiency of the first pāda.

३४२७. उत्तरं राष्ट्रं प्रजयोत्तरावद् दिशामुदीची कृणवन्नो अग्रम्।
पाङ्क्तं छन्दः पुरुषो बभूव विश्वैर्विश्वाङ्गैः सह सं भवेम॥ १०॥

A superior realm, having superiority by progeny, may the northern of the quarters make our (pl.) apex (? *agra*); a five-fold (*pāñta*) meter has the man become; may we come into being together with all, having all their limbs.

Ppp. reads *paṅktiś chandas* at the beginning of **c.** We have to resolve *pa-āñ-* in order to make a full pāda.

३४२८. ध्रुवेयं विराण्नमो अस्त्वस्यै शिवा पुत्रेभ्य उत मह्यमस्तु।
सा नो देव्यदिते विश्ववार इर्य इव गोपा अभि रक्ष पक्वम्॥ ११॥

This fixed [quarter] is *viraj*; homage be to it; let it be propitious to [my] sons and to me; do you, O goddess Aditi, having all choice things, like an active herdsman defend our cooked [offering].

The verse is quoted in Kauś. 61. 3, next after the four preceding ones.

३४२९. पितेव पुत्रानभि सं स्वजस्व नः शिवा नो वातो इह वान्तु भूमौ।
यमोदनं पचतो देवतेह तं नस्तपत उत सत्यं च वेत्तु॥ १२॥

Do you embrace us, as a father his sons; let propitious winds blow here for us on the earth; what rice-dish the two deities cook here, let that know our penance and also truth.

Ppp. reads *śagdā* for *bhūmau* in b, and *vittam* for *vettu* at the end. 'That' (*tat*) in d is neuter, and so not correlative to 'what' (*yam* m.) in c. P.M.W. read *svāja naḥ* at end of a. The verse lacks two syllables of being a good *jagatī*. [The verse is quoted at Kauś. 61. 4.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४३०. यद्यत् कृष्णः शकुन एह गत्वा त्सरन् विषक्तं बिलं आससाद।
यद्वा दास्या३र्हस्ता समङ्क्त उलूखलं मुसलं शुम्भतापः॥ १३॥

Whenever the black bird, coming hither, has sat upon the orifice, surprising (*tsar*) what is resolved (*vi-sañj*), or when the barbarian woman (*dāsī*) with wet hands smears over–cleanse, you waters, the mortar [and] pestle.

Ppp. combines in a *śakune `ha,* and reads in c *dāsī vā yad,* and in d [cf. vss. 21 and 26 and note to vi. 115. 3] *śundhatā ``paḥ.* Kauś. quotes the verse in 8. 14, and the comm. also under 2. 6, but they cast no light on the obscure first half-verse. The verse is a good *triṣṭubh,* yet the Anukr. attempts to give it some special description, of which the text is corrupt and unintelligible (*yad-yat kṛṣṇa ity āthā*).

३४३१. अयं ग्रावा पृथुबुध्नो वयोधाः पूतः पवित्रैरप हन्तु रक्षः।
आ रोह चर्म महि शर्म यच्छ मा दम्पती पौत्रमघं नि गातम्॥ १४॥

Let this pressing-stone, broad-based, vigor-bestowing, purified by purifiers, smite away the demon; mount you the hide; yield great protection; let not the husband-and-wife fall into evil proceeding from sons (*pautra*).

Ppp. has at the end *gāthām,* with which, of course, *dampatī* would have to be understood as vocative, unaccented. Expressions like that in d are found in several of the Sūtras: in AGS. i. 13. 7, *mā `ham pautram aghaṁ ni yām* (should be *gām,* probably); in PGS. i. 5. 11, *yathe `yaṁ strī pautram aghaṁ na rodāt;* and the same in HGS. i. 19. 7, with *pautram ānandam* as antithesis to it. The verse is quoted in Kauś. 61. 18 (in connection with xi. 1. 9), to accompany the setting of mortar, pestle, and winnowing basket, after sprinkling, upon the hide.

३४३२. वनस्पतिः सह देवैर्न आगन् रक्षः पिशाचाँ अपबाधमानः।
स उच्छ्रयातै प्र वदाति वाचं तेन लोकाँ अभि सर्वान् जयेम॥ १५॥

The forest tree has come to us together with the gods, forcing off the demon, the *piśācas;* he shall rise up (*ut-śri*), shall speak forth his voice; with him my we conquer all worlds.

Ppp. reads and combines *sau `cchrāyātai* in c, and reads *api* for *abhi* in d. According to Kauś. 61. 21, one sets up the pestle with this verse; in 125. 3 the verse is used with reference to the sacrificial post [in case it puts forth fresh shoots]; and similarly in Vait. 10. 8 [in the *paśubandha*].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४३३. सप्त मेधान् पशवः पर्यगृह्णन् य एषां ज्योतिष्माँ उत यक्ष्मकर्शः।
त्रयस्त्रिंशद् देवतास्तान्त्सचन्ते स नः स्वर्गमभि नेष लोकम्॥ १६॥

Seven sacrifices (*medhā*) the cattle enclosed–which [*the relative pronoun*] of them was full of light, and which was pining; to them thirty deities attach themselves; do you (m.) conduct us (pl.) to the heavenly (*svarga*) world.

Our Bp. reads *tām* in **c**, and a few of the *saṁhitā*-mss. (P.M.W.E.) agree with it; *tām* is certainly wrong, but *tam* would be in acceptable improvement. Ppp. has *medhāsvān* instead of *jyotiṣmān* (and the latter must be taken as having the sense of the former); also *cakarṣa* in **b**, and *neṣi* in **d**. [For *neṣa*, see *Gram.* § 896.] The verse is quoted in Kauś. 61. 13, to accompany the handling or stroking of something by the two spouses [with their offspring]. Pāda **b** has a redundant syllable, unnoticed by the Anukr., unless we contract to *yai `ṣām*.

३४३४. स्वर्गं लोकमभि नो नयासि सं जायया सह पुत्रैः स्याम।
गृह्णामि हस्तमनु मैत्वत्र मा नस्तारीन्निर्ऋतिर्मो अरातिः॥ १७॥

To the heavenly world shall you conduct us (pl.); may we be united with wife, with sons; I grasp [her (?)] hand; let her (?) come here after me; let not destruction pass us, nor the niggard.

The last pāda is nearly the same with vi. 124. 3 d; cf. also ii. 7. 4 **c, d**. Ppp. ends **d** with *no `rātiḥ*. The verse is a good *triṣṭubh*, and its description by the Anukr. is absurd. Kauś. 61. 14 uses the latter half-verse, not in a way to cast light on its meaning.

३४३५. ग्राहिं पाप्मानमति ताँ अयाम तमो व्यस्य प्र वदासि वल्गु।
वानस्पत्य उद्यतो मा जिहिंसीर्मा तण्डुलं वि शरीर्देवयन्तम्॥ १८॥

The seizure (*grāhi*), evil (*pāpman*)–may we go beyond them (pl.); dissipate you the darkness; may you speak forth what is agreeable; made of forest tree, uplifted, do not injure; do not crush to pieces [*vi-śṛ*] the god-loving rice-grain.

Jihiṅsīr in **c** is a misprint for *jtihiṅsīr*, which all the [i.e. W`s] mss. read. [So read 9 of SPP`s authorities: and 4 have *jahiṅsīs*; but SPP. prints *jihiṅsīs*, accentless, with 3 of his mss. Perhaps the accent is to be regarded as antithetical.] A part of our mss. (O.T.K.D.R.p.m.) read *śarīs* in **d**; Ppp. has *śarais* [see the references under vi. 32. 2]. The verse (with xi. 1. 9 **b**) accompanies in Kauś. 61. 22 the pounding with the pestle.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४३६. विश्वव्यचा घृतपृष्ठो भविष्यन्त्सयोनिर्लोकमुपं याह्येतम्।
वर्षवृद्धमुपं यच्छ शूर्पं तुषं पलावानप तद् विनक्तु॥ १९॥

About to become all-expanded, ghee-backed, go you, of like origin (*sayoni*), to that world; hand you (*upa-yam*) the rain-increased sieve; let that winnow away the husk, the chaff.

The first half-verse is identical with 53 **c, d** below. Some mss. (I.O.D.K.: also half of the Kauś. mss.) read *palāvām* in **d.** Ppp. hs *vidvān* instead of *etam* in **b.** With **c,** according to Kauś. 61. 23, the *śūrpa* is grasped; with a (or the whole verse?), according to 24, it is raised; with **d,** according to 25, the sifting is done. The third pāda lacks a syllable, unless we may resolve *śu-urpam.* [For ``sieve,`` here and in vs. 20, read rather ``winnowing-basket``?]

३४३७. त्रयो लोकाः संमिता ब्राह्मणेन द्यौरेवासौ पृथिव्यन्तरिक्षम्।
अंशून् गृभीत्वान्वारभेथामा प्यायन्तां पुनरा यन्तु शूर्पम्॥ २०॥

The three worlds are commensurate with the *brāhmaṇa*: yon heaven, namely, earth, atmosphere; having seized the [soma-] stalks, take you (du.) hold after; let them swell up (*ā-pyā*); let them come again to the sieve.

All our mss. (except D.) read *asau,* unaccented, in b; emendation to *asau* was plainly necessary. All the *saṁhitā*-mss. (except E.) separate in c *grbhītvā anv-,* which, accordingly, might perhaps as well have been left, though the Prāt. does not recognize the case of irregular hiatus. Ppp. seems to combine the two words in the usual fashion; but it has *-rabhetām;* also, in **b,** *pṛthivyām ant-.* The verse is quoted in Kauś. 61. 27 in connection with touching the winnowed grains (?); and, in 28, the last words of **d** (*punar* etc.), with scattering them, apparently, again on the sieve.

३४३८. पृथग्रूपाणि बहुधा पशूनामेकरूपो भवसि सं समृद्ध्या।
एतां त्वचं लोहिनीं तां नुदस्व ग्रावा शुम्भाति मलग इव वस्त्रा॥ २१॥

Manifoldly separate [are] the forms of cattle; you become one-formed together with success; that red skin–that thrust you [away]; the pressing-stone shall cleanse like a fuller (?*malaga*) the garments.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Or **b** may be `you come into being one-formed with success.` *Malaga* occurs nowhere else; its use with *iva* makes it impossible to tell whether the *pada*-text would divide *malagaḥ*. Ppp. reads *bhavati* in **b** and *malagai `va* in **d.** [Again, as in vss. 13 and 26, it reads *śundhāti* for *śumbhāti*: cf. note to vi. 115. 3.] The quotation in Kauś. 61. 26 casts no light on the meaning. Our text ought to read *samṛddhyā* at end of **b.** The verse is very ill named *jagatī* by the Anukr.; the treatment of *iva* in **d** as only one syllable makes a regular *triṣṭubh* of it.

३४३९. पृथिवीं त्वा पृथिव्यामा वेशयामि तनूः संमानी विकृता त एषा।
यद्यद् द्युत्तं लिखितमर्पणेन तेन मा सुस्रोर्ब्रह्मणापि तद् वपामि॥ २२॥

You that are earth I make enter into earth; this like body of you [is] separated; whatever of you is burnt (? *dyutta*), [or] scratched by driving (*arpaṇa*); with that do not leak; I cover that over by a spell (*Brahman*).

Ppp. reads, for **a,** *bhūmyāṁ bhūmim adhi dhārayāmi;* in **c,** *arpaṇaṁ ca;* in **d,** *śuśror āpa tad,* thus restoring the meter. The verse (12 + 11: 11 + 13 = 47) is very ill defined simply as a *jagatī*. In Kauś. 61. 30, the verse accompanies the smearing of a vessel (*mumbhī*); in Vait. 28. 12, the fashioning of a kettle.

३४४०. जनित्रीव प्रति हर्यासि सूनुं सं त्वा दधामि पृथिवीं पृथिव्या।
उखा कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषक्ता॥ २३॥

May you welcome as a mother a son; I unite (*sam-dhā*) you that are earth with the earth; a kettle, a vessel, do not stagger upon the sacrificial hearth, overhung by the implements of offering [and] by sacrificial butter.

The first pāda is apparently addressed to the earth, differently from the others. Ppp. puts the verse before our vs. 22, reads in **c** *kumbhīr vedyāṁ saṁ carantāṁ.* One or two or our mss. (Bs.O.) read *uṣā* in **c.**

३४४१. अग्निः पचन् रक्षतु त्वा पुरस्तादिन्द्रो रक्षतु दक्षिणतो मरुत्वान्।
वरुणस्त्वा दृंहाद्धरुणे प्रतीच्या उत्तरात् त्वा सोमः सं ददातौ॥ २४॥

Let Agni, cooking, defend you on the east; let Indra, with the Maruts, defend on the south; may Varuṇa fix you in the maintenance (*dharuṇa*) of the western [quarter]; on the north may Soma give you together.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. corrects the meter of **b** by reading *rakṣāt*; and that of **d** by having *varuṇas* instead of *somas*. The verse is irregular, but by no means a *jagatī*. [If we make *varuṇas* and *somas* exchange places, as suggested by Ppp., and read *rakṣāt* with Ppp., the vs. becomes a good *triṣṭubh*.] In Kauś. 61. 32 it is used when arranging the fire about the kettle.

३४४२. पूताः पवित्रैः पवन्ते अभ्राद् दिवं च यन्ति पृथिवीं च लोकान्।
ता जीवला जीवधन्याः प्रतिष्ठाः पात्र आसिक्ताः पर्यग्निरिन्धाम्॥ २५॥

Purified with purifiers, they purify themselves from the cloud; they go both to heaven and to earth [as their] worlds; them, lively, rich in life, firm-standing, poured into the vessel (*pātra*), let the fire kindle about.

Ppp. puts the verse after our vs. 26, and reads at end of **b** *dharmaṇā* (cf. RV. x. 16. 3 b), and in **c, d** *jīvadhānyāt sametā* [cf. vs. 4] *pātrā ``siktāt*. The verse is defective by a syllable in **a**, but the Anukr. passes this without notice. Kauś. 61. 34 quotes the verse to accompany putting into the strainer.

३४४३. आ यन्ति दिवः पृथिवीं सचन्ते भूम्याः सचन्ते अध्यन्तरिक्षम्।
शुद्धाः सतीस्ता उ शुम्भन्त एव ता नः स्वर्गमभि लोकं नयन्तु॥ २६॥

They come from the sky, they fasten on (*sac*) the earth; from the earth they fasten upon the atmosphere; being cleansed, they just cleanse themselves; let them conduct us to the heavenly world.

The accent of *śumbhante* in **c** is unmotived. Ppp. reads [cf. vss. 13 and 21 and note to vi. 115. 3] *śundhanti*, which (or *śumbhanti*) is decidedly preferable. That the reading in **a** is *divaḥ p-* is noted in the comm. to Prāt. ii. 68.

३४४४. उतेव प्रभ्वीरुत संमितास उत शुक्राः शुचयश्चामृतासः।
ता औदुनं दंपतिभ्यां प्रशिष्टा आपः शिक्षन्तीः पचता सुनाथाः॥ २७॥

Both as it were prevailing (*prabhu*) and also commensurate, also bright and clean, immortal–as such do you, O waters, directed, helping cook the rich-dish for the two spouses, you of good refuge.

The translation implies in **d** emendation of *āpaḥ-śikṣantīḥ* to *apaḥ śikṣ-*, the former seeming wholly unacceptable. Ppp. combines and reads *praśiṣṭā ``pas sīkṣ-*. Our text reads with the mss.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४४५. संख्याता स्तोकाः पृथिवीं सचन्ते प्राणापानैः संमिता ओषधीभिः।
असंख्याता ओप्यमानाः सुवर्णाः सर्वं व्यापुः शुचयः शुचित्वम्॥ २८॥

The numbered drops (*stoka*) fasten on the earth, being commensurate with breaths-and-expirations, with herbs; being scattered on, unnumbered, of good color, the clean ones have obtained all cleanness.

This verse, as noted above, is wanting in Ppp. It is quoted in Kauś. 61. 36 to accompany the scattering in of the rice-grains after washing.

३४४६. उद्योधन्त्यभि वल्गन्ति तप्ताः फेनमस्यन्ति बहुलांश्च बिन्दून्।
योषेव दृष्ट्वा पतिमृत्वियायैतैस्तण्डुलैर्भवता समापः॥ २९॥

They struggle up (*ud-yādh*), they dance on, being heated; they hurl foam and abundant drops (*bindu*); like a woman that is in her season, seeing her husband, unite yourselves, O waters, with these rice-grains.

The translation assumes the emendation, made in our edited text, of *rtviyā yā*, for the *rtviyāya* of all the mss. [See SPP's note on this matter, p. 231. He says *ṛtviya = maithuna*.] Ppp. reads *ṛtviyāvais tais taṇḍ-*. In Kauś. 61. 37 the verse accompanies the making of the water to boil.

३४४७. उत्यापय सीदतो बुध्न एनानद्भिरात्मानमभि सं स्पृशन्ताम्।
अमासि पात्रैस्रुक्कं यदेतन्मितास्तण्डुलाः प्रदिशो यदीमाः॥ ३०॥

Make you them stand up, as they sit on the bottom; let them touch themselves all over with the waters; I have measured with vessels (*pātra*) the water that is here; measured are the rice-grains that are these directions.

The last pāda is translated as if *yadīmāḥ* (p. *yadi imāḥ*) were meant as equivalent to *yad imāḥ*, corresponding to the *yad etat* of c. Ppp. has *sṛjantām* at end of b.

[Here, at the end of a decad-division, ends the twenty-sixth *prapāṭhaka*.]

३४४८. प्र यच्छ पर्शुं त्वरया हरोषमहिंसन्त ओषधीर्दान्तु पर्वन्।
यासां सोमः परि राज्यं बभूवामन्युता नो वीरुधो भवन्तु॥ ३१॥

Reach you forth the sickle (*parśu*), hasten, take [it] quickly; let

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

them, not harming, cut (*dā*) the herbs at the joint; they of whom Soma compassed the kingship–let the plants be without wrath toward us.

One or two of our mss. read in a *paraśum* (M.W.; O. *pararśum*); and, as usual, some (O.D.R.) accent *rājyam* in **c**. Ppp. has *harantu* for *harau 'śam* in **a**; and, in **c**, *somo yāsām. Amanyutāḥ* is undivided in the *pada*-text. In Kauś. 61. 38 the first pāda is used with handing over the sickle for gathering the *darbha*-grass; the second pāda,* in 61. 39, with cutting it above the joints; and in 1. 24, 25 both for a similar purpose; so also the first pāda (or the verse) in 8. 11; and yet again both in the comm. to 137. 4. *[Quoted as *oṣadhīr dāntu parvan* at i. 25 and 61. 39. According to Daś. Kar. (note to 137. 4), the quotation *pra yaccha parśum* covers a pāda and a half, that is, it includes the *ahiṅsantas* which is omitted in the quotation of **b**.]

३४४९. नवं॑ ब॒र्हिरो॑द॒नाय॑ स्तृणीत प्रि॒यं हृ॒दश्चक्षु॑षो व॒ल्ग्व॒स्तु।
तस्मि॑न् दे॒वाः स॒ह दै॒वीर्वि॑शन्त्वि॒मं प्राश्न॑न्त्वृ॒तुभि॑र्नि॒षद्य॑॥ ३२॥

Strew you a new *barhis* for the rice-dish; be it dear to the heart, agreeable to the eye; on it let the gods [and] the divine ones (f.) settle (*viś*) together; sitting down (*ni-sad*), let them partake of this with the seasons.

The mss. read in **b** *priyām*, but our text makes the unavoidable emendation to *-yam*. Some of the mss. also are bothered over the unusual combination *lgva* in b: [thus Bs. has *vaglav astu*;] R. *valgav astu;* T. *valgvustu*. And again, in **d**, Bs. read *-śnan ṛt-*, and O.s.m.R. *-śnanty ṛt-*, The verse accompanies in Kauś. 61. 40 the strewing of the *barhis*.

३४५०. वन॑स्पते स्ती॒र्णमा सी॑द ब॒र्हिर॑ग्निष्टो॒मैः संमि॑तो दे॒वता॑भिः।
त्वष्ट्रे॑व रू॒पं सुकृ॑तं॒ स्वधि॑त्यै॒ना ए॒हाः परि॒ पात्रे॑ ददृश्राम्॥ ३३॥

O forest tree, sit on the strewn *barhis*, being commensurate with the Agni-praises (*agniṣṭoma*), with the deities; like a form well made by an artisan (*tvaṣṭṛ*) with a knife, so (*enā*) let the eager ones be seen round about in the vessel (*pātra*).

Bp. and Bs.s.m. read *svadhiyā* at end of **c**. The anomalous hiatus *enā* (p. *enā*) *ehāḥ* is noted in Prāt. iii. 34. Ppp. reads *svadhityaināhyāṣ pari pātre dadṛśyām*, which is welcome as ridding us of the wholly unsupported form *dadṛśrām;* [cf. *Gram.* § 813]. In Kauś. 61. 43, the verse accompanies the setting of a vessel (*pātri*) upon the *barhis;* in Vait. 10. 7, the laying of the sacrificial post upon the same (the editor of Kauś.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

regards it as quoted also in 15. 11, but the verse there intended must be rather vi. 125. 1).

३४५१. षष्ट्यां शरत्सु निधिपा अभीच्छात् स्वः पक्वेनाभ्यश्नवातै।
उपैनं जीवान् पितरश्च पुत्रा एतं स्वर्गं गमयान्तमग्नेः॥३४॥

In sixty autumns may he (?) seek to the treasure-keepers; may he attain to the sky with the cooked [offering]; may both fathers [and] sons live upon him; make you this one to go to the heaven-going end of the fire.

The last pāda admits of various other constructions. Both here and in vs. 41 (where pāda **a** is repeated) Bp. reads at the beginning *śaṣṭhyām.* in **c**, O.p.m.R. accent *jīvān.* Ppp. puts the verse after our vs. 35, and reads, for **a**, *ṣaṣṭyāṁ śaradbhyaś paridadhmā enam;* for **c**, *upai `naṁ putrān pitaraś ca sīdām;* in **d**, *imam* for *etam.* There is no reason why the Anukr. should regard the verse as anything but a regular *triṣṭubh.* In Kauś. 62. 9 it accompanies the setting down of the rice-dish westward from the fire.

३४५२. धर्ता ध्रियस्व धरुणं पृथिव्या अच्युतं त्वा देवताश्च्यावयन्तु।
तं त्वा दम्पती जीवन्तौ जीवपुत्रावुद् वासयातः पर्याग्निधानात्॥३५॥

A maintainer, maintain yourself in the maintenance of the earth; you that are unmoved let the deities make to move (*cyu*); you shall the two spouses, living, having living sons, cause to remove (*ud-vas*) out of the fire-holder.

Ppp. combines *-vyā `cyutam* in **a-b**, omits the meter-disturbing (and probably intrusive) *tvā* of **c**, reads in **c** *-putrā,* and in **d** *ud vāsayāthaṣ p-.* The Anukr. takes no notice of the redundant syllable in our **c**. In Kauś. 61. 41, the verse accompanies post in the ground.

३४५३. सर्वान्त्समागा अभिजित्य लोकान् यावन्तः कामाः समतीतृपस्तान्।
वि गाहेथामायवनं च दविरेकस्मिन् पात्रे अध्युद्धरैनम्॥३६॥

You have come together to all the worlds, having conquered; however many [be] the desires, you have made them wholly satisfied; plunge you (du.) in–both the stirring-stick [and] the spoon; take you him up upon one vessel.

This obscure verse wins no light from Kauś. (62. 1), which says simply *iti mantroktam,* connecting it with xi. 1. 24. Some of our mss. (P.M.W.T.) read *abhi* for *adhi* in **d**. We should expect in **c** *gāhetām,* as the nouns are not vocative. Ppp. reads in **a** *samāgān abhicikya,* and in **b** *kāmān samitau purastāt.* [See p. lxxxviii.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४५४. उप॑ स्तृणीहि प्रथ॒यं पु॒रस्ता॑द् घृ॒तेन॒ पात्र॑मभि घारयै॒तत्।
वा॒श्रेवो॒स्रा तरु॑णं स्तन॒स्युमि॒मं दे॑वासो अभि॒हिङ्कृ॑णोत॥ ३७॥

Strew you on, spread forward, smear over with ghee this vessel; as a lowing cow (*usrā*) [toward] a young [calf] desiring the teat, do you, O gods, utter the sound *hing* toward this one.

`Strew on`: i.e., specifically, make an *upastaraṇa* or covering of butter. In Ppp. the second half-verse is wholly corrupt. The verse is quoted in Kauś. 61. 45, as accompanying the operation described, and the next verse is added in 61. 46 when the operation is completed.

३४५५. उपा॑स्तरी॒रक॑रो लो॒कमे॒तमु॒रुः प्र॑थ॒तामस॑मः स्व॒र्गः।
तस्मि॑ञ्छ्रयातै महि॒षः सु॑प॒र्णो दे॒वा ए॑नं दे॒वता॑भ्यः॒ प्र य॑च्छान्॥ ३८॥

You have strewn on, have made world; let the broad unequalled heavenly world (*svarga*) spread itself out; to it shall resort (*śri*) the mighty eagle; the gods shall reach him forth to the deities.

Ppp. begins with *apāskārair,* and makes *śrayātai* and *suparṇas* change places in **c.**

३४५६. यद्या॑ज्जाया पच॑ति॒ त्वत् प॒रःप॑र॒ः पति॑र्वा जाये॒ त्वत् ति॒रः।
सं तत् सृ॑जेथां स॒ह वा॑ं तद॑स्तु संपा॒दय॑न्तौ स॒ह लो॒कमेक॑म्॥ ३९॥

What in any case your wife cooks beyond you, or your husband, O wife, in secret from you, that do you unite; that be yours together; agreeing (? *sampāday-*) together upon one world.

Kauś. 62. 11 quotes the verse (*iti mantroktam*), but casts no light upon it. [Has a second *pacati* fallen out after *jāye*?]

३४५७. याव॑न्तो अ॒स्याः पृ॑थि॒वीं सच॑न्ते अ॒स्मत् पु॒त्राः परि॒ ये सं॑बभू॒वुः।
सवा॒दस्ताँ उप॒ पात्रे॑ ह्वयेथां॒ नाभिं॑ जाना॒नाः शिश॑वः स॒मायान्॥ ४०॥

How many of her fasten on (*sac*) the earth, what sons came forth into being from us (pl.)–all those do you (du.) call to you in the vessel knowing the navel, the young ones (*śiśu*) shall come together.

The mss. (excepting R.D.) leave *sacante* in **a** unaccented. Ppp. reads after it `*smat*. The verse, especially the first pāda, is obscure. `Navel` = `central point, place of union.` The Anukr. does not heed the deficiency of a syllable in **c**; it means us, perhaps, to resolve *ta-an*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३४५८. वसोर्या धारा मधुना प्रपीना घृतेन मिश्रा अमृतस्य नाभयः।
सर्वास्ता अव रुन्धे स्वर्गः षष्ट्यां शरत्सु निधिपा अभीच्छात्॥४१॥

What streams (*dhārā*) of good (*vasu*) [there are], fattened with honey, mixed with ghee, navels of immortality–all those does the heaven-goer (? *svarga*) take possession of; in sixty autumns may he seek to the treasure-keepers.

The last and most obscure pāda is identical with 34 **a**. The Anukr. perhaps accepts the redundant syllable of **b** and the deficient of **c** as balancing each other. The verse is used, with 44 below, in Kauś. 62. 18, to accompany the further pouring in of juices. Ppp. reads *samaktās* for *prapīnās* in **a**, and *dhāmayas* at end of **b**, and combines *-pā `bh-* in **d**.

३४५९. निधिं निधिपा अभ्येनमिच्छादनीश्वरा अभितः सन्तु येऽन्ये।
अस्माभिर्दत्तो निहितः स्वर्गस्त्रिभिः काण्डैस्त्रीन्त्स्वर्गान्त्सक्षत्॥४२॥

He shall seek to it, [as] treasure-keepers to a treasure; let those who are others be not lords (*anīśvara*) about; given by us, deposited, heaven-going, with three divisions it has ascended to three heavens (*svarga*).

Ppp. again combines in **a** *-pā `bhy.* Kauś. 62. 10 makes the verse accompany the division of the rice-dish into three parts. There is no reason for calling it *bhurij*, as the Anukr. does.

३४६०. अग्नी रक्षस्तपतु यद् विदेवं क्रव्यात् पिशाच इह मा प्र पास्त।
नुदामं एनमप रुध्मो अस्मदादित्या एनमङ्गिरसः सचन्ताम्॥४३॥

Let Agni burn the demon that is godless; let the flesh-eating *piśāca* not have a draught here; we thrust him, we bar him away from us; let the Ādityas, the Aṅgirasas, fasten on him.

Doubtless we should emend to *rundhmas* in **c**. Ppp. reads in **d** *ādityā no aṅg-*, thus recrifying the meter. The Anukr. notices this time the redundance of the pāda. Doubtless, as often elsewhere, we are to contract to *ādityāt `nam*. In Kauś. 62. 14 the verse is made to accompany the carrying of fire around the offering. [BR. render the force of *pra* by defining *pra-pā* as `sich an`s Trinken machen.`]

३४६१. आदित्येभ्यो अङ्गिरोभ्यो मध्विदं घृतेन मिश्रं प्रति वेदयामि।
शुद्धहस्तौ ब्राह्मणस्यानिहत्यैतं स्वर्गं सुकृतावपीतम्॥४४॥

To the Ādityas, the Aṅgirasas, I announce this honey mingled

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

with ghee; with cleansed hands, not smiting down [anything of] the Brahman's, go you (du.), O well-doers, to this heavenly world (*svarga*).

The description by the Anukr. is quite wrong. The use by Kauś. 62. 18 was noted above, under vs. 41. [For the use of the genitive, W. has noted a reference to Delbruck's *Altindische Syntax*, p. 161.]

३४६२. इदं प्रापमुत्तमं काण्डमस्य यस्मात्लोकात् परमेष्ठी समापः।
आ सिञ्च सर्पिर्घृतवत् समङ्ग्ध्येष भागो अङ्गिरसो नो अत्र॥४५॥

I have obtained this highest divisions of it, from which world the most exalted one obtained [it] completely; pour you on the butter (*sarpis*); anoint with ghee; this is the portion of our Aṅgiras here.

Ppp. has in **a** a different order of words: *idaṁ kāṇḍam uttamaṁ prāpam asya*. The verse (with xi. 1. 31: the first half of each) is quoted in Kauś. 62. 15, and again (the second half of each) in 62. 17, in connection with anointing the vessel with butter.

३४६३. सत्याय च तपसे देवताभ्यो निधिं शेवधिं परि दद्म एतम्।
मा नो द्यूतेऽवं गान्मा समित्यां मा स्मान्यस्मा उत्सृजता पुरा मत्॥४६॥

To truth, to penance, and to the deities, we deliver this deposit (*nidhi*), [this] treasure (*śevadhi*); let it not be lost (*ava-gā*) in our play, nor in the meeting; do not you release it to another in preference to (*purā*) me.

One or two of our mss. (R.D.) accent at the end *mat*; and the word is not found without accent unless here and at xi. 4. 26. [SPP. reads *mat* with 8 of his authorities, against 7 that have *mat*.] Ppp. reads in **b** *dadhmas*. This and the two following verses are quoted, with a number of others, in Kauś. 68. 27, at a late point in the rice-dish ceremony. [With **c**, cf. 52 **a**.]

३४६४. अहं पचाम्यहं ददामि ममेदु कर्मन् करुणेऽधि जाया।
कौमारो लोको अजनिष्ट पुत्रो३न्वारभेथां वयं उत्तरावत्॥४७॥

I cook; I give; verily upon my action [and] deed (*? karuṇa*) the wife; a virgin (*? kaumāra*) world has been born, a son; take you (du.) hold after vigor (*vayas*) that has what is superior.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The translation here is purely mechanical. Ppp. puts the verse after our vs. 48, and reads in **a**, for *dadāmi, ud vadāmi* [thus suggesting the probably correct restoration of the pāda (*aham u dadāmi*)], and in **c** *putrās*. The verse (10 + 11: 11 +11 = 43) is very ill described by the Anukr.

३४६५. न किल्बिषमत्र नाधारो अस्ति न यन्मित्रैः सममामान एति।
अनूनं पात्रं निहितं न एतत् पक्तारं पक्वः पुनरा विशाति॥४८॥

No offense is here, nor support (? *ādhāra*), nor that one goes agreeing (*sam-am*) with friends; this vessel of ours is set down not empty; the cooked [dish] shall enter again him that cooked it.

This verse is little more intelligible than the preceding. Ppp. puts **c** after **d**, and reads at the end of **c** *astu* instead of *etat*. [It is hardly worth while to discuss the accent of *asti*.]

३४६६. प्रियं प्रियाणां कृणवाम तमस्ते यन्तु यतमे द्विषन्ति।
धेनुरनड्वान् वर्योवय आयदेव पौरुषेयमप मृत्युं नुदन्तु॥४९॥

May we do what is dear to them that are dear; whosoever hate [us], let them go to darkness; milch-cow, draft-ox, each coming vigor (*vayas*)–let them thrust away the death that comes from men.

Or, `that concerns, comes upon, men` (*pauruṣeya*). The Anukr. seems to accept the two redundant syllables of **c** (*eva* an intrusion) as compensating for the deficiency in **a**. According to Kauś. 62. 19, the verse is used of `the milch-cow etc.` north of the fire.

३४६७. समग्नयो विदुरन्यो अन्यं य ओषधीः सचते यश्च सिन्धून्।
यावन्तो देवा दिव्या३तपन्ति हिरण्यं ज्योतिः पचतो बभूव॥५०॥

The fires are in concord, one with another–he that fastens on the herbs, and he that [fastens on] the rivers; as many gods as send heat (*ā-tap*) in the sky–gold has become the light of him that cooks.

Ppp. reads *sindhum* in **b**, and *dadhatu** (for *pacatas*) in **d**. In Kauś. 62. 22, the verse (with xi. 1. 28) is made to accompany the laying on of a piece of gold; it is also quoted in 68. 27, with vss. 46-48, etc.: see note to vs. 46. The Anukr. does not notice the lack of a syllable in **a**. *[Intending *dadhato*?]

३४६८. एषा त्वचां पुरुषे सं बभूवानग्नाः सर्वे पशवो ये अन्ये।
क्षत्रेणात्मानं परि धापयाथोऽमोतं वासो मखमोदनस्य॥५१॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

This one of skins (*tvac*) has come into being on man; not naked are all the animals (*paśu*) that are other; you (du.) cause to wrap (*paridhā*) yourselves (*ātman*) with authority (*kṣatra*), a home-woven garment, the mouth of the rice-dish.

The translation is as literal as possible; but other constructions may be made in the second half-verse. Ppp. leaves the hiatus between **a** and **b**, *babhūva an-*, it combines *-gnās sarve* in **b**; and it reads in **c** *dhāpayeta*, with a division-line after it. Kauś. 62. 23 makes the verse accompany the depositing of such a garment, with gold. [Has the vs. anything to do with the legend, cited under ii. 13. 3, about the cow and her skin, which the gods took from man and gave to the cow?]

३४६९. यदुक्षेषु वदा॒ यत् समि॑त्यां॒ यद्वा॒ वदा॒ अनृ॑तं वित्तका॒म्या।
स॒मा॒नं तन्तु॑म॒भि सं॒वसा॑नौ॒ तस्मि॒न्त्सर्वं॒ शम॑लं सादयाथः॥५२॥

What [untruth] you shall speak at the dice, what at the meeting, or what untruth you shall speak from desire of gain–clothing yourselves (du.) in the same web (*tantu*), you shall settle in it all pollution.

Ppp. rectifies the meter of **a** by reading *vadasi;* in **b** it has *dhane* instead of *vadās;* in **c** it gives *saha* for *abhi*. The Anukr. does not notice the deficiency in **a**. The verse is quoted in Kauś. 63. 1 (next after vs. 51), with the explanation `the two become dressed in the same garment.` [With **a**, cf. 46 **c**.]

३४७०. व॒र्षं व॑नु॒ष्वापि॑ गच्छ दे॒वांस्त्व॒चो धू॒मं पर्युत्पा॑तयासि।
वि॒श्वव्य॑चा घृ॒तपृ॑ष्ठो भवि॒ष्यन्त्सयो॑नि॒र्लो॒कमु॑प॒ याह्येतम्॥५३॥

Win you rain; go to the gods; you shall make smoke fly up out of the skin; about to become all-expanded, ghee-backed, go you, of like origin, to that world.

The second half-verse is identical with 19 **a**, **b** above. Ppp. begins **b** with *tatas* instead of *tvacas*; and it has a different second half: *viśvavyacā viśvakarmā svargas sayonim lokam upa yāhy ekam,* which seems less unintelligible. In Kauś. 63. 5 the verse is quoted (together with xi. 1. 28 **b**) with the direction `he draws off [the garment?].`

३४७१. त॒न्वं॑ स्व॒र्गो ब॑हु॒धा वि च॑क्रे॒ यथा॑ वि॒द आ॒त्मन्न॒न्यव॑र्णाम्।
अपा॑जैत् कृ॒ष्णां रु॒शंतीं॑ पुना॒नो या लो॑हि॒नी॒ तां ते॒ अ॒ग्नौ
जु॑होमि॥५४॥

The heaven-goer has variously changed his body, as he finds (? *vide*) on himself one of another color; he has conquered off the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

black one, purifying a shining one (*ruśat*); the one that is red, that I offer (*hu*) to you in the fire.

The adjectives here are all fem., relating to 'body' (*tanū*). The defective meter of b halps to make the isolated [or rather, unusual?] *vide* [see *Gram.* § 613] suspicious; the Anukr. takes no notice of the deficiency. The first half-verse is corrupt in Ppp., so that the comparison gives us no help. In Kauś. 63. 8 the verse accompanies the scattering on of other husks (*phalīkaraṇān*). [For the from *ajait*, see the references under vi. 32. 2.]

३४७२. प्राच्यै त्वा दिशेऽग्नयेऽधिपतयेऽसिताय रक्षित्र आदित्यायेषुमते।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥५५॥

To the eastern quarter, to Agni as overlord, to the black [serpent] as defender, to Āditya having arrows, we commit you here; guard you him for us until our coming; may he lead on our appointed [life-time] here to old age; let old age commit us to death; then may we be united with the cooked [offering].

[Vss. 55-60 are partly unmetrical.] We are surprised to find the pause before instead of after the phrase *etam pari dadmaḥ*. With the items in the first division of these verses are to be compared the corresponding ones in iii. 27. 1-6. The concluding pāda of the metrical refrain is identical with vi. 119. 2 **d**. The *pada*-reading at the end of the prose is ***a**: asmākam: ā+etoḥ*. In every verse, Ppp. omits *tvā diśe* (an improvement) and reads *dadhmas* for *dadmas*. in the refrain [of every verse, apparently], it has *dadhātv adhā* for *dadātv atha*. In this verse it combines *diśe agnaye*. The metrical description of the Anukr. is very puzzling; the part common to all the verses is 6 + 10: 11 + 11 + 11 = 49 syllables; then the varying parts range [with some resolution] from 25 to 31 syllables– all together, from 74 to 80 syllables; and *atidhṛti* is regularly 76, and *kṛti* 80; but the Anukr., after calling all *atidhṛti*, appears to call all but one *kṛti*. The verses are quoted in Kauś. 63. 22, in connection with the rest of the hymn.

३४७३. दक्षिणायै त्वा दिश इन्द्रायाधिपतये तिरश्चिराजये रक्षित्रे यमायेषुमते।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥५६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To the southern quarter, to Indra as overlord, to the cross-lined [serpent] as defender, to Yama having arrows, we commit you here; guard you etc. etc.

३४७४. प्रतीच्यै त्वा दिशे वरुणायाधिपतये पृदाकवे रक्षित्रेऽन्नायेषुमते।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥५७॥

To the western quarter, to Varuṇa as overlord, to the *prdāku* as defender, to food having arrows, we commit you here; guard you etc. etc.

३४७५. उदीच्यै त्वा दिशे सोमायाधिपतये स्वजाय रक्षित्रेऽशन्या इषुमत्यै।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥५८॥

To the northern quarter, to Soma as overlord, to the constrictor as defender, to the thunderbolt having arrows, we commit you here; guard you etc. etc.

Our edition follows all the mss. in accenting *rakṣitre `śanyai;* it should be, of course, *-tre.*

३४७६. ध्रुवायै त्वा दिशे विष्णवेऽधिपतये कल्माषग्रीवाय रक्षित्र ओषधीभ्य इषुमतीभ्यः।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।
दिष्टं नो अत्र जरसे नि नेषज्जरा मृत्यवे परि णो ददात्वथ पक्वेन सह सं भवेम॥५९॥

To the fixed quarter, to Viṣṇu as overlord, to the spotted-necked [serpent] as defender, to the herbs having arrows, we commit you here; guard you etc. etc.

Ppp. reads vīirudbhyas for oṣadhībhyas.

३४७७. ऊर्ध्वायै त्वा दिशे बृहस्पतयेऽधिपतये श्वित्राय रक्षित्रे वर्षायेषुमते।
एतं परि दद्मस्तं नो गोपायतास्माकमैतोः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

दिष्टं नो अत्र जरसे नि नैषज्जरा मृत्यवे परि णो ददात्वर्थं पक्वेन सह सं भवेम॥ ६०॥

To the upward quarter, to Bṛhaspati as overlord, to the white [serpent] as defender, to rain having arrows, we commit you here; guard you etc. etc.

[Here ends the third *anuvāka*, with 1 hymn and 60 verses. The quoted Anukr. says *svargaḥ ṣaṣṭiḥ*, i.e., 'the *svarga* [-hymn] is sixty.' The stem *svarga*, in one form or another, occurs a dozen times in the hymn.]

4. The cow (*vaśā*) as belonging exclusively to the Brāhmaṇas

[४ - वशा गौ सूक्त]

[ऋषि- कश्यप। देवता- वशा। छन्द- अनुष्टुप्, ७ भुरिक् अनुष्टुप्, २० विराट् अनुष्टुप्, ३२ उष्णिक् बृहतीगर्भा अनुष्टुप्, ४२ बृहतीगर्भा अनुष्टुप्।]

३४७८. ददामीत्येव ब्रूयादनु चैनामभुत्सत।
वशां ब्रह्मभ्यो याचद्भ्यस्तत् प्रजावदपत्यवत्॥ १॥

I give [her]–thus should he say, if they have noticed (? *anu-budh*) her–[I give] the cow (*vaśā*) to the priests (*Brahman*) that ask for her; that brings progeny, descendants.

Perhaps *anu abhutsata* is rather, 'have recognized': i.e., have made her out to be the kind of cow that is called *vaśā;* or there may be in it something of the meaning of *anu-jñā:* 'have approved, or taken a liking to.' [Cf. MGS. i. 8. 6 and p. 150.]

३४७९. प्रजया स वि क्रीणीते पशुभिश्चोप दस्यति।
य ऋषिभ्यो याचद्भ्यो देवानां गां न दित्सति॥ २॥

He bargains away his progeny and becomes exhausted of cattle who is not willing to give the cow (*go*) of the gods to the sons of seers that ask for her.

[Pādas **c, d** recur as 12 **a, b.**]

३४८०. कूटयास्य सं शीर्यन्ते श्लोणयार्ति कार्टमर्दति।
बण्डया दह्यन्ते गृहाः काणया दीयते स्वम्॥ ३॥

By a hornless one they are crushed for him; by a lame one he falls (? *ard*) into a pit; by a crippled one his houses are burned; by a one-eyed one his possessions are taken away (?).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The adjectives are feminine, and the sense doubtless is that as the result of giving such defective cows the thing threatened will happen. In **a**, probably the subject to be understood is *gṛhās*, as in **c**; **b** and **c** have perhaps become transposed–and, in that case, *svam* might be the subject also of *ardati*. [Ppp. has *kāṭam*, like the Vulgate.] The translation of **d** implies emendation (which seems advisable [cf. W. in AJP. xiii. 302]) of *kāṇayā* to *kāṇayā*: i.e. *kāṇayā: a dīyate*. Ppp. has *jīyate* `is harmed,` which would remove the difficulty. [On *kūṭa*, see von Bradke, KZ. xxxiv. 157.]

३४८१. विलोहितो अधिष्ठानाच्छक्रो विन्दति गोपतिम्।
तथा वशायाः संविद्यं दुरदुभ्ना ह्युच्यसे॥४॥

Anæmia (*vilohita*) from the station of the dung visits (*vid*) the master of kine; so is the agreement (?) of the cow; for door-damaging (?) are you called.

Nearly everything in the second half-verse is doubtful. The majority of our mss. read *saṁvidyam* (p. *samovidyam*), but *sāṁ-* instead is given by M.s.m.O.s.m. and D.; and in R. *sāṁ-* is emended to *sāṁ*. *Sāṁvidya* seems a much more probable form of stem. The Pet. Lexx. render `possession,` which is very unsatisfactory. *Duradabhnā* (also in vs. 19) seems pretty clearly the reading of nearly all our mss. in **c**, though it might, as usual in such cases, be *-bhrā* in most; Bp. has (both times) apparently *-bhdnā*, and O. [in vs. 4] *-bdnā* or *-b-h-nā* (the **b** and *h* separate letters, as again below in xiii. 1. 25 **c**). The word is not divided in the *pada*-text. The translation given is [suggested by] that of the Pet. Lexx.; Ludwig renders here `unbetrieglich` (undeceivable), but leaves the word untranslated in vs. 19. The second person *ucyase* is quite unexpected; [most of our] *saṁhitā*-mss. read *hy ūcyase;* [and SPP's are much at variance]. [As alternative rendering in **a, b,** W. notes `from standing on her dung.`] Ppps reads, in **c, d,** *svāṁ vidyuṁ duritagrāhy uccase*.

३४८२. पदोरस्या अधिष्ठानाद् विक्लिन्दुर्नाम विन्दति।
अनाम्नात् सं शीर्यन्ते या मुखेनोपजिघ्रति॥५॥

From the station of the two feet of her, soaking (? *viklindu*) namely visits (him]; unexpectedly (?) are they crushed who snuff at her with the mouth.

Here, too, much is obscure and doubtful. The first part might be: `From the station of her [or `from standing on her,` as W. queries], soaking of the feet visits [him],` as it is hard to see what two feet have to do with a cow. And in **d** *yās* can be either subject or object, and *jighrati*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

either sing. or pl. I take *anāmanāt* from root *man;* Ludwig renders it 'without becoming ill'; the Pet. Lexx. explain the word as meaning a kind of disease. Ppp. reads, in **a, b,** *asyā `dhiṣṭhānād vikulaṁ dvin nāma.*

३४८३. यो अ॑स्या॒: कर्णा॑वास्कु॒नोत्या स दे॒वेषु॑ वृश्चते।
लक्ष्मं॑ कुर्व॒ इति॒ मन्य॑ते॒ कनी॑यः कृणु॒ते स्वम्॥६॥

Whoever punches (*ā-sku*) the two ears of her, he falls under the wrath of the gods; if he thinks `I am making a mark,'' he makes his possessions less.

Ppp. begins *yo `syāṣ karṇāv āskanoty,* and reads in **c** *lakṣmīṣ kurvīta.* [Pāda **b** recurs as 12 **c.** For the construction, cf. 26 **d,** 47 **d**: and, *per contra,* 12 **d,** 34 **d,** and 51 **c.**] We are to make the combination *kurve `ti.* [As to the marking of cattle`s ears, cf. vi. 141. 2 and note, and Zimmer, p. 234. In a marginal note, W. compares MS. iv. 2. 9 (p. 315). The MS. passage and this vs. and the root *akṣ* are discussed by Delbrück, *Gurupūjākaumudī,* p. 48-49.–Ppp. puts the vs. between 4 and 5.]

३४८४. यद॑स्या॒: कस्मै॑ चि॒द् भोगा॑य॒ बाला॒न् कश्चि॑त् प्रकृ॒न्तति॑।
तत॑: किशो॒रा म्रि॑यन्ते व॒त्सांश्च॒ घात॑को॒ वृक॑:॥७॥

If, for any one`s advantage, any one cuts off the tail-tuft of her, then his colts die, and the wolf slays his calves.

Or (in **a**), `for any advantage *or* use.' Ppp. makes 7 **c, d** and 8 **c, d** change places. It reads also *vālān* in **b.**

३४८५. यद॑स्या॒ गोप॑तौ स॒त्या लोम॒ ध्वाङ्क्षो॒अजी॑हिडत्।
तत॑: कुमा॒रा म्रि॑यन्ते॒ यक्ष्मो॑ विन्दत्यनाम॒नात्॥८॥

If of her, while being with her master, a crow has vexed (*hīḍ*) the hair, then his boys die, [and] the *yakṣma* visits him unexpectedly (?).

As to *anāmanāt,* see note to vs. 5. The first pāda apparently means `in presence of her master,' and so, `without his interference for her protection.' [Ppp. combines *tataṣ k-* in **c.**]

३४८६. यद॑स्या॒: पल्पू॑लनं॒ शक्कृ॑द् दा॒सी स॒मस्य॑ति।
ततोऽप॑रूपं जायते॒ तस्मा॒दव्यै॑ष्यदेन॑सः॥९॥

If the lye, the dung of her a barbarian woman flings together, then is born what is deformed, what will not escape from that sin.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All our mss. appear to read distinctly *palpūl-* in **a**, yet they are never to be trusted to make the distinction between *lp* and *ly*. Apparently the word is used here for `urine.` and the meaning is `if such precious stuff is carelessly treated by a slave-woman (*dāsī*).` Ppp. reads `*pirūpaṁ* in **c**. We have to resolve *as-i-āḥ* to fill out the meter of **a**.

३४८७. जायमानाभि जायते देवान्त्सब्राह्मणान् वशा।
तस्माद् ब्रह्मभ्यो देयैषा तदाहुः स्वस्य गोपनम्॥ १०॥

When being born, the cow (*vaśā*) is born for (*adhī*) the gods together with the Brāhmaṇas; therefore she is to be given to the priests (*brahmān*); that people call the guarding (*göpana*) of one's possessions.

The *pāda*-text makes the extraordinary division *göpanam* [for the sake of the play upon go 'cow'?], as if the word were not a simple derivative from root *gup*! 'For' (*abhī*)– more literally 'unto, into the possession of.'

३४८८. य एनां वनिमायन्ति तेषां देवकृता वशा।
ब्रह्मज्येयं तदब्रुवन् य एनां निप्रियायते॥ ११॥

They who come to the winning (*vanī*) of her, theirs is the god-made cow [*vaśā*]; they called it *Brahman*-scathing, if anyone keeps her to himself.

Pāda **b** seems to mean virtually `she is by the gods made theirs.` Ppp. reads at the end (as also in vss. 21, 25) *nu priyāyate,* and *nipr-* is certainly very questionable, since no *nipriya* nor even root *pārī* + *ni* occurs. The minor Pet. Lex. gives the word two totally different explanations, under *nipriyāy* and *priyāy* respectively.

३४८९. य आर्षेयेभ्यो याचद्भ्यो देवानां गां न दित्सति।
आ स देवेषु वृश्चते ब्राह्मणानां च मन्यवे॥ १२॥

Whoever is not willing to give the cow (*go*) of the gods to the sons of seers that ask for her, he falls under the wrath of the gods and the fury of the Brāhmaṇas.

Ppp. reads, for **a, b,** *ya enāṁ yācadbhya ārṣeyebhyo nirucchati.* [We had **a, b** above as 2 **c, d,** and **c** as 6 **b.**]

३४९०. यो अस्य स्याद् वशाभोगो अन्यामिच्छेत तर्हि सः।
हिंस्ते अदत्ता पुरुषं याचितां च न दित्सति॥ १३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Whatever may be his use for the cow (*vaśā*), he should then seek another [cow]; she, ungiven, harms a man, if he is not willing to give her when asked for.

Ppp. has a quite different version of **a-c**: *yasyā `nya syād vaśābhogo `nyām iccheṭu barhiṣaḥ: hiṅsrā ṇidhatsva gopatiṁ.* We should expect *pūruṣam* at end of **c**, as elsewhere in such a position.

३४९१. यथा॑ शेव॒धिर्निहि॑तो ब्राह्म॒णानां॒ तथा॑ वशा॒।
तामे॒तद॒च्छाय॑न्ति॒ यस्मि॒न् कस्मि॑श्च॒ जाय॑ते॥ १४॥

As a deposited treasure (*śevadhi*), so of the Brāhmaṇas is the cow (*vaśā*); accordingly [*etat*] they come to her, in whosesoever possession she is born.

३४९२. स्वमे॒तद॒च्छाय॑न्ति॒ यद् व॒शां ब्रा॑ह्मणा॒ अ॒भि।
यथै॑नान॒न्यस्मि॑न् जिनी॒यादे॒वास्या॑ नि॒रोध॑नम्॥ १५॥

They come thus to their own property, namely the Brāhmaṇas to the cow; as one might scathe them in any other respect (?), so is the keeping back of her.

The third pāda is unclear, and the bad meter makes the reading suspicious; yet Ppp. has the same, and varies only in combining *brāhmaṇā `bhi* in **b**, and combining and reading *`syā `dhirohaṇaṁ* in **d**. Most of our mss. (all except D. and R.s.m.) have the false accent *brahmaṇās* in **b**; our text emends. The Anukr. takes no notice of the redundant syllable in **c**.

३४९३. चरे॑दे॒वा त्रै॑हाय॒णादवि॑ज्ञातगदा स॒ती।
व॒शां च॑ वि॒द्यान्ना॑रद ब्राह्म॒णास्तर्ह्ये॒ष्याः॥ १६।

She may go about until [*a*] the space of three years, being of unrecognized (*vi-jñā*) speech (*-gada*); should he know the cow, O Nārada, then the Brāhmaṇas are to be sought.

This is obscure, but appears to mean that the cow may not betray herself as a *vaśā* for as much as three years; but, as soon as she is recognized as such, she must be delivered over to the Brāhmaṇas. The *pada*-text has in **a**, of course, *eva: a: tr-*.

३४९४. य ए॑ना॒मव॑शा॒माह॑ दे॒वानां॒ निहि॑तं नि॒धिम्।
उ॒भौ तस्मै॑ भवाश॒र्वौ प॑रि॒क्रम्येषु॑मस्यतः॥ १७॥

Whoever declares her to be not the cow, the deposited deposit

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the gods, at him Bhava-and-Śarva, both, striding about, hurl the arrow.

३४९५. यो अस्या ऊधो न वेदाथो अस्या स्तनानुत।
उभयेनैवास्मै दुहे दातुं चेदशकद् वशाम्॥ १८॥

Whoever knows not the udder of her, and likewise the teats of her, to him she yields milk with both, if he has been able to give the cow.

That is, probably, if her owner has sought no profit from her (cf. Ludwig). The first pāda is quoted under Prāt. ii. 52, as an example of *ūdho* (not *ūdhar*) before a sonant. A number of our mss. read *veda*, without accent.

३४९६. दुरदभ्नैनमा शये याचितां च न दित्सति।
नास्मै कामाः समृध्यन्ते यामदत्त्वा चिकीर्षति॥ १९॥

Door-damaging (?) lies she on him, if he is not willing to give her when asked for; he does not succeed in the desires which, without having given her, he would fain accomplish (*cikīrṣa*).

The translation implies the obviously necessary emendation of *yām* to *yān* in **d** [so Ludwig]. As to *duradabhnā* at the beginning, see the note to vs. 4. That the conjectural rendering is extremely unsatisfactory is plain. Ppp. has instead, for **a**, *duritavīnapāśaye*; and, in **c, d**, apparently *kāmas sam ṛdhyate yām ad-*, thus supporting our emendation. [In Ppp. this verse precedes our 18.]

३४९७. देवा वशामयाचन् मुखं कृत्वा ब्राह्मणम्।
तेषां सर्वेषामददुद्धेडं न्येति मानुषः॥ २०॥

The gods asked for the cow, having made the Brāhmaṇa their mouth; the wrath (*heḍa*) of them all incurs (*ni-i*) the man (*mānuṣa*) who gives not.

The translation implies emendation in **b** to *brāhmaṇam*. Ppp. reads in **a** *vācanti*, which does not rectify the meter. [Read *devāso*?]

३४९८. हेडं पशूनां न्येति ब्राह्मणेभ्योऽददद् वशाम्।
देवानां निहितं भागं मर्त्यश्चेन्निप्रियायते॥ २१॥

He incurs the wrath of cattle (*paśu*) who gives not the cow to the Brāhmaṇas–if a mortal keeps to himself the deposited portion of the gods.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The *saṁhitā*-mss. accent in **b** *brāhmaṇebhyo dadat,* and the *pada* correspondingly *adadat* (instead of *ādadat*). Our text makes the necessary emendation. Ppp. gives for **d** *ṛtāse nu priyāyate.* [See note to 11, above.]

३४९९. यदुन्ये शतं याचेयुर्ब्राह्मणा गोपतिं वशाम्।
अथैनां देवा अब्रुवन्नेवं ह विदुषो वशा॥ २२॥

If a hundred other Brāhmaṇas should ask the cow of its master, yet (*atha*) the gods said of her: the cow is his who knows thus.

All our mss. save two (I. and [?] E.s.m.) read *etām* (without accent) in c; our text follows the two.

३५००. य एवं विदुषेऽदत्त्वाथान्येभ्यो ददद् वशाम्।
दुर्गा तस्मा अधिष्ठानं पृथिवी सहदेवता॥ २३॥

Whoever, not having given her to one who knows thus, then shall give the cow to others, hard to go upon for him in his station is the earth with its deity.

In **b** the *pada*-text has *anyebhyaḥ: adadat,* and the *saṁhitā*-mss. correspondingly *-bhyo dadad v-;* this is emended in our text to *-bhyo `d-* (as if *ādadat,* as in vs. 21); but a decidedly better emendation would be to *-bhyo dadat,* as translated. Ppp. reads *anyasmai d-,* which favours this understanding of the pāda; it also combines *tasmā `dh-* in **c**.

३५०१. देवा वशामयाचन् यस्मिन्नग्रे अजायत।
तामेतां विद्यान्नारदः सह देवैरुदाजत॥ २४॥

The gods asked the cow [of him] in whose possession she was first (*agre*) born; that same one may Nārada know; together with the gods he drove her away.

The connection of **c, d** is obscure, and tempts to conjuectural emendations; Ludwig suggests *vidvān* for *vidyāt*: `knowing her to be such, Nārada together with the gods drove her away (as theirs)`; this is quite acceptable. Ppp. reads at the end *udājitā.* One or two of our mss. (D.R.p.m.) accent *nāradaḥ.* The Anukr. takes no notice of the lack of a syllable in **a**. [Read *devāso* as in 20?]

३५०२. अनपत्यमल्पपशुं वशा कृणोति पूरुषम्।
ब्राह्मणैश्चेद् याचितामथैनां निप्रियायते॥ २५॥

The cow makes a man (*pūruṣa*) destitute of descendants, poor in cattle, if, when she is asked for by the Brāhmaṇas, then he keeps her to himself.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads in b *pauruṣam,* and in d *nu priyāyata.* The Anukr. takes no notice of any deficiency in c; we may best resolve *br-āh-,* [Read *brāhmaṇebhiś?*]

३५०३. अग्नीषोमाभ्यां कामाय मित्राय वरुणाय च।
तेभ्यो याचन्ति ब्राह्मणास्तेष्वा वृश्चतेऽददत्॥ २६॥

For Agni-and-Soma, for Love (*kāma*), for Mitra and for Varuṇa–for these the Brāhmaṇas ask her; under their wrath falls he who gives not.

३५०४. यावदस्या गोपतिर्नोपशृणुयादृचः स्वयम्।
चरेदस्य तावद् गोषु नास्य श्रुत्वा गृहे वसेत्॥ २७॥

So long as the master of her should not himself overhear the verses (*ṛc*), so long may she go about among his kine (*go*); she may not abide in his house after he has heard.

The translation implies the evidently necessary emendation of *vaśet* at the end to *śaset;* R., indeed, has the latter; [and so have 8 of SPP's authorities, against 7 with *vaśet;*] Ppp. is corrupt: *nā `sya śrutā gṛhe sya.* The Anukr. takes no notice of any redundancy in b; but it can hardly expect us to make a pāda-division between *no* and *`paśṛṇuyāt.* The `verses` are doubtless those with which the Brāhmaṇas come to claim their rightful property.

३५०५. यो अस्या ऋचं उपश्रुत्याथ गोष्वचीचरत्।
आयुश्च तस्य भूतिं च देवा वृश्चन्ति हीडिताः॥ २८॥

If any one, having overheard the verses of her, has the made her go about among his kine (*go*), both the life-time and the growth of him do the gods, made wrathful, cut off (*vraśc*).

Nearly all our mss. (E. has *acī-*) [and all of SPP's] leave *acīcarat* in b unaccented; and then as if by way of compensation, they mostly (except Bs.s.m.D.R.) accent *vṛścanti.*

३५०६. वशा चरन्ती बहुधा देवानां निहितो निधिः।
आविष्कृणुष्व रूपाणि यदा स्थाम जिघांसति॥ २९॥

The cow, going about variously, the deposited deposit of the gods, manifests her forms, when she desires to go (?) to her station (*sthāman*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

That is, her rightful and appointed place. The translation implies in b the reading *kṛṇute* instead of *kṛṇuṣva*, although the former is found only in O.p.m.D.T. (*-uti*), [Three of SPP's *pada*-mss. have *kṛṇute*.] The comm. to Prāt. ii. 63 quotes *āviṣ kṛṇute rūpāṇi*, which is not found in the text unless here. The translation also implies at the end *jigāṅsati*. The Prāt. (i. 86) seems to imply the occurrence in the text of such forms, and the sense obviously calls for them here and in the next verse; see he note to Prāt. i. 86. Ppp. reads in **d** *yathā* for *yadā*.

३५०७. आविरात्मानं कृणुते यदा स्थाम् जिघांसति।
अथो ह ब्रह्मभ्यो वशा याञ्च्यायं कृणुते मनः॥३०॥

She manifests herself when she desires to go to her station; then the cow [*vaśā*] makes up her mind for the asking of the priests (*Brāhmaṇa*).

That is, prepares herself to be asked for by them; *brahmabhyas*, dat. by attraction. [Read again *jigāṅsati*: see note to vs. 29.] Read in **d** *yācñyāya*, though the mss. mostly have *-ñcy-*, as they often blunder over such an unusual consonant-group. Ppp. reads *uto* for *atho* in **c**.

३५०८. मनसा सं कल्पयति तद् देवाँ अपि गच्छति।
ततो ह ब्रह्माणो वशामुपप्रयन्ति याचितुम्॥३१॥

She plans (*sam-klp*) [it] with her mind; then she goes to the gods; thence the priests (*Brāhmaṇas*) go on to ask for the cow.

३५०९. स्वधाकारेण पितृभ्यो यज्ञेन देवताभ्यः।
दानेन राजन्यो वशाया मातुर्हेडं न गच्छति॥३२॥

By offering of *svadhā* to the Fathers, by sacrifice to the deities, by giving of the cow, the noble (*rājanya*) does not incur (*gam*) the mother's wrath.

Ppp. reads *devebhyaḥ* at end of **b**. The description of the Anukr. very unnecessarily forbids us to resolve *-bhi-aḥ* in **b**.

३५१०. वशा माता राजन्यस्य तथा संभूतमग्रशः।
तस्या आहुरनर्पणं यद् ब्रह्मभ्यः प्रदीयते॥३३॥

The cow is mother of the noble; so came it (n.) into being in the beginning; they call it a non-abandonment (? *anarpaṇa*) of her that she is presented to the priests (*Brāhmaṇas*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Pet. Lexx. render the difficult *anarpaṇa* by `a not giving away`; Ludwig, by `no restitution.` Ppp. combines *tasyā ``hur* in **c.**

३५११. यथाज्यं॒ प्रगृ॑हीतमालु॒म्पेत् स्रु॒चो अ॒ग्नये॑।
ए॒वा ह॑ ब्र॒ह्मभ्यो॑ व॒शाम॒ग्नय॒ आ वृ॑श्च॒तेऽद॑दत्॥ ३४॥

As one might snatch (? *ā-lup*) from the spoon sacrificial butter held forth for the fire, so he who gives not the cow [*vaśā*] [to the priests] falls under the wrath of Agni.

Perhaps, `as [the fire] might snatch,` etc.–seizing on the butter before it is duly offered. Ppp. reads for a *yad ājyaṁ pratijagrāha,* and in **d** omits *ā,* thus rectifying the meter. The Anukr. takes no notice of the redundant syllable in our text; we are doubtless to get rid of it by contracting to *agnay` a.* [Were emendation necessary, one might be tempted to suggest *agnāv a:* but cf. note to vs. 6 **b.**]

३५१२. पु॒रो॒डाशं॑व॒त्सा सु॒दुघा॑ लो॒केऽस्मा॒ उप॑ तिष्ठति।
सास्मै॒ सर्वा॒न् कामा॑न् व॒शा प्र॑दु॒दुर्षे॑ दुहे॥ ३५॥

With the sacrificial cake as calf, milking well, she draws near to him in the world; she yields (*duh*) to him all his desires–[namely], the cow [*vaśā*] to him who has presented her.

Ppp. reads, in **b,** *loke `syo `pa;* and, for **c,** *sahasmai sarvān kāmān mahe.* The Anukr. takes no notice of the irregular meter in pādas a and **c.** All the *saṁhitā*-mss. accent *loke` smā* in b; our text emends to *loke.*

३५१३. सर्वा॒न् कामा॑न् यम॒राज्ये॑ व॒शा प्र॑दु॒दुर्षे॑ दुहे।
अथा॑हु॒र्नार॑कं लो॒कं नि॑रु॒न्धा॒नस्य॑ याचि॒ताम्॥ ३६॥

All his desires, in Yama`s realm, does the cow [*vaśā*] yield to him who has presented her; likewise they call hell the world of him who keeps her back when asked for.

The *pada*-text reads *narakam,* and the difference of the two texts is noted in Prāt. iii. 21; iv. 90. Ppp. reads *tathā* for *atha* in **c.**

३५१४. प्र॒वी॒यमा॑ना चरति क्रु॒द्धा गोप॑तये व॒शा।
वे॒हतं॑ मा॒ मन्य॑मानो मृ॒त्योः पाशे॑षु बध्यताम्॥ ३७॥

Being impregnated, the cow [*vaśā*] goes about angry at her master: thinking me barren, let him be bound in the fetters of death.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५१५. यो वेहतं मन्यमानोऽमा च पचते वशाम्।
अर्प्यस्य पुत्रान् पौत्रांश्च याचयते बृहस्पतिः॥ ३८॥

And he who, thinking her barren, cooks the cow [*vaśā*] at home (*amā*)–his sons and sons` sons also does Bṛhaspati cause to be asked for.

Ppp. reads in **b**, for *amā ca,* the equivalent *gṛheṣu*; further, in **c, d,** *asya svaputrān pautrāś cātayate bṛh-*. [Over ``at home`` W. interlines ``in private``: see vs. 53.]

३५१६. महदेषाव तपति चरन्ती गोषु गौरपि।
अथो ह गोपतये वशाददुषे विषं दुहे॥ ३९॥

She sends down great heat, going about a cow (*go*) among kine; further, to the master who has not given her the cow (*vaśā*) milks poison.

In **b**, apparently, `being treated as an ordinary cow.` The `milks` in **d** does not necessarily mean that she gives actual milk. Ppp. reads *tato* in **c**, for *atho ha,* thus rectifying the meter; the Anukr. takes no notice of the redundancy of the pāda, caused by the apparently intrusive *ha.*

३५१७. प्रियं पशूनां भवति यद् ब्रह्मभ्यः प्रदीयते।
अथो वशाया स्तत् प्रियं यद् देवत्रा हविः स्यात्॥ ४०॥

It is a thing dear to the cattle that she is presented to the priests (*Brāhmaṇas*); further, that is a thing dear to the cow [*vaśā*], that she be an oblation to the gods.

Lit. `among the gods` (p. *deva+trā*).

३५१८. या वशा उदकल्पयन् देवा यज्ञादुदेत्य।
तासां विलिप्त्यं भीमामुदाकुरुत नारदः॥ ४१॥

What cows the gods shaped out (*ut-klp*), rising up from the sacrifice, of them Nārada selected for himself the fearful *viliptī.*

The root *klp* (*kalpay-*) with *ud* occurs nowhere else. In **c**, P.M.W.I.E.p.m.R. read *viliptīm,* which would be the more normal accus. of *-tī,* but the meter is against it. But the accent *-tyam* is entirely inadmissible; it must be emended to *-tyam;* [cf. JAOS. x. 379, 369], What sort of a cow (*vaśā*) is intended by *vilipti* (which ought to signify `smeared over`) is altogether obscure. Ppp. reads instead *vilapyam*

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५१९. तां देवा अमीमांसन्त वशेया३मवशेति।
तामब्रवीन्नारद एषा वशानां वशतमेति॥४२॥

The gods questioned (*mīmāṅs-*) about her: is this a cow [*vaśā*], or not a cow? Of her Nārada said: she is of cows the most truly cow (*vaśatama*).

The more proper reading in **b** would seem to be *avaśaiti;* but all the *saṁhitā*-mss. read *avaśe `ti,* as in our text, although the *pada* gives the sign of protraction (3) also after *avaśā,* as it should be. But the Prāt. (i. 97) requires *-ṣe `ti* simply: see the rules i. 97 and 105, and the notes to them. The verse (8 + 8: 7 + 10) is very ill described by the Anukr. Ppp. reads in a *devā `mīm-;* for **b,** *vaśe `yāṁ ntavaśe `ti;* and it omits *iti* at the end. [For the use of the superlative in **d,** cf. the punning lampoon on the name of Gotama, *Indische Sprüche*[2], 4875.]

३५२०. कति नु वशा नारदु यास्त्वं वेत्थ मनुष्यजाः।
तास्त्वा पृच्छामि विद्वांसं कस्या नाश्नीयादब्राह्मणः॥४३॥

How many, pray (*nu*), Nārada, are the cows which you know, born among men (*manuṣya-*)? those I ask of you who know; of which may a non-Brāhmaṇa not partake (*aś*)?

Ppp. reads, for **c,** *katimā ``sāṁ bhīmatamā* (like our vs. 45 c).

३५२१. विलिप्त्या बृहस्पते या च सूतवशा वशा।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम्॥४४॥

The *viliptī,* O Bṛhaspati, and the cow [*vaśā*] that has given birth to [such] a cow–of that one a non-Brāhmaṇa who should hope for prosperity (*bhūti*) may not partake.

The translation implies at the beginning emendation to *viliptī yā* (as in vs. 46); the proper reading might also be *viliptyas,* nom. pl.; *-tyās* seems inadmissible; Ppp. reads *vilaptyā* (for *-ās*?). Pp. has further *tāsāṁ* for *tasyās* in **c.** *Sūtavaśā* is rendered according to the requirement of the accent; the Pet. Lexx. define as `a cow remaining barren after the brith of one calf'; and the legends told in explanation of the name in TS. vi. 1. 3[6] and MS. ii. 5. 4 support that understanding. [Cf. Henry`s translation, p. 208, and note, p. 256.] Pāda **c** is redundant in this verse, as are also 46 c and 43 **d**; the Anukr. heeds none of these cases.

३५२२. नमस्ते अस्तु नारदानुष्ठु विदुषे वशा।
कतमासां भीमतमा यामदत्त्वा पराभवेत्॥४५॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Homage be to you, O Nārada; [be] the cow to him who at once knows it. Which one of them is the most fearful, not having given which, one would perish?

Ppp. reads in **a** *te `stu,* and in **b** *vaśām,* which is easier (Ludwig translates [as if the text were *vaśāḥ*]). In **d**, our text might better read *adattvā.*

३५२३. विलिप्ती या बृहस्पतेऽथो सूतवंशा वशा।
तस्या नाश्नीयादब्राह्मणो य आशंसेत भूत्याम्॥४६॥

She that is *viliptī,* O Bṛhaspati, further the cow that has given birth to [such] a cow–of that one a non-Brāhmaṇa who should hope for prosperity may not partake.

Ppp. reads at the beginning *viluptiṁ bṛhaspataye yā ca sū-,* and in **c** again (as in vs. 44) *tāsāṁ.*

३५२४. त्रीणि वै वंशाजातानि विलिप्ती सूतवंशा वशा।
ताः प्र यच्छेद् ब्रह्मभ्यः सोऽनाव्रस्कः प्रजापतौ॥४७॥

Three verily are the kinds of cow: the *viliptī,* she that has given birth to [such] a cow, the [simple] cow [*vaśā*]; these one should present to the priests (*Brāhmaṇas*), [then] he falls not under the wrath of Prajaāpati.

Ppp. once more reads *viluptīs sū-* in b; it is easier to conjecture a meaning for *viluptī* than for *viliptī.* Most of our *saṁhitā*-mss. accent *so `nāv-* in d; our text makes the necessary correction to *so.* The irregularities of **b** and **c** are unnoticed in the Anukr.; [or rather, it lets them balance each the other].

३५२५. एतद् वो ब्राह्मणा हविरिति मन्वीत याचितः।
वशां चेद्देनं याचेयुर्या भीमाद्दुषो गृहे॥४८॥

This, O Brāhmaṇas, is your oblation–so, when asked [therefore], should he think, if they should ask of him the cow, which in the house of him who has not given her is fearful.

३५२६. देवा वशां पर्यवदन् न नोऽदादिति हीडिताः।
एताभिर्ऋग्भिर्भेदं तस्माद् वै स पराभवत्॥४९॥

The gods talked about the cow in wrath, saying: he has not given it to us; with these verses (*ṛc*) [they talked about] Bheda; therefore indeed he perished.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads *upa* for *pari* in **a**, and, for **b**, *sa no rājata heḍitā*; and in **c** it rectifies the meter by giving *bhedasya*. The Anukr. does not heed the deficiency in our verse.

३५२७. उतैनां भेदो नाददाद् वशामिन्द्रेण याचितः।
तस्मात् तं देवा आगसोऽवृश्चन्नहमुत्तरे॥५०॥

And Bheda gave her not, when asked by Indra for the cow [*vaśā*]; for that offense the gods cut him off in the contest for superiority.

Some of our mss. (Bp.E.D.K.) read *etām* (unaccented) in a; nearly all (not Bs.s.m.D.) accent *āgaso `vṛścan* in **d**. Ppp. has at the beginning *utai `tāṁ bh-*; its second half-verse is corrupt.

३५२८. ये वशाया अदानाय वदन्ति परिरापिणः।
इन्द्रस्य मन्यवे जाल्मा आ वृश्चन्ते अचित्त्या॥५१॥

They who, wheedling, advise (*vad*) to the non-giving of the cow [*vaśā*], the villains fall under the fury of Indra through ignorance.

Ppp. combines in a *vaśāyā `dā-*, and in **c**, **d** *jālmā `vṛś*.

३५२९. ये गोपतिं पराणीयाहुर्मा ददा इति।
रुद्रस्यास्तां ते हेतिं परि यन्त्यचित्त्या॥५२॥

They who, leading away her master, then say: do not give–they, through ignorance, go to meet the hurled missile of Rudra.

Pari yānti is rendered as if *prati y-*, for which it is perhaps a misreading. Ppp. reads *cetasas* for *acittyā*. Part of our mss. (Bp.R.K.) leave *āhus* unaccented, and all have *te* instead of *te* in **c**.

३५३०. यदि हुतां यद्यहुतामुमा च पचते वशाम्।
देवान्त्सब्राह्मणानृत्वा जिह्मो लोकान्निर्ऋच्छति॥५३॥

If as offered (*hu*) and if as unoffered one cooks the cow [*vaśā*] in private (*amā*), coming into collision with the gods accompanied by the Brāhmaṇas, he goes supine (*jihma*) out of the world.

All the *saṁhitā*-mss. curiously read in **c** *sabrāhmaṇānn* (O. *-ṇāṁn*) *ṛtvā*; the *pada*-text has *sa+brāhmaṇān: ṛtvā*. [For *ama*, cf. vs. 38.]

[Here ends the fourth *anuvāka*, with 1 hymn and 53 verses. The quoted Anukr. says *saptabhir ūnā tu `vaśāḥ*,'' i.e. `the cows [-hymn] is a [sixty-]deficient by seven.']

CC-0. Prof. Satya Vrat Shastri. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. The Brāhmaṇa's cow

[५ - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- १ प्राजापत्या अनुष्टुप्, २ भुरिक् साम्नी अनुष्टुप्, ३ चतुष्पदा स्वराट् उष्णिक्, ४ आसुर्यनुष्टुप्, ५ साम्नी पंक्ति, ६ साम्नी उष्णिक्]

३५३१. श्रमेण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वि॒त्तर्ते श्रि॒ता॥ १॥

By toil, by penance [is she] created, acquired by *Brāhmaṇa*, supported (*śrita*) on righteousness.

All our *saṁhitā*-mss. combine *vitta rte*. The appearance of meter in the verse (8 + 8) is perhaps not accidental; but there is no metrical structure elsewhere in the section.

३५३२. स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता॒ यश॑सा॒ परी॑वृता॥ २॥

Covered with truth, enclosed with fortune, enveloped with glory.

Why the verse is called *sāmnī* rather than *prājāpatyā*, like its predecessor, cannot be told. The *pada*-text does not divide *prāvṛtā*, although, in the apparently parallel case, it divides *pari+vṛtā*.

३५३३. स्व॒धया॒ परि॑हिता श्र॒द्धया॒ पर्यू॑ढा दी॒क्षया॑ गु॒प्ता य॒ज्ञे प्रति॑ष्ठिता लो॒को नि॒धन॑म्॥ ३॥

Set about with *svadhā*, surrounded with faith, guarded by consecration, standing firm in the offering, the world her post (*nidhana*).

The *pada*-mss. absurdly write *pratiosthitāḥ* (instead of *-tā*). The metrical description of the Anukr. is not less absurd; to make the required 30 syllables, we have to resolve *pari-ūḍhā*.

३५३४. ब्रह्म॑ पदवा॒यं ब्रा॑ह्म॒णोऽधि॑पतिः॥ ४॥

Brahman her guide, the Brāhmaṇa her over lord.

Ppp. combines *brāhmaṇo adh-*. The *a-* needs to be restored in order to make the 13 syllables required by the definition of the Anukr.

३५३५. ताम॒ददा॑नस्य ब्रह्मग॒वीं जि॑न॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य॥ ५॥

Of the Kṣatriya who takes to himself that Brāhmaṇa-cow, who scathes the Brāhmaṇa –

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५३६. अप॑ क्रामति सू॒नृता॑ वी॒र्यं॑१ पुण्या॑ ल॒क्ष्मीः॥६॥

There departs the happiness (*sūnṛtā*) , the heroism, the good luck.

[The London Anukr. text reads *prathamā bhau prājāpatyānuṣṭu pakrāmatīti* (vs. 6) *satyena* (etc., vs. 2): may be the *pratīka* of vs. 6 is misplaced and should be put before [u] *bhau* (vs. 6 can be stretched to 16 syllables), or else the definition of 6 is fallen out.] Ppp. reads *puṇyalakṣmī*.

[६ - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- साम्नी त्रिष्टुप्, २ भुरिक् आर्ची एकपदा अनुष्टुप्, ३ आर्ची एकपदा अनुष्टुप्, ४ उष्णिक् (एकपदा), ५ आर्ची निचृत् पंक्ति।]

३५३७. ओज॑श्च॒ तेज॑श्च॒ सह॑श्च॒ बल॑ं च॒ वाक् चेन्द्रि॒यं च॒ श्रीश्च॒ धर्म॑श्च॥१॥

Both force, and brilliancy, and power, and strength, and speech, and sense (*indriya*), and fortune, and virtue (*dharma*),–

३५३८. ब्रह्म॑ च क्ष॒त्रं च॑ रा॒ष्ट्रं च॒ विश॑श्च॒ त्विषि॑श्च॒ यश॑श्च॒ वर्च॑श्च॒ द्रवि॑णं च॥२॥

And holiness (*Brahmam*), and dominion [*kṣatram*], and kingdom, and subjects (*viśas*), and brightness (*tviṣi*), and glory, and honor, and property,–

३५३९. आयु॑श्च॒ रू॒पं च॒ नाम॑ च की॒र्तिश्च॑ प्रा॒णश्चा॑पा॒नश्च॒ चक्षु॑श्च॒ श्रोत्र॑ं च॥३॥

And life-time, and form, and name, and fame, and breath, and expiration, and sight, and hearing.–

३५४०. पय॑श्च॒ रस॒श्चान्न॑ं चा॒न्नाद्य॑ं च॒र्तं च॑ स॒त्यं चे॒ष्टं च॑ पू॒र्तं च॑ प्र॒जा च॑ प॒शव॑श्च॥४॥

And milk, and sap, and food, and food-eating, and righteousness, and truth, and sacrifice (*iṣṭa*), and bestowal (*pūrta*), and progeny, and cattle:–

३५४१. तानि॒ सर्वा॑ण्यप॑ क्रामन्ति ब्रह्मग॒वीमा॒ददा॑नस्य जिन॒तो ब्रा॑ह्म॒णं क्ष॒त्रिय॑स्य॥५॥

All these depart from the Kṣatriya who takes to himself the Brāhmaṇa-cow, who scathes the Brāhmaṇa.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lit. 'all these of the K.,' 'that belong to him.' Ppp. omits vs. 10, and abbreviates vs. 9 to *āyuś ca śrotrām ca*, and vs. 11 to *tāni sarvāṇy āpa krāmanti kṣatriyasya*. All our *saṁhitā*-mss. read in vs. 10 *ca rtam*. The Anukr. says of vss. 7-10, *etāś catasraḥ punaḥ punaḥ pādāntareṇa padābhyāsād ekapadāḥ*: [that is, they are 1-p, because repeatedly or in each case the groups ending with *ca* have to be recited with a pāda-interval, i.e. (as Dr. Ryder suggests) because there is in each verse no main cesura].

[७ - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- १ विराट् विषमा गायत्री, २ आसुर्यनुष्टुप्, ३, १५ साम्नी उष्णिक्, ४ गायत्री, ५-६, ८-९ प्राजापत्यानुष्टुप्, ७ याजुषी जगती, १०, १४ साम्नी अनुष्टुप्, ११ साम्नी बृहती, १२ याजुषी त्रिष्टुप्, १३ आसुरी गायत्री, १६ आर्ची उष्णिक्।]

३५४२. सैषा भीमा ब्रह्मगव्यघविषा साक्षात् कृत्या कूल्बजमावृता॥ १॥

This same Brāhmaṇa-cow [is] fearful, having deadly poison, witchcraft incarnate (*sākṣāt*), *kūlbaja* when covered.

Kūlbaja occurs only here and in vs. 53 below; in the latter verse, Ppp. reads instead *pūlyājām*.

३५४३. सर्वाण्यस्यां घोराणि सर्वे च मृत्यवः॥ २॥

In her are all terrible things and all deaths.

३५४४. सर्वाण्यस्यां क्रूराणि सर्वे पुरुषवधाः॥ ३॥

In her are all cruel things, all men-killers (*puruṣavadha*).

३५४५. सा ब्रह्मज्यं देवपीयुं ब्रह्मगव्या दीयमाना मृत्योः पड्वीश आ द्यति॥ ४॥

This Brāhmaṇa-cow, when taken to oneself, binds the Brāhmaṇascather, the god-reviler, in the shackle of death.

Several of the *saṁhitā*-mss. (Bs.P.M.W.E.) read *-gavy ādīya-*, curiously enough. All our mss. have *padv-*, and one or two *-vīṅś-on-viṅś*. The verse admits of being read as a *gāyatrī*, probably not by accident, and might better have been printed as such.

३५४६. मेनिः शतवधा हि सा ब्रह्मज्यस्य क्षितिर्हि सा॥ ५॥

Verily (*hi*) a hundred-killing weapon (*meni*) is she; verily the destruction of the Brāhmaṇa-scather is she.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५४७. तस्माद् वै ब्राह्मणानां गौर्दुराधर्षा विजानता॥ ६॥

Therefore indeed is the cow of the Brāhmaṇas hard to be dared against by one who understands (*vi-jñā*).

३५४८. वज्रो धावन्ती वैश्वानर उद्वीता॥ ७॥

[She is] a thunderbolt when running, Vaiśvānara when driven up (*udvīta*).

३५४९. हेतिः शफानुत्खिदन्ती महादेवो३ पेक्षमाणा॥ ८॥

A missile when extracting (*ut-khid*) her hoofs, the great god when looking away.

३५५०. क्षुरपविरीक्षमाणा वाश्यमानाभि स्फूर्जति॥ ९॥

Keen-edged (*kṣurapavi*) when looking; when bellowing, she thunders at one.

Bp. reads *vāsya-*, Vss. 19 and 20 were perhaps intended as metrical (8 + 8). [As to *meni*, vs. 16, cf. Geldner, *Festgruss an Böhtlingk*, p. 32.]

३५५१. मृत्युर्हिङ्कृण्वत्युग्रो देवः पुच्छं पर्यस्यन्ती॥ १०॥

Death when uttering *hing;* the formidable god when slinging about her tail.

All the *saṁhitā*-mss. read *-tyu3gro* [K. *ug-*]. This verse also has 16 syllables, divisible into 8 + 8, but evidently only by accident.

३५५२. सर्वज्यानिः कर्णौ वरीवर्जयन्ती राजयक्ष्मो मेहन्ती॥ ११॥

Total scathing when twisting about her ears; king-*yakṣma* when urinating.

The Anukr. does not heed that the verse has one syllable too many for a regular *sāmnī bṛhatī*.

३५५३. मेनिर्दुह्यमाना शीर्षक्तिर्दुग्धा॥ १२॥

A weapon (*meni*) when being milked; headache when milked.

३५५४. सेदिरुपतिष्ठन्ती मिथोयोधः परामृष्टा॥ १३॥

Debility when approaching (*upa-sthā*); mutual strife when felt of. *Parāmṛṣṭā* might also come from root *mṛj* and mean `rubbed off.`

३५५५. शरव्या३ मुखेऽपिनह्यमान ऋतिर्हन्यमाना॥ १४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A shaft when her mouth is being fastened up; mishap (*rti*) when being slain.

The *pada*-text has *apionahyamāne,* and two or three of our *saṁhitā*-mss. (P.M.O.p.m.K.R.) retain the *e* before *rtir.*

३५५६. अघविषा निपतन्ती तमो निपतिता॥ १५॥

Deadly poisonous when falling down; darkness when fallen down.

३५५७. अनुगच्छन्ती प्राणानुप दासयति ब्रह्मगवी ब्रह्मज्यस्य॥ १६॥

Going after him, the Brāhmaṇa-cow exhausts the breaths of the Brāhmaṇa-scather.

[८ - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- १ आसुरी गायत्री, २,१० आसुरी अनुष्टुप्, ३ साम्नी अनुष्टुप्, ४ याजुषी त्रिष्टुप्, ५साम्नी गायत्री, ६-७ साम्नी बृहती, ८ भुरिक् साम्नी अनुष्टुप्, ९ साम्नी उष्णिक्, ११ प्रतिष्ठा गायत्री।]

३५५८. वैरं विकृत्यमाना पौत्राद्यं विभाज्यमाना॥ १॥

[She is] hostility when being cut up, the eating of one`s children when being shared out.

Two of the *pada*-texts (D. Kp.) read *pautra+ādyam.* It is so difficult in most mss. to distinguish *dy* and *gp*, that the reading *pautrāgham* (cf. *pautram agham,* xii. 3. 14), which Pet. Lex. conjectures as an emendation, might possibly be intended here.

३५५९. देवहेतिर्हियमाणा व्यृद्धिर्हृता॥ २॥

A gods` missile when being taken, failure when taken.

The participles, especially the present passive ones, in these verses, are very much bungled over by the mss. For *hriyamāṇā* here are read *hriy-, hrīy-, hry-, hiy-;* and Bp. has *ṛtā* for *hṛtā.* It is necessary to make the awkward renderings with `being,` to distinguish present participle from past. The definition of the Anukr. implies the resolution *vi-ṛd-.*

३५६०. पाप्माधिधीयमाना पारुष्यमवधीयमाना॥ ३॥

Evil when being set on, harshness when being set down.

३५६१. विषं प्रयस्यन्ती तक्मा प्रयस्ता॥ ४॥

Poison when heating (? *pra-yas*), *takman* when heated.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the mss. read *prayastā*, but Bp. has *pra+yaṅcchantī*, Bs. *-yacchantī*, emended to *-yasy-*, P.M.W. *-yasyaṅcchaṅtī* (M. emended to *-yasy-* [?]).

३५६२. अघं पच्यमाना दुष्वप्न्यं पक्वा॥५॥

Evil (*agha*) when being cooked, bad dreaming when cooked.

The description of the Anukr. implies the resolution *-pni-am*.

३५६३. मूलबर्हणी पर्याक्रियमाणा क्षितिः पर्याकृता॥६॥

Uprooting when being turned about (? *pari-ā-kṛ*), destruction when truned about.

The participles are rendered according to the Pet Lexx. The Anukr. expects us to resolve *pari-ā-* once, but not both times. Bp. reads *-ākrīya-*.

३५६४. असंज्ञा गन्धेन शुगुद्ध्रियमाणाशीविष उद्धृता॥७॥

Discord by smell; pain (*śuc*) when being taken up, a poison-snake when taken up.

The *pada*-text leaves both participles undivided, as prescribed by Prāt. iv. 62. `Taken up,` doubtless in preparation for being served up as food. Bp. reads *udhrīya-*.

३५६५. अभूतिरुपह्रियमाणा पराभूतिरुपहृता॥८॥

Non-prosperity when being served up, disaster when served up.

The mss. again fluctuate between *-hriya-*, *-hrīya-*, *-hiya-*, and, at the end, between *-hṛtā*, *-hatā* (P.M.p.m.W.), and *-hūtā* (D.). The Anukr. notices this time that the verse is *bhurij*.

३५६६. शर्वः क्रुद्धः पिश्यमाना शिमिदा पिशिता॥९॥

Śarva angered when being dressed (*piś*), Śimidā when dressed.

३५६७. अवर्तिरश्यमाना निर्ऋतिरशिता॥१०॥

Ruin when being partaken of, perdition when partaken of.

३५६८. अशिता लोकाच्छिनत्ति ब्रह्मगवी ब्रह्मज्यमस्माच्चामुष्माच्च॥११॥

When partaken of, the Brāhmaṇa-cow cuts off the Brāhmaṇa-scather from the world, from both this one and the one yonder.

Bp. appears to read *lokān*, and M.R.T. correspondingly *-āc ch-*, O. [D.Kp.] have *-āt ch-*, the rest *-ā ch-*, which means *-āc ch-*, since *ch* and *cch*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

are equivalent and exchangeable. The metrical definition of the Anukr. is ambiguous.

[९ - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- १ साम्नी पंक्ति, २ याजुषी अनुष्टुप्, ३, ८ भुरिक् साम्नी अनुष्टुप्, ४ आसुरी बृहती, ५ साम्नी बृहती, ६ पिपीलिकमध्या अनुष्टुप्, ७ आर्ची बृहती।]

३५६९. तस्या॑ आ॒हन॑नं कृ॒त्या मे॒निरा॒शस॑नं वल॒ग ऊ॑बध्य॒म्॥ १॥

The slaying of her is witchcraft, her cutting up (*āśasana*) is a weapon (*menī*), the contents of her bowels a secret charm.

All of these, of course, understood as directed against the offender. Ppp. combines *tasyā ``han-*.

३५७०. अ॒स्व॒गता॒ परि॑हुता॥ २॥

[She is] homelessness when hidden (? *pari-hnu*).

The Pet. Lexx. conjecture *pari-hnu* (not found elsewhere) to mean `disavow, disown.`

३५७१. अ॒ग्निः क्र॒व्याद् भू॒त्वा ब्र॑ह्मग॒वी ब्र॑ह्मज्यं प्र॒विश्या॑त्ति॥ ३॥

The Brāhmaṇa-cow, having become the flesh-eating Agni, entering into the Brāhmaṇa-scather, eats him.

३५७२. सर्वा॒स्याङ्गा॒ पर्वा॒ मूला॑नि वृश्चति॥ ४॥

All his limbs, joints, roots, she cuts off (*vraśc*).

३५७३. छि॒नत्त्य॑स्य पितृब॒न्धु परा॑ भावयति मातृब॒न्धु॥ ५॥

She severs (*chid*) his paternal connection, makes perish his maternal connection.

३५७४. वि॒वाहां ज्ञा॒तीन्त्सर्वा॒नपि॑ क्षापयति ब्रह्मग॒वी ब्र॑ह्मज्यस्य॑ क्षत्रिये॒णापु॑नर्दीयमाना॥ ६॥

All the marriages, acquaintances of the Brāhmaṇa-scather does the Brāhmaṇa-cow scorch (? *api-kṣā*), when not given back by a Kṣatriya.

Some of our mss. (O.D.T.R.) accent *-dīyamānā*, although part of them (O.T.R.) have accented *-triyeṇā `pun-*. The description of the passage (7 + 6; 8 + 10 = 31) by the Anukr. is very strange, and valueless.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

 Digitized by Arya Samaj Foundation Chennai and eGangotri

३५७५. अवास्तुर्मेनमस्वगमप्रजसं करोत्यपरापरणो भवति क्षीयते॥७॥

Without abode, without home, without progeny, she makes him; he becomes without succession (?); he is destroyed:–

The translation of *aparā+paraṇa* (so the *pada*-text) is according to the conjecture of the Pet. Lexx. The metrical definition of the Anukr. implies reading *karoti ap-*.

३५७६. य एवं विदुषो ब्राह्मणस्य क्षत्रियो गामादत्ते॥८॥

Whatever Kṣatriya takes to himself the cow of a Brāhmaṇa who knows thus.

[१० - ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- प्राजापत्या अनुष्टुप्, २ आर्षी अनुष्टुप्, ४ साम्नी बृहती, ८-९ प्राजापत्या उष्णिक्, १० आसुरी गायत्री, १४ गायत्री।]

३५७७. क्षिप्रं वै तस्याहनने गृध्राः कुर्वत ऐलबम्॥१॥

Quickly, indeed, at his killing the vultures make a din (*ailaba*).

Ppp. reads at the end *kurvatai `lavaṁ*. The text of the Anukr. seems defective here. All that is said about the nine verses of 16 syllables is as follows: *ādyā skandhogrīvīs tvayā pramūrṇam* [vs. 61] *prājāpatyānuṣṭ ubhaḥ*. All the verses not of this measure are regularly described. Ludwig translates this whole section [and the next], p. 529.

३५७८. क्षिप्रं वै तस्यादहनं परि नृत्यन्ति केशिनीराघ्नानाः पाणिनोरसि कुर्वाणाः पापमैलबम्॥२॥

Quickly, indeed, about his place of burning dance the long-haired women, beating on the breast with the hand, making an evil din.

The mss. write no *avasāna*-mark between the two halves of the verse. Ppp. again reads *ailavam*. Prāt. iii. 92 notes the non-lingualization of *nṛt* after *pari*. [Bloomfield discusses the vs., AJP. xi. 339 or JAOS. xv., p. xlv.]

३५७९. क्षिप्रं वै तस्य वास्तुषु वृकाः कुर्वत ऐलबम्॥३॥

Quickly, indeed, in his abodes do the wolves make a din.

Ppp. reads, after *vāstuṣu, gaṅgānaṁ kurvate `pa vṛṣāt*.

३५८०. क्षिप्रं वै तस्यं पृच्छन्ति यत् तदासी३दिदं नु ता३दिति॥४॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Quickly, indeed, they ask about him: what that was, is this now that?

We should expect rather *kiṁ tad āsīt* [instead of *yat tad* etc.], since without a question there is no good reason for the protracted *ī*. Ludwig translates as if that were the reading. O.D.R. accent *asīd*, as is the rule in the Brāhmaṇas. Ppp. reads, after *pṛcchanti, etad āsīd ataṁ nu dā*.

३५८१. छि॒न्ध्या च्छि॑न्धि॒ प्र च्छि॒न्ध्यपि॑ क्षापय क्षा॒पय॑॥ ५॥

Cut you, cut on, cut forth, scorch, burn (*kṣā*).

३५८२. आ॒ददा॑नमाङ्गिरसि ब्रह्मज्य॒मुप॑ दासय॥ ६॥

O daughter of Añgiras, exhaust you the Brāhmaṇa-scather, that takes to himself [the cow].

Ppp. reads *ādadhānam*.

३५८३. वै॒श्व॒दे॒वी ह्यु॑च्यसे॑ कृ॒त्या कू॒ल्बं॑ज॒मावृ॑ता॥ ७॥

For you are called belonging to all the gods, witchcraft, *kūlbaja* when covered.

Cf. vs. 12. above. Ppp. reads (as there noted) *pūlyājām*.

३५८४. ओषं॑न्ती सु॒मोषं॑न्ती ब्रह्मणो॒ वज्रः॑॥ ८॥

Burning (*uṣ*), consuming, thunderbolt of the *Brāhmaṇa*.

३५८५. क्षु॒रप॑विर्मृ॒त्युर्भू॒त्वा वि धा॑व॒ त्वम्॥ ९॥

Having become a keen-edged death, run you out.

Ppp. reads *vibhāvasuḥ* instead of *vi dhāva tvam;* the latter reading probably carries on the figure implied in *kṣurapavi*, which applies especially to the armed wheels of a battle-chariot.

३५८६. आ द॑त्से जि॒नतां॑ वर्च॒ इ॒ष्टं पू॒र्तं चा॒शिषः॑॥ १०॥

You take to yourself the honor of the scathers, their sacrifice and bestowal, their expectations.

Iṣṭam pūrtaṁ ca: i.e., as later, the fruits of these good works. The Anukr. would have done much better to accept the resolution *ca āś-*, and reckon the verse as 16 syllables.

३५८७. आ॒दाय॑ जी॒तं जी॒ताय॑ लो॒के३ऽमुष्मि॒न् प्र य॑च्छसि॥ ११॥

Taking to yourself what is scathed for him who is scathed, you present [it to him] in yonder world.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५८८. अघ्ये॑ पदवीर्भव ब्राह्मणस्या॒भिशं॑स्त्या॥ १२॥

O inviolable one, become you the guide of the Brāhmaṇa out of imprecation.

The translation implies emendation of *abhiśastyā* to *-tyāḥ*. The verse is wanting in Ppp.

३५८९. मे॒निः शर॑व्या॒ भवा॒घादु॒घवि॑षा भव॥ १३॥

Become you a weapon (*meni*), a shaft; become you deadly poisonous from evil (*agha*).

३५९०. अघ्ये॒ प्र शिरो॑ जहि ब्रह्मज्य॒स्य॑ कृ॒तागं॑सो देवपी॒योर॑रा॒धसः॥ १४॥

O inviolable one, smite forth the head of the Brāhmaṇa-scather that has committed offense, of the god-reviler, the ungenerous.

This verse also is wanting in Ppp. [Pādas **b, c** recur below, vs. 65.]

३५९१. त्वया॒ प्रमू॑र्णं मृदि॒तम॒ग्निर्द॑हतु दु॒ष्कृत॑म्॥ १५॥

Let Agni burn the malevolent one, slaughtered, crushed (*mṛd*) by you.

Ppp. reads *tayā pravṛkṇo rucitam agnir dahatu duṣkṛtam.*

[११- ब्रह्मगवी सूक्त]

[ऋषि- अथर्वाचार्य। देवता- ब्रह्मगवी। छन्द- प्राजापत्या अनुष्टुप्, ४ गायत्री, ६ प्राजापत्या गायत्री, १० आसुरी पंक्ति, ११ प्राजापत्या त्रिष्टुप्, १२ आसुरी उष्णिक्।]

३५९२. वृ॒श्च प्र वृ॑श्च॒ सं वृ॑श्च दह॒ प्र द॑ह॒ सं द॑ह॥ १॥

Cut (*vraśc*) you, cut off, cut up; burn you, burn off, burn up.

३५९३. ब्र॒ह्मज्यं दै॒व्यघ्य॒ आ मूला॑दनु॒संद॑ह॥ २॥

The Brāhmaṇa-scather, O divine inviolable one, do you burn up all the way from the root.

Or `to the root.` Bs.P.M. read *mūlān*. In Ppp., [vss. 62-63 are somewhat altered and] and the remaining vss. are wanting.

३५९४. यथायां॒द् यमसादनात् पा॑पलो॒कान् प॑रा॒वतः॥ ३॥

That he may go from Yama`s seat to evil worlds, to the distances.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३५९५. ए॒वा त्वं दे॑व्यघ्न्ये ब्रह्म॒ज्यस्य॑ कृ॒ताग॑सो देवपी॒योर॑रा॒धसः॑॥४॥

So do you, O divine inviolable one, of the Brāhmaṇa-scather that has committed offense, of the god-reviler, the ungenerous,–

३५९६. वज्रे॑ण श॒तप॑र्वणा ती॒क्ष्णेन॑ क्षु॒रभृ॑ष्टिना॥५॥

With a thunderbolt hundred-jointed, sharp, razor-pronged,–

३५९७. प्र स्क॒न्धान् प्र शिरो॑ जहि॥६॥

Smite forth the shoulder-bones, forth the head.

३५९८. लोमा॑न्यस्य॒ सं छिन्धि॒ त्वच॑मस्य॒ वि वे॑ष्टय॥७॥

His hairs (*löman*) do you cut up (*sam-chid*); his skin strip of;-

३५९९. मां॒सान्य॑स्य शातय॒ स्नावा॑न्यस्य॒ सं वृ॑ह॥८॥

His flesh cut in pieces; hsi sinews wrench off;–

३६००. अस्थी॑न्यस्य पीडय म॒ज्जान॑मस्य॒ निर्ज॑हि॥९॥

His bones distress (*pīḍ*); his marrow smite out;–

३६०१. सर्वा॒स्याङ्गा॒ पर्वा॑णि॒ वि श्र॑थय॥१०॥

All his limbs, [his] joints unloosen.

३६०२. अ॒ग्निरे॑नं क्र॒व्यात् पृ॑थि॒व्या नु॑दता॒मुदो॑षतु वा॒युर॒न्तरि॑क्षान्मह॒तो व॑रि॒म्णः॥११॥

Let the flesh-eating Agni thrust him from the earth, burn (*uṣ*) up; let Vāyu [do so] from the atmosphere, the great expanse (*variman*);–

३६०३. सूर्य॑ एनं दि॒वः प्र णु॑दतां॒ न्यो॒षतु॥१२॥

Let the sun thrust him forth from the sky, burn him down.

The Anukr. accepts the resolution *ni oṣatu.*

[The quotations from the Old Anukr. for the seven *paryāyas* may here be given together: I. *vacanāni ca ṣaṭ*; II. *pañca;* III. *ṣoḍaśa;* IV. *ekādaśa;* V. *aṣṭa ca;* VI. *brahmagavyām pañcadaśa;* VII. *tasmād dvādaśakaḥ paraḥ.* The sum is 75. As is readily seen, these quotations

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

together make an *anuṣṭubh śloka;* and they are printed in metrical form by SPP., vol. i., p. 21 (Critical Notice). For *vacanāni,* see above, p. 472.]

[Here ends the fifth *anuvāka,* with I hymn (or 7 *paryāyas*) and 73 *vacanas* or *vacana-avasānarcas.*]

[By some mss. the book is summed up as of 4 *artha-sūktas* [their vss. number 231] and 7 *paryāya-sūktas* [73 ``verses``], or as of ``11 *sūktas* of both kinds,`` with a total of 304 verses.]

॥इति द्वादशं काण्डं समाप्तम्॥

[The twenty-seventh *prapāṭhaka* ends here.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

॥अथ त्रयोदशं काण्डम्॥

BOOK XIII

[Hymns to the Ruddy Sun or Rohita]

[We come now to the third grand division of the text, books xiii.-xviii. In the first division (books i.-vii.) we had the short hymns of miscellaneous subjects, and in the second (books viii.-xii.) we had the long hymns of miscellaneous subjects. In the third, the principle governing the arrangement and division of the material is in the main clearly that of unity of subject (compare the General Introduction and the Table of Contents): thus book xiii. consists of hymns to the Ruddy Sun or Rohita; xiv. consists of wedding verses; xv. is the book about the Vrātya; and xviii. consists of hymns for the dead. Accordingly, it is perhaps worthy of note that the Old Anukramanī does not describe the length of any hymn in book xiii. by reference to a certain length assumed as a norm. The whole book has been translated by Victor Henry, *Les hymnes Rohitas. Livre XIII de l`Atharvaveda traduit et commente,* Paris, 1891. Henry`s work was made the subject of a detailed review by Bloomfield in the *American Journal of Philology* (xii. 429-443) for 1891. Then, at Paris in 1892, appeared *Le mythe de Rohita, traduction raisonnee du 13c livre de l`Atharva-veda,* by Paul Regnaud. As appears below, Ludwig`s translation covers the first three of the four hymns of the book; Deussen`s, the first and third; and Bloomfield`s, the first. For books xii.-xvi. inclusive, the *bhāṣya* is wanting.]

[**Paryāya-hymns**: for details respecting them, see pages 134-35 Vol. II. The fourth or last hymn of this book is a *paryāya-sūkta* with 6 *paryāyas*. For the discrepancy of numertion as between the two editions, see Book XI.]

[The *anuvāka*-division of the book is into four *anuvākas* of one hymn each, and is thus (like the *anuvāka*-division of book xii.) coincident with the hymn-division. A conspectus for book xiii. follows:

Anuvākas	1	2	3	4
Hymns	1	2	3	4
Verses	60	46	26	56
Decad-division	6 tens	4 tens + 6	2 tens + 6	6 P

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Here means ``paragraph of a *paryāya*`` (such as is numbered as a ``verse`` in the Berlin edition) and P mens ``*paryāya*.`` Of the ``decads,`` *anuvākas* 1, 2, and 3 contain respectively 6, 5, and 3 (in all, 14 ``decads``); while *anuvāka* 4 has 6 *paryāyas*. The sum is 14 ``decad`` - *sūktas* and 6 *paryāya-sūktas* or 20 *sūktas* (cf. p. 737).]

1. To Rohita (the sun, as ruddy one).

[१- अध्यात्म-प्रकरण सूक्त]

[ऋषि - ब्रह्मा। देवता- १- २, ४-२७, ३२-६० अध्यात्म, रोहितादित्य, ३ मरुद्गण, २८-३० अग्नि, ३१ अग्नि, मन्त्रोक्त। छन्द- त्रिष्टुप्, ३-५, ९, १२ जगती, ८ भुरिक् त्रिष्टुप्, १३ अतिशाक्करगर्भा अतिजगती, १४ त्रिपदा पुरःपरशाक्करा विपरीतपादलक्ष्मा पंक्ति, १५ अतिजागतगर्भा जगती, १६, २९-३०, ३२, ३९-४०, ४५-५१, ५३-५४ अनुष्टुप्, १७ पञ्चपदा ककुम्मती जगती, १८ पञ्चपदा परशाक्करा भुरिक् ककुम्मती अतिजगती, १९ पञ्चपदा परातिजागता ककुम्मती अतिजगती, २१ आर्षी निचृत् गायत्री, २६ विराट् उष्णिक्, २८ भुरिक् अनुष्टुप्, ३१ पञ्चपदा ककुम्मती शाक्करगर्भा जगती, ३५ उपरिष्टाद् बृहती, ३६ निचृद् महाबृहती, ३७ परशाक्करा विराट् अतिजगती, ४२ विराट् जगती, ४३ विराट् महाबृहती, ४४ परोष्णिक्, ५२ पथ्यापंक्ति, ५५ ककुम्मती बृहतीगर्भा पथ्यापंक्ति, ५७ ककुम्मती अनुष्टुप्, ५९-६० गायत्री।]

३६०४. उदेहि॑ वाजिन् यो अप्स्व१न्तरि॒दं रा॒ष्ट्रं प्र वि॑श सू॒नृता॑वत्।
यो रोहि॑तो॒ विश्व॑मि॒दं ज॒जान॒ स त्वा॑ रा॒ष्ट्राय॒ सुभृ॑तं बिभर्तु॥ १॥

Rise up, O powerful one (? *vājin*) that [are] within the waters, enter into this kingdom [that is] full of pleasantness; the ruddy one (*rohita*) that generated this all–let him bear you, well-borne, to kingdom.

Rohita is evidently a name or form of the sun; and the *vājin* (Henry, `conqueror of booty`) addressed is also the sun. The verse [with faulty accents] is found also in TB. (ii. 5. 21), which reads [*asi* after *yo* in a], *a viśa* in **b**, and, for **d**, *sa no rāṣṭreṣu sudhitāṁ dadhātu*, which seems better, as removing the difficulty of the sun establishing the sun. Ppp. reads *viśvabhṛtaṁ* for *viśvam idam* in c; and it has *pipartu* for *bibhartu* at the end; [we had the converse at xi. 5. 4]. The resolution *ud-a-ihi* is required to fill out the meter of **a**. All the four hymns of the book (under the name *rohitās*) are prescribed in Kauś. 99.4 to be used in case of a darkning (eclipse) of the sun. The first half-verse is, according Kauś. 49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18, to be used in the witchcraft ceremony of the `water-thunderbolts` (see x. 5) `when the boat sinks.` [Cf. AJP. xii. 431.]

३६०५. उद्वाज॒ आ ग॒न् यो अ॒प्स्व॑१॒॑न्तर्विश॒ आ रो॑ह॒ त्वद्यो॑नयो॒ याः।
सोम॑ं दधा॒नोऽप ओष॑धीर्गाश्चितु॑ष्पदो द्विपदु॒ आ वे॑शये॒ह॥ २॥

Up has arisen the power (? *vāja*) that is within the waters; mount (*ā-ruh*) you the clans (*viś*) that are sprung from you (*tvadyoni*); assuming (*dhā*) the soma, the waters, the herbs, the kine, make you the fourfooted, the two-footed ones to enter here.

In **b** begins the play of words upon the root *ruh* `ascend, mount, grow,` and its compounds and derivatives; this play is suggested by the at least apparent relationship between *ruh* and *rohita,* [and is found with considerable elaboration throughout] these hymns. Here it doubtless signifies `have supremacy over.` Ppp. combines in **b** *viśā ``roha,* in **c** *dadhānā `po `ṣadh-*, and in **d** *dvipadā ``veś-*; and this last we have to accept in order to make a *triṣṭubh* pāda. In a the resolution of ***a agan,*** and inb that of *tuad-*, make the meter right. The Anukr. takes no notice of any irregularity in the verse.

३६०६. यू॒यमु॒ग्रा म॑रुतः पृ॒श्निमा॑तर् इन्द्रे॒ण यु॒जा प्र मृ॑णीत॒ शत्रू॑न्।
आ वो॒ रोहि॑तः शृणवत् सु॒दानवस्त्रिष॒प्तासो॑ मरुतः स्वादुसंमुदः॥ ३॥

Do you [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes; the ruddy one shall listen to you, you liberal ones (*sudānu*), you thrice seven Maruts that enjoy sweets together.

The first half-verse occurred above as v. 21. 11 **a, b.** We can hardly help emending *triṣaptāso* to *triṣaptāso.* Ppp. reads instead *triṣaptā.* The verse is found also in TB. (ii. 5. 2^3), which reads in a *ugrā* (which is better), in **b** *sayujā pra ṇītha* (corrupt), in **c** *aśṛṇod abhidyavaḥ,* and in **d** (with the desired accent) *trisaptāso.* The verse lacks a syllable (in b) of being a proper *jagatī.*

३६०७. रुहो॑ रुरोह रोहि॑त आ रु॑रोह॒ गर्भो॑ जनी॑नां जनुषा॑मुपस्थ॑म्।
ताभि॒: संर॑ब्धमन्व॑विन्दन् षड्वी॒र्गातुं॑ प्रप॒श्यन्नि॒ह रा॒ष्ट्रमाहा॑:॥ ४॥

The ruddy one ascended (*ruh*), mounted the ascents (*ruh*); [he,] the embryo of the wives, [mounted] the lap of births; him, taken hold of by them (f.), the six wide [spaces] discovered; seeing in advance the track, he has brought (*ā-hṛ*) here the kingdom.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The verse is found also in TB. (ii. 5. 2[1]), which reads in a (much better) *rohaṁroham* (for *ruho ruroha*), at the beginning of b *prajābhir vṛddhim*, and in c *saṁrabdho avidat*. Such variations are of interest especially as showing how little connected sense was recognized in these verses by those who established the texts. This verse has no right to the name of *jagatī*, since all its pādas have a trochaic close; the two redundant syllables in a and c are removed by the TB. readings. [For *āhāḥ*, see Prāt. ii. 46.] [With regard to the transition-sound between *-dan* and *ṣaḍ*, see Prāt. ii. 9, note.]

३६०८. आ ते॑ राष्ट्रमि॒ह रोहि॑तोऽहार्षी॒द् व्या॒स्थन्मृधो॒ अभ॑यं ते अभूत्।
तस्मै॑ ते॒ द्यावा॑पृथि॒वी रे॒वतीभि॒: कामं॑ दुहाथामि॒ह श॒क्वरी॑भिः॥५॥

The ruddy one has brough here your kingdom; the scorners have scattered; fearlessness has become yours; to you, being such, let heaven-and-earth, by the *revatīs*, yield (*duh*) here your desire by the *śakvarīs*.

Our mss. are divided in **d** between *duhāthām* and *-tām* ; the majority give *-thām* (so Bs.s.m.Bp.O.D.R.T.K.); while P.M.W.E.p.m. have *-tām*; [and so has `Ppp.]. Kp. reads *āsthat* in **b**, the other *pada*-mss. *-an*; **b** is accepted, it will mean `he has scattered the scorners`; the form may best be viewed, probably, as coming from *sthā*, like *ādat* from *dā* and *ādhat* from *dhā* [see *Skt. Gram.* § 847]; a root *asth* is extremely improbable; [it is discussed at AJP. xii. 439 and IF. v. 388, where references to previous discussions are given; to these add KZ. xxxii. 435; cf. also note to vii. 76. 3 above]. The verse occurs also in TB. (ii. 5. 2[1]). which has very different readings: *ahārṣīd rāṣṭram iha rohito mṛdho vy asthad abhayaṁ no astu– asmābhyaṁ dyāvāpṛthivī śākvarībhī rāṣṭrāṁ duhāthām iha revatībhiḥ*. The verse is no *jagatī;* by the frequent and permissible contraction to *-pṛthvī* in **c** it becomes a fairly good *triṣṭubh* (badly constructed in a). It is reckoned as belonging to the *abhaya gaṇa*: see note to Kauś. 16. 8. [Ppp., like TB., puts *mṛdho* before *vy ā-* in **b**.] [For vss. 4-5, see AJP. xii. 432.]

३६०९. रोहि॑तो॒ द्यावा॑पृथि॒वी ज॑जान॒ तत्र॒ तन्तुं॑ परमे॒ष्ठी त॑ता॒न।
तत्र॑ शिश्रिये॒ऽज एक॑पा॒दोऽद्ं॑हद् द्यावा॑पृथि॒वी बले॑न॥६॥

The ruddy one generated heaven-and-earth; there the most exalted one stretched the line (*tantu*); there was supported (*śri*) the one-footed goat (*? aja*); by strength he made firm (*dṛh*) heaven-and-earth.

Ppp. reads in **c** *ekapād yo*. The verse occurs in TB. (ii. 5. 23), with only slight variants: *tasmin* for *tatra* in **b** and **c**, and *ekapāt* in **c**. [Cf. AJP. xii. 442.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६१०. रोहितो द्यावापृथिवी अदृंहत् तेन स्व स्तभितं तेन नाकः।
तेनान्तरिक्षं विमिता रजांसि तेन देवा अमृतमन्वविन्दन्॥७॥

The ruddy one made firm heaven-and-earth; by him was established the sky (*svar*), by him the firmament (*nāka*); by him the atmosphere, the spaces (*rajas*) were measured out; by him the gods discovered immortality (*amṛta*).

The verse is found in TB. (ib.), the second half-verse reading quite differently: *so antarikṣe rājaso vimanas tena devāḥ suvar anv avindan.* Ppp. combines and reads in **d** *devā `mṛtatvam.*

३६११. वि रोहितो अमृशद् विश्वरूपं समाकुर्वाणः प्ररुहो रुहश्च।
दिवं रूढ्वा महता महिम्ना सं ते राष्ट्रमनक्तु पयसा घृतेन॥८॥

The ruddy one examined (*vi-mṛś*) the all-formed, collecting to him self the fore-ascents and the ascents; having ascended the sky with great greatness, let him anoint (*sam-añj*) your kingdom with milk, with ghee.

The TB. version (ii. 5. 2^2) has, for **a**, *vi mamarśa rohito viśvarūpaḥ;* in **b**, *samācakrāṇaḥ;* in **c**, *gatvāya* (for *rūdhvā* [improving the meter]); for **d**, *vi no rāṣṭram unattu payasā svena.* Ppp. combines in a *-to `mṛśat,* and reads in **b** *samākṛṇvānas.*

३६१२. यास्ते रुहः प्ररुहो यास्त आरुहो याभिरापृणासि दिवमन्तरिक्षम्।
तासां ब्रह्मणा पयसा वावृधानो विशि राष्ट्रे जागृहि रोहितस्य॥९॥

What ascents, fore-ascents you have, what on-ascents (*āruh*) you have, with which you fill the sky, the atmosphere, with the *Brāhmaṇa,* with the milk of them increasing, do you watch over the people (*viṣ*) in the kingdom of the ruddy one.

Though the first three pādas count 12 syllables each, only **a** is *jagatī* in structure. With **a, b** compare xviii. 2. 9 **a, b.** [For vss. 8-9, see AJP. xii. 433.]

३६१३. यास्ते विशस्तपसः संबभूवुर्वत्सं गायत्रीमनु ता इहागुः।
तास्त्वा विशन्तु मनसा शिवेन संमाता वत्सो अभ्येतु रोहितः॥१०॥

What clans (*viś*) of yours came into being out of ardor (*tapas*), those have come here after the young (*vatsa*), the *gāyatri;* let them enter (*ā-viś*) into you with propitious mind; let the ruddy young with its mother go against [them].

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Or (in **a**) `what clans came intobeing out of your heat.` In **b**, the *pada*-text has *iha: a: aguḥ*. In **d**, *sammātā* means more probably `having a common mother,` but the sense is too obscure to allow of much confidence in any translation. The TB. version (ii. 5. 2^2) reads in a *tapasā* (better); for **b**, *gāyatrāṁ vatsam anu tās ta a `guḥ;* in **c**, *mahasā svena;* in **d**, *putro* (for *vatso*). The Anukr. does not heed that the last pāda is *jagatī*. Ppp. combines in **d** *vatso `bhy*.

३६१४. ऊर्ध्वो रोहितो अधि नाके अस्थाद् विश्वा रूपाणि जनयन् युवा कविः।
तिग्मेनाग्निर्ज्योतिषा वि भाति तृतीये चक्रे रजसि प्रियाणि॥ ११॥

The ruddy one has stood aloft upon the firmament (*nāka*), generating all forms, [he,] young, poet; Agni shines forth with keen light; in the third space (*rajas*) he has done dear things.

Ppp. reads *bhāsi* in **c**. The Anukr. again passes without notice the *jagatī* pāda **b**. [W. suggests by interlineation as alternative, `has made for himself dear forms.`]

३६१५. सहस्रशृङ्गे वृषभो जातवेदा घृताहुतः सोमपृष्ठः सुवीरः।
मा मा हासीन्नाथितो नेत् त्वा जहानि गोपोषं च मे वीरपोषं च धेहि॥ १२॥

The thousand-horned bull Jātavedas, offered to with ghee, somabacked, having good heroes–let him not abandon me; let me not, a suppliant, abandon you*; assign you to me both prosperity in kine and prosperity in heroes.

The verse is found also in TB. (iii. 7. 2^7), K. (xxxv. 18), and Āp. [ix. 3. 1]. TB. (with which Āp. [substantially] agrees throughout) has, for **b**, *stomapṛṣṭho ghṛtavānt supratīkaḥ;* and, for **c**, **d**, *mā no hāsīn metthito net tvā jahāmā gopaṣaṁ no vīrapoṣaṁ ca yaccha*. Ppp. reads in **b** *ghṛtāhutis so-*, The irregular verse (12 + 11: 12 + 12, but with *triṣṭubh* cadences throughout) is very ill described by the Anukr. as simply a *jagatī*. *[All the translators, with W., seem to overlook the accent of *jahāni: net* can hardly mean aught else than `lest.`]

३६१६. रोहितो यज्ञस्य जनिता मुखं च रोहिताय वाचा श्रोत्रेण मनसा जुहोमि।
रोहितं देवा यन्ति सुमनस्यमानाः स मा रोहैः सामित्यै रोहयतु॥ १३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The ruddy one is generator and mouth of the sacrifice; to the ruddy one I make oblation with speech, with hearing, with mind; to the ruddy one go the gods with favouring mind; let him cause me to ascend with ascensions (*roha*) of meeting (*sāmitya*).

The *pāda*-texts read blunderingly in **d** *sāmoityai* (instead of *-yaiḥ*). Henry emends to *samityai* `in order to union with him`; but *samiti* has the well-established sense of `meeting, gathering, assembly`; hence Ludwig (for *rohaiḥ s-*) `with abundant success in the *samiti.*` [See AJP. xii. 434.] Ppp. reads at the end *rohayāti.* The verse is kindred with ii. 35. 5 in general expression. Its metrical structure (12 + 15: 13 + 11 = 51) is wholy irregular; the definition of the Anukr. [52 syllables] [nearly] fits it mechanically.

३६१७. रोहि॑तो य॒ज्ञं व्य॒दधाद् वि॒श्वक॑र्मणे॒ तस्मा॒त् तेजां॒स्युप॑ मे॒मान्यागुः॑।
वो॒चेयं॑ ते॒ नाभिं॒ भुव॑न॒स्याधि॑ म॒ज्मनि॑॥ १४॥

The ruddy one disposed the sacrifice for Viśvakarman; thereform have these brilliancies come to me; may I speak your navel (*nābhi*) upon the range (*majman*) of existence.

The last pāda is repeated below as vs. 37 **d.** Ppp. reads in a *vi dadhāt.* The metrical definition implies the resolutuion *vi ad-,* and two resolutions in **b** (*-si upa* and *mā im-,* doubtless), to make a *paṅkti* (14 + 12: 14 = 40).

३६१८. आ त्वा॑ रुरोह बृह॒त्यू॒३॒॑त प॒ङ्क्तिरा क॒कुब् वर्च॑सा जातवेदः।
आ त्वा॑ रुरोहोष्णिहाक्ष॒रो व॑षट्का॒र आ त्वा॑ रुरोह॒ रोहि॑तो॒ रेत॑सा स॒ह॥ १५॥

To you ascended *bṛhatī* and *paṅkti,* to [you], [illegible] Jātavedas, *kakubh* with honor; to you ascended the *uṣṇihā* syllabl[illegible] the *vaśāṭ*-utterance; to you ascended the ruddy one along with seed.

Or *uṣṇihā+akṣaraḥ* (so p.) is, in spite of its accent, an adjective to *vaśāṭkāraḥ* (so Hency). Read in a *bṛhaty uta;* though all our mss. except [O.] K. happen to agree here in lengthening the *u. Saha* at the end is, of course, a misprint for *saha.* Ppp. reads *at* for *uta* in a, and *viśvavedaḥ* in b. [The Anukr. appears to count the syllables as 11 + 10: 13 + 13 = 47]. The metrical irregularities in this book exceed the ordinary measure. [For vss. 15, 17-20, cf. AJP. xii. 434.]

३६१९. अयं व॑स्ते॒ गर्भं॑ पृथि॒व्या दिवं॑ वस्ते॒ऽयम॒न्तरि॑क्षम्।
अ॒यं ब्र॒ध्नस्य॑ वि॒ष्टपि॒ स्व॒र्लो॒कान् व्या॒नशे॥ १६॥

This one clothes himself in the embryo (womb?) of the earth;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

this one clothes himself in the sky, the atmosphere; this one, on the summit of the reddish one, has penetrated the heaven (*svar*), the worlds.

Ppp. reads *viṣṭapas sv-* in **c-d,** and *sam ānaśe* in **d.** The verse (9 + 9: 8 + 8 = 34) seems to be overlooked in the Anukr., or its definition has dropped out of the mss. Verses 16-20 are prescribed in Kauś. 54. 10 to accompany, in the *godāna-ceremony,* the dressing of the child in a new garment. They are much better suited to that use than to their surroundings here.

३६२०. वाचस्पते पृथिवी नः स्योना स्योना योनिस्तल्पा नः सुशेवा।
इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन् पर्यग्निरायुषा वर्चसा दधातु॥ १७॥

O lord of speech, [be] earth pleasant to us; [be] the lair (*yoni*) pleasant, [be] our couch very propitious; just here be breath in our companionship; you here, O most exalted one, let Agni surround with life-time, with honor.

Henry understands *sakhye* as dat. of *sakhi,* against the accent. The Anukr. apparently views the verse as [10 + 10: 10 + 12 + 6 = 48]. The verse (with the two following?) is included among the *vācaspatilingās,* used in Kauś. 41. 15 in a ceremony for good luck. Ppp. reads at the end *-ṣ ṭhi pary aham varcasā dadhāmi.*

३६२१. वाचस्पत ऋतवः पञ्च ये नौ वैश्वकर्मणाः परि ये संबभूवुः।
इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन् परि रोहित आयुषा वर्चसा दधातु॥ १८॥

O lord of speech, the five seasons that are ours, that came forth into being as Viśvakaraman`s–just here be breath in our companionship; you here, O most exalted one, let the ruddy one surround with life-time, with honor.

The mss. read in **a** you *nau* (but I.R. *yo nau* [*yonau*]); [SPP`s text and most of his authorities have you *nau:* but two have *yonau;*] the edition makes the apparently necessary correction to you *no.* [The Anukr. seems to scan as 11 + 12: 10 + 14 + 6 = 53.] Ppp. omits you *nau* (or *no*) in **a,** and *sam-*in **b,** and *āyuṣā* near the end.

३६२२. वाचस्पते सौमनसं मनश्च गोष्ठे नो गा जनय योनिषु प्रजाः।
इहैव प्राणः सख्ये नौ अस्तु तं त्वा परमेष्ठिन् पर्यहमायुषा वर्चसा दधामि॥ १९॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

O lord of speech, [generate] well-willing and mind; generate kine in our stall (*goṣṭha*), progeny in our wombs (*yoni*); just here be breath in our companionship; you here, O most exalted one, I surround with life-time, with honor.

Ppp. reads in **b** *prajām,* and in **d** *avahaṁ* (for *aham*), omitting, as before, *āyuṣā,* [and having again *dadhātu* at the end, repeated, unintelligently from the preceding.]

३६२३. परि॑ त्वा धात् सवि॒ता दे॒वो अ॒ग्निर्वर्च॑सा मि॒त्रावरु॑णावु॒भि त्वा॑।
सर्वा॒ अरा॑तीरव॒क्राम॒न्नेही॒दं रा॒ष्ट्रम॑कर॒: सू॒नृता॑वत्॥ २०॥

May Savitā, god Agni, surround you [with honor]; with honor may Mitra-and-Varuṇa deck (*abhi* [+ *dhā*]) you; striding down all niggards came you; you have made this kingdom full of pleasantness.

The shift from *pari* in **a** to *abhi* in **b** makes a mixed and difficult construction. Ppp. combines *devo `gnir* in a and *sarvā `rātīr* in **c**, and reads (better) *kṛṇuhī* in **d**.

३६२४. यं त्वा॒ पृष॑ती॒ रथे॒ प्रष्टि॑र्वहति रोहित।
शु॒भा या॑सि रि॒णन्न॒प:॥ २१॥

You whom the spotted one (f.), the side-horse, draws (*vah*) in the chariot, O ruddy one, you go with brightness (*śubh*), making flow the waters.

This verse corresponds to RV. viii. 7. 28, which, however, has considerable variants: for **a**, *yad eṣām pṛṣatī* (p. *-tīḥ*) *rathe;* in **b**, *rohitaḥ*; in **c**, *yanti śubhra* (p. *-raḥ*). As is usual in such cases, some of our mss. read *pṛṣṭis* in **b**, and *ṛṇan* in **c**. And most read *rohitaḥ* [unaccented] at end of **b** (only Bs.R.K. *-ta*), as if under influence of the RV. version. [SPP. adopts in his text *rohita,* but reports six of his mss. as giving *rohitaḥ,* without accent.] Ppp. adds at the end *tene `maṁ brāhmaṇaspate ruhaṁ rohayo `ttamam.* The verse is quoted in a ceremony for prosperity by Kauś. (24. 42), which volunteers the added explanation *dyauḥ pṛṣaty ādityo rohitaḥ;* and it is also included among the *puṣṭika mantras:* see note to Kauś. 19. 1. Kauś. 24. 43 states further that a spotted cow is given (as sacrificial fee); and the comm. appears to direct that vss. 21-26 accompany the gift.

३६२५. अनु॑व्रता रोहि॒णी रोहि॑तस्य सू॒रि: सु॒वर्णा॑ बृह॒ती सु॒वर्चा॑:।
तया॒ वाजा॑न् विश्वरू॒पां ज॑येम॒ तया॒ विश्वा॒: पृत॑ना॒ अभि ष्या॑म॥ २२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

She that is ruddy (*rohiṇī*) is submissive to the ruddy one, being liberal (*sūri*), of beautiful color, vast (*bṛhati*), very splendid; by her may we conquer booty (? *vājān*) of all forms; by her may we overcome all fighters.

Rohiṇī, doubtless the dawn. Our *pada*-mss. read in **c** *-rūpām*, by a blundering misapprehension of the assimilated nasal in the combination *-pāṅ ja-* [Prāt. ii. 11] M.p.m. [and SPP`s C.] read at end *syāma*; the passage is quoted as an instance of *ṣy-* in the comm. to Prāt. ii. 107. Ppp. reads *sūryas suv-* in **b**, and combines *pṛtanā `bhi* in **d**. In the Anukr. (by an exceptional usage hardly met with eslewhere) this verse and the next, and a little later vs. 27, are specified as *prākṛta* [mss. *prakṛta*]: i.e., as following the established norm of the hymn, which is *triṣṭubh*.

३६२६. इदं सदो रोहिणी रोहितस्यासौ पन्थाः पृषती येन याति।
तां गन्धर्वाः कश्यपा उन्नयन्ति तां रक्षन्ति कवयोऽप्रमादम्॥ २३॥

Here the seat (*sadas*), she that is ruddy, of the ruddy one; yonder the road by which the spotted one (f.) goes; her the Gandharvas, the Kaśyapas, lead up; her the poets defend unremittingly.

All the mss. except O.D. (and these differ perhaps only by accident) read in **c** *gandharvāḥ*, as if vocative.

३६२७. सूर्यस्याश्वा हरयः केतुमन्तः सदा वहन्त्यमृताः सुखं रथम्।
घृतपावा रोहितो भ्राजमानो दिवं देवः पृषतीमा विवेश॥ २४॥

The sun`s yellow (*hari*) bright (*ketumant*) horses, immortal, constantly draw the easy-running chariot; the ghee-drinker ruddy one, shining (*bhrāj*), the god, entered the spotted sky.

Bs.E. combine in **b** *amṛtās su-*. The Anukr. does not heed the *jagatī* pāda **b**.

३६२८. यो रोहितो वृषभस्तिग्मशृङ्गः पर्यग्निं परि सूर्यं बभूव।
यो विष्टभ्नाति पृथिवीं दिवं च तस्माद् देवा अधि सृष्टिः सृजन्ते॥ २५॥

The ruddy one, the sharp-horned bull, who encompassed Agni, the sun, who props asunder (*vi-stabh*) the earth and the heaven–out of him do the gods create creations.

Ppp. begins with *ayaṁ roh-*. The curious reading of O. in **c**, *ṣṭab-h-*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

nāti (the **b** and *h* two different letters), was noted above, under xii. 4. 4. [``Encompassed``: Bloomfield, ``became superior to,`` AJP. xii. 443.] Kauś. 18. 25 gives the verse, in company with several others, as to be used in the so-called *citrākarman* (ceremony concerning the asterism *citrā*) to accompany the partaking of a milk rice-dish; and the Paddhati includes both it and the following verse in the *salila gaṇa*.

३६२९. रोहितो दिवमारुहन्महतः पर्यर्णवात्।
सर्वा रुरोह रोहितो रुहः॥२६॥

The ruddy one mounted the sky, out of the great sea (*arṇava*); the ruddy one ascended all ascents.

That the verse is reckoned as belonging to the *salila gaṇa* was noted under the preceding verse.

३६३०. वि मिमीष्व पयस्वतीं घृताचीं देवानां धेनुरनपस्फुरेषा।
इन्द्रः सोमं पिबतु क्षेमो अस्त्वग्निः प्र स्तौतु वि मृधो नुदस्व॥२७॥

Measure you out (*vi-mā*) the milk-giving, ghee-dripping (*ghṛtañc*) [cow]; this is the unresisting milch-cow fo the gods. Let Indra drink the soma; let there be comfort (*kṣema*); let Agni commence praising; do you thrust away the scorners.

Ppp. reads *eṣām* at end of **b**. With the verse is to be compared Āp. xi. 4. 14: *vi mime tvā payasvatīṁ devānāṁ dhenuṁ sudughām anapasphurantīm: indraḥ somam pibatu kṣemo astu naḥ*, which accompanies the measuring out of a *vedi* in shape of a cow. In Vait. 15. 7; 28. 23, it is used in a like manner; and so also in Kauś. 137. 10, in preparing for the *ājyatantra*; [cf. also note to 137. 4].

३६३१. समिद्धो अग्निः समिधानो घृतवृद्धो घृताहुतः।
अभीषाड् विश्वाषाडग्निः सपत्नान् हन्तु ये मम॥२८॥

Agni, kindled, being kindled, increased with ghee, offered to with ghee–let the overpowering, all-overpowering Agni slay them who are my rivals.

This verse (though there are others having the same *pratīka*) is doubtless the one quoted (next after vs. 1) in Kauś. 49. 19, to accompany the laying of bonds upon the ``boat`` there treated of; [rather, the laying of sticks with strings on them upon the fire: Caland, p. 173]. The description of the Anukr. strangely forbids us to make the elision *-dho `gniḥ* in **a**.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६३२. हन्त्वेनान् प्र दहत्वरियो नः पृतन्यति।
क्रव्यादाग्निना वयं सपत्नान् प्र दहामसि॥ २९॥

Let him slay them, burn [them] away,–the enemy (*ari*) who fights us; by the flesh-eating fire do we burn away our rivals.

Ppp. reads in a *enāṁ;* we require *enaṁ*, as antecedent to **b**, which, as the verse now stands, seems to describe the subect of the verbs in **a**. Ppp. has also *agnis* for *aris* in **b**.

३६३३. अवाचीनानव जहीन्द्र वज्रेण बाहुमान्।
अधा सपत्नान् मामकानग्नेस्तेजोभिरादिषि॥ ३०॥

Do you, O Indra, having arms, smite them down downward with the thunderbolt; then my rivals have I taken to myself with Agni's brightnesses (*tejas*).

Ppp. puts the verse after our 31, and reads at the end *ā dadhe.* [Or *ādiśi* may be referred to *dā* `cut` + *ā:* so W. in a ms. note to his *Index,* and so BR. But BR's forms from vi. 104 are referred by W. to *dā* `tie.`]

३६३४. अग्ने सपत्नानधरान् पादयास्मद् व्यथया सजातमुत्पिपानं बृहस्पते।
इन्द्राग्नी मित्रावरुणावधरे पद्यन्तामप्रतिमन्यूयमानाः॥ ३१॥

O Agni, make our rivals fall below us; stagger the truculent (*utpipāna*) fellow, O Bṛhaspati; O Indra-and-Agni, O Mitra-and-Varuṇa, let them fall below [us], impotent in their fury.

Lit. `not making their fury effective against` us. The Anukr. apparently understands the structure of the verse as 12 + 14: 8 + 6 + 8 = 48; but there is no good reason for dividing the last redundant pāda into two. Ppp. reads *utapidānaṁ* (for *utpipānam* [discussed AJP. xii. 441]) in **b**.

३६३५. उद्यंस्त्वं देव सूर्य सपत्नानव मे जहि।
अवैनानश्मना जहि ते यन्त्वधमं तमः॥ ३२॥

Do you, O heavenly sun, arising, smite down my rivals; smite them down with the stone; let them go to lowest darkness.

Ppp. appears to read avai `nāṁ raśmibhir jahi rātrīṇāṁ tamasā vadhīs taṁ hantv adhamaṁ tamaḥ. [We had our **d** at x. 3. 9 **d.**]

३६३६. वत्सो विराजो वृषभो मतीनामा रुरोह शुक्रपृष्ठोऽन्तरिक्षम्।
घृतेनार्कमभ्यर्चन्ति वत्सं ब्रह्म सन्तं ब्रह्मणा वर्धयन्ति॥ ३३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The young (*vatsā*) of the *virāj*, the bull of prayers (*matī*), mounted, bright-backed, the atmosphere; with ghee they sing (*arc*) the song (*arka*) to the young; him, being *Brāhmaṇa*, they increase with *Brāhmaṇa*.

Ppp. combines in b *-pṛṣṭho ant-*. TB. (ii. 8. 8[9]) has a corresponding verse, but with numerous variants: *pita virajām ṛṣabho rayīṇam antarikṣ aṁ viśvarūpa a viveśa: tām arkair abhy arcanti vatsam brahmā santam brahmaṇā vardhayantaḥ*. [Bloomfield, AJP. xii. 441, would emend *arkam* to *aktam*; but the TB. variant is very much against it.] Our verse is quoted in Kauś. 12. 4, at the end of a charm for securing one's wishes.

३६३७. दिवं॑ च॒ रोह॑ पृथि॒वीं च॑ रोह राष्ट्रं॑ च॒ रोह॒ द्रवि॑णं च रोह।
प्र॒जां च॒ रोहा॒मृतं॑ च रोह॒ रोहि॑तेन त॒न्वं॑१ सं स्पृ॑शस्व॥ ३४॥

Both ascend you to heaven and ascend to earth; both ascend to kingdom and ascend to property; both ascend to progeny and ascend to immortality; make yourself contiguous with the ruddy one.

The verse is quoted in Vait. 13. 5 to accompany the leading up of the cow that is to be exchanged for the soma-plant.

३६३८. ये दे॒वा रा॑ष्ट्र॒भृतो॑ऽभि॒तो॒ यन्ति॒ सूर्य॑म्।
तैष्टे॒ रोहि॑तः संविदा॒नो रा॒ष्ट्रं द॑धातु सुमन॒स्यमा॑नः॥ ३५॥

The kingdom-bearing gods who go to surround (*abhitas*) the sun–in concord with them let the ruddy one, with favouring mind, assign kingdom to you.

The combination *taiṣ ṭe* is quoted as example under Prāt. ii. 84. The verse (7 + 8: 9 + 11: or 8 in a, if we resolve *deva-a* or *rāṣṭr-a-*) is far too irregular to be defined simply as an *upariṣṭādbṛhatī*.

३६३९. उत् त्वा॑ य॒ज्ञा ब्रह्म॑पूता वहन्त्यध्व॒गतो॒ हर॑यस्त्वा वहन्ति।
ति॒रः स॑मु॒द्रम॑ति॑ रोचसेऽर्ण॒वम्॥ ३६॥

Sacrifices purified by *Brāhmaṇa* carry you up; yellow (*hari*) roadsters draw (*vah*) you; you shine over (*ati-ruc*) across the ocean, the sea.

The verse might better be called *virāj* than *nicṛt* (11 + 11: 12). Ppp. reads in b *abhyaktuṁ* (for *adhvagato*); and in c *-se arnavam*, as do some of our mss. (O.R.T.K.). [Pādas a and b recur below, vs. 43.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६४०. रोहिते द्यावापृथिवी अधि श्रिते वसुजिति गोजिति संधनाजिति।
सहस्रं यस्य जनिमानि सप्त च वोचेयं ते नाभिं भुवनस्याधि मज्मनि॥ ३७॥

On the ruddy one are set (*śrita*) heaven-and-earth, on the goods-conquering, kine-conquering, booty-conquering one, of whom the births are a thousand and seven; may I speak your navel on the range of existence.

Ppp. reads for **b** *vasujid gojit saṁdhanājiti,* and in **c** *dravināni saptatir.* The obscure last pāda is identical with vs. 14 **c.**

३६४१. यशा यासि प्रदिशो दिशश्च यशाः पशूनामुत चर्षणीनाम्।
यशाः पृथिव्या अदित्या उपस्थेऽहं भूयासं सवितेव चारुः॥ ३८॥

Glorious you go to the directions and quarters, glorious of cattle and of people (*carṣaṇi*); glorious in the lap of earth, of Aditi, may I become pleasant (*cāru*) like Savitā.

Ppp. reads *nu* instead of *ca* in **a,** and *asmi* instead of *bhūyāsam* in d; and it combines *pṛthivyā `di- in c.* There is a deficiency of a syllable, unnoticed in the Anukr, in **a,** unless we resolve *ya-āsi.*

३६४२. अमुत्र सन्निह वेत्थेतः संस्तानि पश्यसि।
इतः पश्यन्ति रोचनं दिवि सूर्यं विपश्चितम्॥ ३९॥

Being yonder, you know here; being on this side, you see those things; from this side they see the shining space (*rocana*), the inspired sun in the sky.

Ppp. being **c** with *yataṣ paś-.*

३६४३. देवो देवान् मर्चयस्यन्तश्चरस्यर्णवे।
समानमग्निमिन्धते तं विदुः कवयः परे॥ ४०॥

You, a god, molest (*mṛc*) the gods; you go about within the sea (*arṇava*); they kindle the same fire; it the high (*para*) poets know.

`It`, i.e. `the fire` (*tam*). Ppp. reads *marcayati* and *carati.* [Bloomfield, AJP. xii. 437, emends to *devam, arcayasi;* but Ppp., and the antithesis of **a** and **b,** admirably suggested by Deussen`s *dennoch,* are in favor of *marc-.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६४४. अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात्।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित् सूते नहि यूथे अस्मिन्॥४१॥

Below the distant, thus beyond the lower, bearing her calf with her foot, the cow has stood up; whitherwards, to what quarters, has she forsooth gone away? where give she birth? for [it is] not in this herd.

This is a repetition of ix. 9. 17, and, as there are two successive verses beginning with *avaḥ pareṇa*, this one is quoted here in the mss. with the unusual expression *avaḥ pareṇe `ti pūrvā*. The Anukr. doubtless balances the extra syllable in **a** by counting *kua* as one syllable in **d**.]

३६४५. एकपदी द्विपदी सा चतुष्पद्यष्टापदी नवपदी बभूवुषी।
सहस्राक्षरा भुवनस्य पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति॥४२॥

One-footed, two-footed [is] she, four-footed; hving become eight footed, nine-footed, thousand-syllabled, a series of existence; out from her flow apart the oceans.

This verse is the pādas **b-e** ix. 10. 21 (RV. i. 164. 41 **b-d**, 42 a) [see under ix. 10. 21 for variants]. It and the preceding are very little in place in our hymn. [With **d** cf. 3. 2 **b**, below.]

३६४६. आरोहन् द्याममृतः प्रावा मे वचः।
उत् त्वा यज्ञा ब्रह्मपूता वहन्त्यध्वगतो हरयस्त्वा वहन्ति॥४३॥

Mounting the sky, immortal, do you favor my words; sacrifices purified by *Brahman* carry you up; yellow roadsters draw you.

Pādas **b** and **c** are identical with 36 **a, b.** Instead of *adhvagatas,* Ppp. reads *ghṛtaṁ pibantaṁ*. Bp. accents *pra: ava.*

३६४७. वेद तत् ते अमर्त्य यत् त आक्रमणं दिवि।
यत् ते सधस्थं परमे व्योमन्॥४४॥

I know that of yourself, O immortal one, namely (*yat*) your climb (*ākramaṇa*) in the sky, your station (*sadhastha*) in the highest firmament.

Vyomani would make a more regular *paroṣṇih,* but the Anukr. takes no notice of the deficiency.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६४८. सूर्यो द्यां सूर्यः पृथिवीं सूर्य आपोऽतिं पश्यति।
सूर्यो भूतस्यैकं चक्षुरा रुरोह दिवं महीम्॥४५॥

The sun overlooks (*ati-paś*) the has sky, the sun the earth, the sun the waters; the sun, the one eye of what exists, has mounted the great sky.

The verse is made in Vait. 16. 11 to accompany the *antaryāmahoma* after sunrise.

३६४९. उर्वीरासन् परिधयो वेदिर्भूमिरकल्पत।
तत्रैतावग्नी आधत्त हिमं घ्रंसं च रोहितः॥४६॥

The wide ones (*urvī*) were the enclosures; the earth took shape as sacrificial hearth; there the ruddy one set (*ā-dhā*) these two fires, cold and heat.

३६५०. हिमं घ्रंसं चाधाय यूपान् कृत्वा पर्वतान्।
वर्षाज्यावग्नी ईजाते रोहितस्य स्वर्विदः॥४७॥

Having set cold and heat, having made the mountains sacrificial posts (*yūpa*), having rain as sacrificial butter, the two fires of the sky-finding ruddy one performed sacrifice (*yaj*).

The Anukr. appears to ratify the resolution *kṛtu-ā* in **b.** Ppp., in this verse as later, combines *agnī ``jāte.* [For 46, Hillebrandt, *Ved. Mythol.* i. 179, cites ŚB. i. 2. 5^7.]

३६५१. स्वर्विदो रोहितस्य ब्रह्मणाग्निः समिध्यते।
तस्माद् घ्रंसस्तस्माद्धिमस्तस्माद् यज्ञो ऽजायत॥४८॥

The fire of the sky-finding ruddy one is kindled with *Brahman;* therefrom heat, therefrom cold, therefrom the sacrifice was born.

The majority of mss. read correctly *yajño `jāy-* at the end; the rest vary between *-ño aj-* and *-ño aj-*. Ppp. reads *-ṅo aj-;* Ppp. reads *-ṅo aj-;* and, in **b,** *samāhitaḥ* for *sam idhyate.*

३६५२. ब्रह्मणाग्नी वावृधानौ ब्रह्मवृद्धौ ब्रह्महुतौ।
ब्रह्मैद्धावग्नी ईजाते रोहितस्य स्वर्विदः॥४९॥

The two fires [are] increasing by *Brahman,* increased with *Brahman,* offered to with *Brahman:* kindled with *Brahman,* the two fires of the sky-finding ruddy one performed sacrifice.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads for a *brahmaṇā `gnis saṁvidāno,* and in **b** *-ddho, -hutaḥ,* and again combines in **c** *agnī ``jāte.* With **b** compare vs. 28 **b**.

३६५३. सत्ये अन्यः समाहितोऽप्स्व१न्यः समिध्यते।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः॥५०॥

The one is all set in truth, the other is kindled in the waters: kindled with etc. etc.

Ppp. reads in **b** *samāhitas* [again: cf. 48] for *sam idhyate,* and adds another pāda: *satye adbhis samāhitaḥ.*

३६५४. यं वातः परि शुम्भति यं वेन्द्रो ब्रह्मणस्पतिः।
ब्रह्मेद्धावग्नी ईजाते रोहितस्य स्वर्विदः॥५१॥

What one the wind adorns about, or what one Indra, Brahmaṇaspatī: kindled with etc. etc.

Ppp. omits *vā* in **b**.

३६५५. वेदिं भूमिं कल्पयित्वा दिवं कृत्वा दक्षिणाम्।
घृंसं तदग्निं कृत्वा चकार विश्वमात्मन्वद् वर्षेणाज्येन रोहितः॥५२॥

Having shaped (*klp*) the earth as sacrificial hearth, having made the sky sacrificial fee, then having made heat his fire, the ruddy one made all that has soul, with rain as sacrificial butter.

३६५६. वर्षमाज्यं घृंसो अग्निर्वेदिर्भूमिरकल्पत।
तत्रैतान् पर्वतानग्निर्गीर्भिरूर्ध्वाँ अकल्पयत्॥५३॥

Rain as sacrificial butter, heat as fire, earth as sacrificial hearth took shape; there, with songs (*gir*), the fire shaped these mountains aloft.

Ppp. reads *`gnir* in **a**, and some of our mss. (P.M.p.m.W.) give the same. P.M.W. also have in common the blunder *bhūmipr ak-* in **b**. It is doubtless by a loss of part of its text that the Anukr. does not define vss. [57-58] as *anuṣṭubh,* although it describes a minor feature of vs. 57, taken as an *anuṣṭubh.* [With 52, cf. vs. 46.]

३६५७. गीर्भिरूर्ध्वान् कल्पयित्वा रोहितो भूमिमब्रवीत्।
त्वयीदं सर्वं जायतां यद् भूतं यच्च भाव्यम्॥५४॥

Having shaped [them] aloft by songs, the ruddy one said to the earth: in you let this all be born, what is (*bhūta*) or what is to be.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ppp. reads at the end *bhavyam.*

३६५८. स यज्ञः प्रथमो भूतो भव्यो अजायत।
तस्माद्ध जज्ञ इदं सर्वयत् किं चेदं विरोचते रोहितेन
ऋषिणाभृतम्॥५५॥

That first sacrifice was born [as] the one that is, that is to be; from that was born this all, whatsoever shines out (*vi-ruc*) here, brought (*ā-bhṛ*) by the ruddy one [as] seer.

Ppp. ends the hymn with this verse, although vs. 58 is found in another place. It combines *jajñe `daṁ,* as we are doubtless to read, though not with the sanction of the Anukr., which calls the pāda *bṛhatī.* [Cf. iv. 23. 7.]

३६५९. यश्च गां पदा स्फुरति प्रत्यङ् सूर्यं च मेहति।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम्॥५६॥

Whoever both kicks a cow with the foot and urinates in face of the sun–of such a one I hew off (*vraśc*) your root; you shalt not further cast (*kṛ*) shadow.

[Cf. the note on the vs. concerning posture in urination at vii. 102: and add that Buddhaghosa, in his comment on the description of the Acelakas, at Dīgha Nikāya, viii. 14 (as reported by Davids, Translation, p. 227), speaks of the standing posture as wrong.–As to making water with face towards the sun, cf. MBh. xiii. 104. 75 (5029), and note to Manu iv. 48 in my *Reader,* p. 349, and the references there given, especially the reference to Jolly`s Viṣṇu, SBE. vii. 194 f.–As for the loss of the shadow, cf. the Peter Schlemihl story; also Jātaka, i. 102^{9}; vi. 337^{11}.]

The character of this and the following verses shows that Ppp. has reason for not making them a part of the hymn. This verse makes its appearance in Kauś. 49. 26, at the conclusion of a series of witchcraft ceremonies. [For the theoretical *k* of *pratyañk,* see note to vi. 51. 1.]

३६६०. यो माभिच्छायमत्येषि मां चाग्निं चान्तरा।
तस्य वृश्चामि ते मूलं न च्छायां करवोऽपरम्॥५७॥

You that go past me shading me, and between me and the fire, I hew off your root; you shall not further cast shadow.

The connection appears to demand this pregnant rendering of *abhichāyam* `so as to cast your shadow on` (so also Ludwig). It is easy to read **b** as a regular *anuṣṭubh* pāda, though the Anukr. allows it only six syllables.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६६१. यो अद्य देव सूर्य त्वां च मां चान्तरायति।
दुष्वप्न्यं तस्मिच्छमलं दुरितानि च मृज्महे॥५८॥

Whoso this day, O heavenly sun, shall go between both you and me–on him we wipe off evil-dreaming, pollution, and difficulties.

This verse is found in Ppp. xx., which reads for c *tasmin duśvapnyaṁ sarvaṁ*.

३६६२. मा प्र गाम पथो वयं मा यज्ञादिन्द्र सोमिनः।
मान्त स्थुर्नो अरातयः॥५९॥

Let us not go forth from the road, nor, O Indra, from the sacrifice with soma; let not the niggards stand between us.

That is, between us and something else, so as to cut us off from our desire of object. The verse is, without variant, RV. x. 57. 1, and found also in JB. iii. 168. It is used once in Vait. (18. 8), and several times in Kauś. (54. 18; 5; 6; 89. 11; also by the schol. under 42. 15; 58. 17).

३६६३. यो यज्ञस्य प्रसाधनस्तन्तुर्देवेष्वाततः।
तमाहुतमशीमहि॥६०॥

What line, accomplisher of the sacrifice, is stretched clear to the gods, that, sacrificed to, may we attain.

The verse is RV. x. 57. 2, which reads at the end *nasīmahi*. It is used by the schol. to Kauś. 58. 17, with vs. 59, in the ceremony of name-viving.

[Here ends the first *anuvāka*, 1 hymn 60 verses. The quoted Anukr. says *ṣaṣṭiḥ*.]

2. To the sun

[२ - अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- रोहितादित्य। छन्द- त्रिष्टुप्, १,१२-१५, ३९-४१ अनुष्टुप्, २-३, ८, ४३ जगती, १० आस्तार पंक्ति, ११ बृहतीगर्भा त्रिष्टुप्, १६-२४ आर्षी गायत्री, २५ ककुम्मती आस्तार पंक्ति, २६ पुरोद्वप्रतिजागता भुरिक् जगती, २७ विराट् जगती, २९ बार्हतगर्भा अनुष्टुप्, ३० पञ्चपदा उष्णिक् बृहतीगर्भा अतिजगती, ३४ आर्षी पंक्ति, ३७ पञ्चपदा विराड्गर्भा जगती, ४४ चतुष्पदा पुरःशाक्करा भुरिक् जगती, ४५ अतिजागतगर्भा जगती।]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६६४. उदस्य केतवो दिवि शुक्रा भ्राजन्त ईरते।
आदित्यस्य नृचक्षसो महिव्रतस्य मीढुषः॥ १॥

The bright (*śukra*) shining lights (*ketu*) of him go up in the sky–of the men-watching Āditya, him of great courses (*-vrata*), liberal (*mīḍhvāṅs*).

Ppp. reads in **d** *mahīvr-*. Kauś. 58. 22 prescribes the use apparently of the whole hymn (with xvi. 3 and xvii.) in an act of worship to the rising sun, in a ceremony for long life; also (with the same and other hymns, and xiii. 1. 25) in 18. 25, in the *citrākarman*; see the note to 1. 25 above. Vait. 9. 16, uses it in the *cāturmāsya* ceremony when turning towards the sun in the east.

३६६५. दिशां प्रज्ञानां स्वरयन्तमर्चिषा सुपक्षमाशुं पतयन्तमर्णवे।
स्तवाम सूर्यं भुवनस्य गोपां यो रश्मिभिर्दिश आभाति सर्वाः॥ २॥

[Him,] shining (*svar*) with the brightness (*arcis*) of the foreknowing quarters, well-winged, flying swift in the ocean (*arṇava*)–we would praise the sun, the shepherd of existence, who with his rays shines to all the quarters.

The Pet. Lex. (followed by Henry) emends *prajñanām* to *prajñanam*, with much plausibility; yet it is opposed by x. 7. 34, *diśo yaś cakre prajñanīḥ*. Ppp. reads *prajñānaṁ svadayanto arc-*; and it combines in **d** *diśā ``bhāti*. The verse lacks two syllables of being a proper *jagatī*.

३६६६. यत् प्राङ् प्रत्यङ् स्वधया यासि शीभं नानारूपे अहनी कर्षि मायया।
तदादित्य महि तत् ते महि श्रवो यदेको विश्वं परि भूम जायसे॥ ३॥

In that you go swiftly eastward, westward, at will (*svadhāyā*), make by magic (*māya*) the two days of diverse form–that, O Āditya, [is] great, that your great fame (*śravas*), that you alone are born about the whole world (*brūman*).

`The two days,` i.e. `day and night.` The first pāda is *triṣṭubh*.

३६६७. विपश्चितं तरणिं भ्राजमानं वहन्ति यं हरितः सप्त बह्वीः।
स्रुताद् यमत्रिर्दिवमुन्निनाय तं त्वा पश्यन्ति परियान्तमाजिम्॥ ४॥

The inspired, hasting (*taraṇi*), shining one, whom seven numerous (*bahu*) yellow steeds (*harit*) draw, whom out of the liquid (? *sruta*) Atri conducted up the sky–you here they see going around upon your race.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Half of our mss: appear plainly to read *stutāt* in **c**, but the apparent distinction is of no value; *sr* and *st* are virtually one in ms. use. Ppp. helps to establish *sru-*, by reading, for **c, d,** *śrutād divam atri divam anyanāya taṁ tvā paśyemā paryantim ājim.* GB. i. 2. 17 has **c** (the published text reads *stutād*), with vs. 12 **a, b,** as if a verse. [As for the Atri story, cf. my essay on RV. v. 40 in *Festgruss an Roth,* p. 187. For the construction of *ājim,* see *Ved. Stud.* ii. 261.]

३६६८. मा त्वा॑ दभन् परि॒यान्तं॑माजिं॑ स्व॒स्ति दुर्गाँ॑अति॑ याहि॒ शीभ॑म्।
दिवं॑ च सूर्य पृथि॒वीं च॑ दे॒वीम॑होरा॒त्रे वि॒मिमा॑नो॒ यदे॑षि॥५॥

Let them not damage you going around upon your race; happily do you cross the difficulties quickly; when, O sun, you go to both sky and divine earth, measuring out day-and-night.

Or, `sky` and `earth` may be joint objects of `measuring` (so Henry, and apparently Ludwig). Ppp. reads *paryantam* in **a,** and *sugena durgam* in **b.** We have to make the, in its situation, awkward resolution *tu-ā* in a in order to fill out the meter; [or *-yāantam*?].

३६६९. स्व॒स्ति ते॑ सूर्य च॒रसे॒ रथा॑य॒ येनो॒भावन्तौ॑ परि॒यासि॑ स॒द्यः।
यं ते॒ वह॑न्ति॒ हरितो॒ वहि॑ष्ठाः श॒तमश्वा॒ यदि॑ वा स॒प्त ब॒ह्वीः॥६॥

Well-being, O sun, [be] to your charioit for its moving, wherewith you go at once about both borders (*anta*)–which your yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

`At once` (*sadyas*), doubtless `on one and the same day`; `borders,` i.e. `horizons.` Half the mss. read *bahiṣṭhās,* both in this and in the next verse. Ppp. has in a *carato rathāsi,* and in **b** *paryāsi;** and for **d,** instead of repeating 7 **d,** it gives *tam ā roha sukham āsy aśvam.* [``Numerous`` is fem.; and we may think of ``horses`` as fem.] *[For the relation of *pariyāsi* to *paryāsi,* cf. that of *-āni yasya* to *-āni yasya* above, x. 7. 20, and see *Gram.* § 233 **a.**]

३६७०. सु॒खं सूर्य॒ रथ॑मंशु॒मन्तं॑ स्यो॒नं सु॒वह्नि॒मधि॑ तिष्ठ वा॒जिन॑म्।
यं ते॒ वह॑न्ति॒ हरितो॒ वहि॑ष्ठाः श॒तमश्वा॒ यदि॑ वा स॒प्त ब॒ह्वीः॥७॥

Mount (*adhi-sthā*), O sun, yours easy-running chariot, rich in rays, pleasant, well-horsed, powerful (? *vājin*), which your yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

All our mss. accent *sūrya* in **a**; our edition emends to *sūrya.* Ppp. has

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in **b** *syonosyavahnim*. The Anukr. perhaps regards the redundant syllable in **b** as balanced by the deficiency in **a**. [Cf. 6 **c**, **d**.]

३६७१. सप्त सूर्यो हरितो यातवे रथे हिरण्यत्वचसो बृहतीरयुक्त।
अमोचि शुक्रो रजसः परस्ताद् विधूय देवस्तमो दिवमारुहत्॥ ८॥

The sun has yoked in his chariot, in order to go, his seven great yellow steeds, golden-skinned; the bright one has been freed from the dimness (? *rajas*) in the distance; shaking away the darkness, the god has mounted the sky.

Ppp. reads *śūras* for *sūryas* in **a**, and *śakras* for *śukras* in **c**, and apparently *anuñkta* in **b**. The verse is very ill defined as simple *jagatī*; the true reading in **b** would seem to be *hiraṇyatvacas*.

३६७२. उत् केतुना बृहता देव आगन्नपावृक् तमोऽभि ज्योतिरश्रैत्।
दिव्यः सुपर्णः स वीरो व्यख्यददितेः पुत्रो भुवनानि विश्वा॥ ९॥

The god has come up with great show (*ketu*); he has wasted away the darkness, has set up (*abhi-śri*) the light; that hero, heavenly eagle, son of Aditi, has looked abroad to all beings.

Abhi-śri, more literally, `affix, fasten on` (to the sky). [For the form *aśrait*, see *Gram.* § 889 **a**, and note to vi. 32. 2. For *avṛk*, *Gram.* § 832 **a**.] Ppp. reads in **c** *sthaviras* for *sa vīras*, and has a curious d: *ādityāṣ putrāṁ nāthagām abhayām atītā*.

३६७३. उद्यन् रश्मीना तनुषे विश्वा रूपाणि पुष्यसि।
उभा समुद्रौ क्रतुना वि भासि सर्वाँल्लोकान् परिभूर्भ्राजमानः॥ १०॥

Rising, you extend your rays; you adorn yourself with all forms; you illumine (*vi-bhā*) with might (? *kratu*) both oceans, encom-passing all worlds, shining.

Ppp. has an altogether different b: *prajās sarvā vi paśyasi*. [It may be that ``adorn`` is a slip on W`s part. Cf. Henry`s note, p. 37-38.]

३६७४. पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम्।
विश्वान्यो भुवना विचष्टे हैरण्यैरन्यं हरितो वहन्ति॥ ११॥

They two move on one after the other by magic; two playing young ones go about the ocean; the one looks abroad upon all beings; yellow steeds draw the other with golden [trappings?].

The first three pādas are identical with vii. 81. 1 **a-c** (repeated at xiv. 1. 23), and are found in other texts: see the note to that verse; the last pāda

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

is peculiar, and, as applying only to the sun, spoils the description of the pair of luminaries, sun and moon, which the verse sets out to make. Henry regards the daily and the nightly sun as intended, and the *hairaṇyas* as the stars, by means of which the latter finds his way back to the eastern horizon. It would have been better to read *yāto `ṛṇavam* here, as in vii. 81. 1, since the majority of our *saṁhitā*-mss. (all save Bs.E.) give it in this place also.

३६७५. दिवि त्वात्रिरधारयत् सूर्या मासाय कर्तवे।
स एषि सुधृतस्तपन् विश्वा भूतावचाकशत्॥ १२॥

Atri maintained you in the sky, O sun, to make the month; you go well-maintained, heating, looking down upon all things that exist.

All our mss. read in **b** *sūryā,* as if we had here the compound *sūryāmāsa;* the *pada*-mss. have *sūryā: māsāya;* the correction to *sūrya* seems unavoidable. GB., which has the first two pādas (see note to vs. 4), also gives *sūryā*-; Ppp. also has it; and, for **d,** *svar bhūtā viśākaśat* [so Roth: perhaps a slip for *vicāk*-].

३६७६. उभावन्तौ समर्षसि वत्सः संमातराविव।
नन्वेऽतदितः पुरा ब्रह्म देवा अमी विदुः॥ १३॥

You rush alike (? *sam-ṛṣ*) to both borders, as a calf to two joint mothers; surely (*nanu*), that *Brahman* yon gods have long known.

A naive extension of the usual naive figure of the calf: as if he had two mothers, to each of which he showed equal attachment. *Brahman,* apparently `sacred mystery` (so Henry). In **d,** lit. `know of old from now.`

३६७७. यत् समुद्रमनु श्रितं तत् सिषासति सूर्यः।
अध्वास्य विततो महान् पूर्वश्चापरश्च यः॥ १४॥

What is set (*śrita*) along the ocean, that the sun desires to gain (*san*); great is stretched out his road, which is both eastern and western.

The *pāda*-text has in **b** *siṣāsati* [misprinted and corrected by SPP.] and the passage is quoted as an example under Prāt. ii. 91; iv. 29, 82. Ppp. reads *adhi* for *anu* in **a.**

३६७८. तं समाप्नोति जूतिभिस्ततो नार्पं चिकित्सति।
तेनामृतस्य भक्षं देवानां नाव रुन्धते॥ १५॥

That one he attains completely (*sam-āp*) with his swiftnesses;

CC-0. In Public Domain. Panini Kanya Maha Vidyalaya Collection. Varanasi

Digitized by Arya Samaj Foundation Chennai and eGangotri

that he desires not to neglect (? *apa-cikits*); by that [men] do not appropriate the gods` draught of immortality (*amṛta*).

Apa-cikits, lit. `desire to think away from,` with abl.; the expression is found only here. The logic of **d** is not obvious; Henry supplies `the demons` as subject of *ava rundhate;* Ludwig renders it as a singular. Ppp. reads *jigitsati* in b; and, in **c** etc., *bhakṣaṇaṁ devānān naṁ va ru-; bhakṣaṇam* is an improvement; the meter of **c** halts badly without it.

३६७९. उदु त्यं जातवेदसं देवं वहन्ति केतवः।
दृशे विश्वाय सूर्यम्॥ १६॥

This heavenly Jātavedas the lights (*ketu*) draw (*vah*) up, for every one to see the sun.

Or *sūryam* may be in apposition with *jātavedasam.* `Draw,` i.e. as horses do. This verse, with the eight that follow, constitute RV. i. 50. 1-9, in the same order of verses, and with few variants; they are also all found in one or more other Vedic texts: this one in SV. (i. 3^1), VS. (7. 4^1; 8. 4^1; 33. 3^1), TS. (i. 2. 8^2; 4. 43^1), and MS. (i. 3. 37)–in all, without a variant. The whole hymn [i.e. vss. 16-24] is repeated further in xx. 47. 13-21. This verse is used three times in Vait.: at 21. 23; at 33. 5 (with the following five verses); and at 39. 16 (with the following two verses). [The *pratīka* is cited at MGS. i. 2. 4. The frequency of the citation or occurrence of the verse may be judged by consulting MGS. Index, p. 148.]

३६८०. अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः।
सूराय विश्वचक्षसे॥ १७॥

Away go, like thieves, these asterisms with their rays (*aktu*), for the all-beholding sun.

Or **l** may possibly mean `for al to behold the sun.` The remaining verses (17-24) of the RV. hymn [i.e. i. 50. 1-9] are found in SV. only in the Naigeya appendix to the first book; this one (i. 634) has no variant. Henry renders *aktubhis* `with the night.`

३६८१. अदृश्रन्नस्य केतवो वि रश्मयो जनाँ अनु।
भ्राजन्तो अग्नयो यथा॥ १८॥

The lights (*ketu*), the rays of him have been seen abroad among the peoples, like shining fires.

Of the other texts, only VS. (viii. 40) follows RV. in reading at the beginning *adṛśram*; the others (SV. i. 635; MS. i. 3. 33) agree with out text.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६८२. तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य।
विश्वमा भासि रोचन॥ १९॥

Speedy, conspicuous to all, light-making are you, O sun; you shin to everything, O bright space (*rocana*).

All our mss. read at the end *rocana,* save Bs., which has *rocanam,* and M., *rocanām,* and the translation follows them, although the word is a senseless variant of *rocanām,* which is given by RV., and by all the other texts: SV. (i. 636), VS. (xxxiii. 36), TS. (i. 4. 31[1]), TA, (iii. 16. 1), and MS. (iv. 10. 6). Ppp. has *rocanā*.

३६८३. प्रत्यङ् देवानां विशः प्रत्यङ्ङुदेषि मानुषीः।
प्रत्यङ् विश्वं स्वर्दृशे॥ २०॥

In front of the clans of the gods, in front of those of men you rise; in front of every one, for seeing the sky (*svar*).

RV. reads at end of b *mānuṣān,* and SV. (i. 637) has the same.

३६८४. येना पावक चक्षसा भुरण्यन्तं जनाँ अनु।
त्वं वरुण पश्यसि॥ २१॥

With whom [as] eye you, O purifying Varuṇa, see him that busies himself among the people (*janān*).

SV. (i. 638) reads at the beginning *yena*; VS. (xxxiii. 32) agrees with RV. and our text.

३६८५. वि द्यामेषि रजस्पृथ्वहर्मिमानो अक्तुभिः।
पश्यन् जन्मानि सूर्य॥ २२॥

You go through the sky, the broad welkin (*rajas*), fashioning (*mā*) the day with [your] rays, seeing the generations (*janman*), O sun.

RV. reads *ahā* in b. SV. (i. 639) has the same, and also *ud* for *vi* at the beginning, and *rajaḥ p-*. Henry again renders *aktubhis* `with the night.`

३६८६. सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
शोचिष्केशं विचक्षणम्॥ २३॥

Seven yellow steeds, O heavenly sun, draw in the chariot you the flame-haired, the out-looking.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RV. reads at the end *vicakṣaṇa*, and SV. (i. 641) and TS. (ii. 4. 14^4) agree with it. MS. (iv. 10. 6) has instead *purupriya*, and, in the preceding word, *śociḥk-*.

३६८७. अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः॥ २४॥

The sun has yoked the seven neat (*śundhyu*) daughters of the chariot; with them, [who are] self-yoked, he go.

SV. (i. 640) reads in **b** *naptryaḥ*, and TB. (ii. 4. 5^4), according to its commentary has [*naptriyaḥ*], although *na priyaḥ* is printed instead in the text [of Calcutta, and *naptriyaḥ* in the Poona text, p. 518]. So also in **c**, [in the Calc. ed.] the printed text has *yāsi*, but the comm. *yāti;* [while in the Poona ed. both text and comm. give *yāti*].

३६८८. रोहितो दिवमारुहत् तपसा तपस्वी।
स योनिमैति स उ जायते पुनः स देवानामधिपतिर्बभूव॥ २५॥

The ruddy one has mounted the sky with penance, [he] rich in penance; he comes to the womb (*yoni*), he is born again; he has become over-lord of the gods.

Ppp. reads in **a** *ā `kramīt*. The Anukr. regards the verse as one of four pādas (8 + 6: 12 + 11); but the first two are plainly one *triṣṭubh* pāda, with *tapasā* intruded into it. *Rohita* appears here for the first time in this second hymn, instead of simply the sun; nor do we meet him elsewhere, save in vss. 39-41.

३६८९. यो विश्वचर्षणिरुत विश्वतोमुखो यो विश्वतस्पाणिरुत विश्वतस्पृथः।
सं बाहुभ्यां भरति सं पतत्रैर्द्यावापृथिवी जनयन् देव एकः॥ २६॥

He who belongs to all men (*-carṣaṇi*) and has faces on all sides, who has hands on all sides and palms on all sides–he brings together with his (two) arms, together with his wings (pl.), generating heaven-and-earth, sole god.

The verse is, with considerable variations, RV. x. 81. 3, found also in VS. (xvii. 19: same text as RV.), TS. (iv. 6. 2^4), TA. (x. 1. 3), and MS. (ii. 10. 2). None of the other texts has *yas* in **b**, and only MS. in **a**; they begin *viśvataścakṣur* (but MS. *yo viśvacakṣur*); in **b**, RV. VS. begin with *viśvatobāhur*, TS. TA. MS. *-hasta*, and all end with *viśvataspāt*; in **c**, for *bharati*, RV. (and VS.) has *dhamati*, TS. TA. *namati*, MS. *adhamat;* in **d**, RV. VS. MS. give *dyāvābhūmī*. Ppp. agrees with RV. in **b-d**. The meter, fairly regular in RV., is distorted greatly in our text (13 + 13: 11 + 12 =

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49); the Anukr. gives an acceptable definition of it. The sense also is much defaced in the first line as we have it. Vait. 29. 14 uses the verse to accomapny a certain *graha* in the building of the fire-altar.

३६९०. एकपाद् द्विपदो भूयो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात्।
द्विपाद्ध षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं१ समासते॥ २७॥

The one-footed strode out more than the two-footed; the two-footed falls upon (*abhi-i*) the three-footed from behind; the two-footed strode out more than the six-footed; they sit together [about] the body of the one-footed.

Sam-ās has no good right to an accusative object; and one of out mss. (D.) reads *tanvam,* loc., which would be grammatically an acceptable emendation; as regards the sense, that is too obscure for us to derive any help from it. Pādas **b** and **c** and wanting in Ppp., probably by accident. The first half-verse nearly agrees with RV. x. 117. 8. **a, b,** which (whole) verse corresponds to [the first half of] our 3. 25 below: see the note there. It is only here and in 3. 25 that we find the accentuation *dvipāt* and *tripāt.* [The *pratīka* is quoted by GB. ii. 9, p. 28, 1. 19.]. The description of the Anukr. implies an unfounded rejection of one of the resolutions *abhi eti* or *tanu-am.*

३६९१. अतन्द्रो यास्यन् हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः।
केतुमानुद्यन्त्सहमानो रजांसि विश्वा आदित्य प्रवतो वि भासि॥ २८॥

When, about to go unwearied, he has approached (*ā-sthā*) his yellow steeds, he, shining (*ruc*), makes for himself two forms; rising rich in lights (*ketu-*), overpowering the dim spaces (*rajas*), you illumine (*vi-bhā*), O Āditya, all the advances.

Ppp. has for **b** *divi rūpaṁ* [*kṛṇuṣe;* it further combines *viśvā ``ditya* in **d**]. [Pāda **b** is identical with 42 **b.**] [Pischel translates the vs., *Ved. Stud.* ii. 76.]

३६९२. बण्महाँ असि सूर्य बडादित्य महाँ असि।
महांस्ते महतो महिमा त्वमादित्य महाँ असि॥ २९॥

Verily (*baṭ*), great are you, O sun; verily, O Āditya, great are you; great is the greatness of you the great one; you, O Āditya, are great.

This verse is RV. viii. 90 (or 101). 11, and is found also in VS. (xxxiii. 39) and SV. (i. 276; ii. 1138), while its *pratīka* is given by TB. (i. 4. 5^3: very strange, since the whole verse occurs in no Taittirīya text). RV.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

and VS. read, for **c, d,** *mahas te sato mahimā panasyate `ddhā deva mahāṅ asi;* [the vs. is repeated in RV. form at xx. 58. 3;] and SV. the same, except *paniṣṭamā mahnā* for *panasyate `ddhā.*

३६९३. रोचसे दिवि रोचसे अन्तरिक्षे पतङ्ग पृथिव्यां रोचसे रोचसे अपस्वन्तः।
उभा समुद्रौ रुच्या व्यापिथ देवो देवासि महिषः स्वर्जित्॥ ३०॥

You shine (*ruc*) in the sky, you shine in the atomsphere, O flying one; on the earth you shine, you shine within the waters; both oceans you have penetrated (*vi-āp*) with your sheen (*rucī*); a god, O god, are you, a heven-conquering bull (*mahiṣa*).

Ppp. reads at the end *svarvit.* The Anukr. understands the structure of the verse as 12 + 9 + 7: 12 + 11 = 51; but it is plainly a mixed *triṣṭubh-jagatī*, rather, with *pataṅga* intruded at the end of **a,** and possibly one *rocase* in **b.** All the mss. accent *pataṅga,* because they reckon it, with the Anukr., as first word in a pāda; it should properly be *pataṅga.*

३६९४. अर्वाङ् परस्तात् प्रयतो व्यध्व आशुर्विपश्चित् पतयन् पतङ्गः।
विष्णुर्विचित्तः शवसाधितिष्ठन् प्र केतुना सहते विश्वमेजत्॥ ३१॥

Hitherward from afar, extended (*pra-yam*) in mid-route, swift, inspired, flying, he the flying one, perceived (? *vicitta*) [as] Viṣṇu, surpassing (*adhi-sthā*) with strength–he overpowers with his show (*ketu*) all that stirs.

Ppp. reads at the beginning *arvāk.* [`Perceived as Viṣṇu`: cf. note to xiii. 4. 46.]

३६९५. चित्रश्चिकित्वान् महिषः सुपर्ण आरोचयन् रोदसी अन्तरिक्षम्।
अहोरात्रे परि सूर्यं वसाने प्रास्य विश्वा तिरतो वीर्याणि॥ ३२॥

Wondrous, understanding (*cikitvāṅs*), a bull (*mahiṣa*), an eagle, making to shine the two firmaments (*rodasī*), the atmosphere–day-and-night, clothing themselves about with the sun, lengthen out all his heroisms.

The adjectives in **a, b** are nom. masc. sing., and the shift of construction in the second half-verse is a notable one. Ppp. combines *suparṇā* ``*roc-*, and reads *rodasīm* in **b.** The verse is used in Vait. 33. 8 in a sacrificial session, with the remaining verses to the end of the hymn. Ppp. puts our vs. 33 before this. [The first pāda is nearly the same as 42 **c.**] [Henry discusses the vs. in *Mem. de la Soc. de linguistique,* x. 86.]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३६९६. तिग्मो विभ्राजन् तन्वं१ शिशानोऽरंगमासः प्रवतो रराणः।
ज्योतिष्मान् पक्षी महिषो वयोधा विश्वा आस्थात् प्रदिशः
कल्पमानः॥ ३३॥

Keen (*tigma*), shining out (*vi-bhrāj*), sharpening himself, granting the helpful (? *arāṁgama*) advances, a winged one full of light, a vigor-bestowing bull (*mahiṣa*), he has approached (*ā-sthā*) all the directions, arranging (*klp*).

Ppp. reads in **a-b** *tanvaṣ śiśāno `rāṁgamāsun dhravato raraṇāḥ*, and in **d** combines *viśvā ``sthāt*. [Pischel translates the vs., *Ved. Stud.* ii. 75-6.] [See my discussion of accusatives pl. fem. in *-āsas* and of this passage in *Noun-Inflection*, p. 3636.]

३६९७. चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन्।
दिवाकरोऽति द्युम्नैस्तमांसि विश्वातारीद् दुरितानि शुक्रः॥ ३४॥

Wondrous front [and] show (*ketu*) of the gods, the sun, full of light, going up the directions (*pradiś*), the day-maker, bright (*śukra*), has overpassed with brightnesses (*dyumna*) the glooms (*tamas*) [and] all difficulties.

This verse and the next are repeated as xx. 107. 13, 14. The definition of this one by the Anukr. [as 40 syllables is right from its point of view; but the verse] is evidently meant for a *triṣṭubh*, and can easily be read into a respectable one, according to the low standard of AV. *triṣṭubhs*, by a few judicious resolutions. The harshness and obscurity of the constructions in **a, b** are indications of a corrupted text; Henry renders *pradiśas* by `toward the celestial regions,` Ludwig by `from the horizon`; the translation above simply adheres to the usual sense of the word. Verses 34-36 are directed in Vait. 39. 16 to be used alternatively in the praise of the sun; in 21. 23, the *pratīka*, namely *citrāṁ devānām* (quoted with vs. 16), might apply either to this verse or to the next.

३६९८. चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः।
आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च॥ ३५॥

The wondrous front of the gods have arisen, the eye of Mitra, of Varuṇa, of Agni; he has filled heaven-and-earth, the atmosphere; the sun is the soul of the moving creation (*jagat*) and of the stationary (*tasthivāṁs*).

The verse is RV. i. 115. 1 (only variant *ā: aprāḥ* in **c**), and it is found almost every-where else: thus, in Kaṅgri Collection, Haridwar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(vii. 42; xiii. 46), TS. (i. 4. 43[1]; ii. 4. 14[4]), TB. (ii. 8. 7[3]), TA. (i. 7. 6; ii. 13. 1), MS. (i. 3. 37), AA. (iii. 2. 3); all have the same text as RV.; and so, apparently, has Ppp., [combining, however, *āprādyā-*]. [Deussen, *Geschichte,* i. 1. 213, interprets the vs.] The quotation in Vait. 33.6 evidently applies to the verse as AV. xx. 107. 14. [In **d**, *jagas tas-* is a misprint for *jagatas tas-* ; an interesting instance of most modern haplography.]

३६९९. उच्चा पतन्तमरुणं सुपर्णं मध्ये दिवस्तरणिं भ्राजमानम्।
पश्याम त्वा सवितारं यमाहुरजस्रं ज्योतिर्यदविन्दुदत्रिः॥३६॥

Flying on high (*uccā*), the red eagle, in the midst of the sky hasting, shining–may we see you, whom men call the impeller (*savitṛ*), the unfailing light which Atri found.

Ppp. has the better reading *paśyema* in **c**. [Restore the lost accent-mark under the *ṇim* of *taraṇim*.]

३७००. दिवस्पृष्ठे धावमानं सुपर्णमदित्याः पुत्रं नाथकामम् उप यामि भीतः।
स नः सूर्य प्र तिर दीर्घमायुर्मा रिषाम सुमतौ ते स्याम॥३७॥

To the eagle running on the back of the sky, to the son of Aditi, I, frightened, approach (*upa-yā*), desiring refuge; do you, O sun, lengthen out for us a long life-time; may we take no harm; may we be in your favor.

The verse is obviously a regular *triṣṭubh,* with *nāthakāmas* intruded in b: its description by the Anjukr. [gives the verse 48 syllables; but how *pañcapadā virādgarbhā* is to be understood is not clear]. [The verse is quoted in Vait. 18. 7, in the *agniṣṭoma*.].

३७०१. सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम्।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा॥३८॥

A thousand days' journey are expanded the wings of him, of the yellow swan flying the heaven; he, putting all the gods in his breast, goes viewing together all existences.

We had the verse above as x. 8. 18, and it is repeated again below as 3. 14. Ppp. reads in c *sa viśvān devān*.

३७०२. रोहितः कालो अभवद् रोहितोऽग्रे प्रजापतिः।
रोहितो यज्ञानां मुखं रोहितः स्वराभरत्॥३९॥

The ruddy one became time, the ruddy one in the beginning Prajāpati; the ruddy one [is] face (mouth?) of the sacrifices; the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ruddy one brought the bright sky (*svar*).

Ppp. reads in **a** *loko `bhavat* (our 40 **a**), and, for **d**, *rohito jyotir ucyate.*

३७०३. रोहितो लोको अभवद् रोहितोऽत्यतपद् दिवम्।
रोहितो रश्मिभिर्भूमिं समुद्रमनु सं चरत्॥४०॥

The ruddy one became the world; the ruddy one overheated the sky; the ruddy one with his rays goes about over the earth, the ocean.

Or (**b**) `went heating across the sky` (so Henry). Ppp. reads in **a** *bhūto `bhavat,*omits **b**, and has *bhūmyaṁ* in **c** [cf. its *nāryaṁ* for *nārīm,* xiv. 2. 59, note].

३७०४. सर्वा दिशः समचरद् रोहितोऽधिपतिर्दिवः।
दिवं समुद्रमाद् भूमिं सर्वं भूतं विरक्षति॥४१॥

All the quarters did the ruddy one, over-lord of the sky, go about upon; the sky, the ocean, al the earth–all that exists does he defend.

Ppp. has in **a** (better) *saṁ carati;*) it combines *rohito adh-;* in **c** it has again *bhūmyaṁ;* in **d**, *sarvalokān vi.*

३७०५. आरोहञ्छुक्रो बृहतीरतन्द्रो द्वे रूपे कृणुते रोचमानः।
चित्रश्चिकित्वान् महिषो वातमाया यावतो लोकानभि यद् विभाति॥४२॥

He, mounting, glowing [and] unwearied, the great [spaces], makes for himself, shining (*ruc*), two forms; wondrous, understanding, [bull,] wind-going (??), when he shines out (*vi-bhā*) upon as many worlds [as there are].

That is, `upon all existing worlds.` The second pāda is 28 **b** above; the third, nearly 32 **a.** The rendering of *vātamāyās* (r. *vātamoāyāḥ*) in **c** is purely to fill up the text. Henry emends to *vātam āpas;* Ludwig renders `possessing wind-magic.` The Anukr. passes without notice the redundant syllable in **c.** Ppp. has a quite different version of much of the verse: *ārohaṅ chakro vṛhatīr yuṁktor amartyāṣ kṛṇuṣe vīryāṇi: divyas suparṇo muhiṣaṁ vātaraṅhāya: sarvāṅl lokāṅ abhi* etc. This would suggest *vātaraṅhās* `wind-swift` as emendation of *vātamāyās.*

३७०६. अभ्यन्यदेति पर्यन्यदस्यतेऽहोरात्राभ्यां महिषः कल्पमानः।
सूर्यं वयं रजसि क्षियन्तं गातुविदं हवामहे नाधमानाः॥४३॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The one he falls upon (*abhi-i*), the other he casts about–the bull, arranging with day-and-night; we, imploring, call upon the track-finding sun, dweling in the welkin (*rajas*).

In the very obscure first half-verse, the two *anyat`s* may be subjects instead (so Ludwig and Henry), *asyate* being taken as passive–which would seem more natural, save that then the nominative in **b** is left without construction. Ppp. reads in **a-b** *eti sadyo `yaṁ vasāvam aho-*, and in **d** *nāthamānāḥ*. The verse (12 + 12: 11 + 12 = 47) is a very irregular ``*jagatī*.``

३७०७. पृथि॒वीप्रो म॑हि॒षो नार्ध॑मानस्य गा॒तुर॑द॑ब्धचक्षुः॒ परि॒ विश्वं॑ ब॒भूव॑।
विश्वं॑ सं॒पश्य॑न्त्सुवि॒दत्रो॒ यज॑त्र इ॒दं शृ॑णोतु॒ यदु॒हं ब्र॒वीमि॥४४॥

The earth-filling bull (*mahiṣa*), track of the implorer, of undamaged sight, has encompassed the all; beholding (*sam-paś*) the all, beneficent, reverend, let him hear this which I say.

`Track` (in **b**), i.e. facilitation or facilitator of progress. *Mahiṣas* is an evident intrusion, and the verse is strictly a *triṣṭubh* with redundant syllables. Ppp. reads in a *pṛthivipro m. bādhamānasya;* for **b**, *adbhutacakṣuṣ pari saṁ babhūva;* and, for **d**, *śivāyā nas tanvā śarmā yacchāt,* which is found nowhere in our text. All our mss. [except D.] agree in accenting *babhuva,* for no discoverable reason. [Five of SPP's authorities (as well as W's D.) read *babhūva* without accent.]

३७०८. पर्यस्य महि॒मा पृ॑थि॒वीं स॑मु॒द्रं ज्योति॑षा वि॒भ्राज॒न् परि॒ द्याम॒न्तरि॑क्षम्।
सर्वं॑ सं॒पश्य॑न्त्सुवि॒दत्रो॒ यज॑त्र इ॒दं शृ॑णोतु॒ यदु॒हं ब्र॒वीमि॥४५॥

The greatness of him exceeds (*pari*) the earth, the ocean; shining abroad with light, it exceeds (*pari*) the sky, the atmosphere; beholding the all, beneficent, reverend, let him hear this which I say.

Ppp. again objects to our second half-verse, and gives instead: *ahorātrābhyāṁ saha saṁvasānā uṣā nīyus pratarād aviṣṭam.* The ``*jagatī*`` is again a very rough one [as the Anukr. in part admits]. [W. interlines ``encompasses`` as an alternative to ``exceeds.``]

३७०९. अबो॑ध्य॒ग्निः स॒मिधा॒ जना॑नां॒ प्रति॑ धे॒नुमि॑वाय॒तीमु॒षास॑म्।
य॒ह्वा इ॑व॒ प्र व॒यामु॒ज्जिहा॑नाः॒ प्र भा॒नव॑ः सिस्रते॒ नाक॒मच्छ॥४६॥

Agni has been awakened by the kindling of men to meet the dawn coming like a milch-cow; like young (*yahva*) [birds?] rising

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

forth to a branch, the lights (*bhānu*) go forth to the firmament (*nāka*).

Ppp. reads in **d** *sasṛje*. The verse is RV. v. 1. 1, and is found also in other texts: SV. (i. 73; ii. 1096), VS. (xv. 24), TS. (iv. 4. 4[1]), and MS. (ii. 13. 7), everywhere without a variant. [SV. (both occurrences) reads *sasrate* in **d**; TS. accents *accha* at the end.] It is quoted in Vait. 29. 8, apparently in connection with the verses that follow it in RV. (*iti traiṣṭ ubhīḥ*).

[Here ends the second *anuvāka*, with 1 hymn and 46 verses. The quoted Anukr. says *ṣaṭ catvāriṅśat*.]

3. To the sun (with imprecation on the evil-doer)

[३ अध्यात्म - सूक्त]

[ऋषि- ब्रह्मा। देवता- अध्यात्म, रोहितादित्य। छन्द- चतुरवसाना अष्टपदा आकृति, २ त्र्यवसाना षट्पदा भुरिगष्टि, ३ त्र्यवसाना षट्पदाष्टि, ४ त्र्यवसाना षट्पदा अतिशाक्करगर्भा धृति, ५-६ शाक्करातिः- शाक्करगर्भा सप्तपदा चतुरवसाना प्रकृति, ७ चतुरवसाना सप्तपदा अनुष्टुब्गर्भातिधृति, ८, २०, २२ त्र्यवसाना षट्पदात्यष्टि, ९-१२ चतुरवसाना सप्तपदा भुरिक् अतिधृति, १३-१४ चतुरवसाना अष्टपदा कृति, १५ चतुरवसाना सप्तपदा निचृत् अतिधृति, १७, २४ चतुरवसाना सप्तपदा कृति, १९ चतुरवसाना अष्टपदा भुरिक् आकृति, २३, २५ चतुरवसाना अष्टपदा विकृति, २६ अनुष्टुप्।]

३७१०. य इमे द्यावापृथिवी जजान यो द्रापिं कृत्वा भुवनानि वस्ते।
यस्मिन् क्षियन्ति प्रदिशः षडुर्वीर्याः पतङ्गो अनु विचाकशीति।
तस्य देवस्य।

क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १॥

He who generated these two, heaven-and-earth; who clothes himself in existences, making them a garment (*drāpi*); in whom abide the six wide directions, toward which he, the flying one, looks all abroad–against that god, angered, [is] this offense (*āgas*); whoso scathes a Brāhmaṇa that knows thus, do you, O ruddy one, make him quake, destroy him; fasten on the fetters of the Brāhmaṇa-scather.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

All the mss. agree in the accent of *drāpi* (RV. always *drāpi*). As is their habit, they give of the refrain only the single word *tasya* except in vss. 1 and 25; and there they set the *avasāna* not before *tasya*, but after *devasya*: in our edition this perversion of the natural division is corrected. The refrain, if we contract *ya evam* to *yāt `vam*, is a regular *triṣṭubh*; its addition to a preceding verse makes this hymn one of especially long meters; the first verse, 8 pādas of 11 syllables each, is an exact *ākṛti*. The verse [or the hymn: see introduction] is (though v. 12. 9 has the same *pratīka*) doubtless the one quoted in Kauś. 49. 19, with xiii. 1. 28 and xvi. 6. 1, to accompany the laying on of fetters; and Bloomfield suggests that the whole hymn (or *anuvāka*) is intended also in 63, 21, one does not see why.

३७११. यस्मा॒द् वाता॑ ऋतु॒था पव॑न्ते॒ यस्मा॑त् समु॒द्रा अधि॑ वि॒क्षर॑न्ति।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांस॑ं ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ २॥

From whom the winds in their season go purifying (*pū*), out of whom the oceans flow forth–against that god etc. etc.

With **b** compare 1. 42 **d**. The verse (10 + 11: 44 = 65) has one more syllable than a regular *aṣṭi*, as the Anukr. notices. [The longer grammatical equivalent of *vātās* would improve the rhythm.]

३७१२. यो मा॒रय॑ति प्रा॒णय॑ति॒ यस्मा॑त् प्रा॒णन्ति॒ भुव॑नानि॒ विश्वा॑।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांस॑ं ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ३॥

Who causes to die [and] causes to breathe; from whom all existences breathe–against that god etc. etc.

An exact *aṣṭi* (9 + 11: 44 = 64).

३७१३. यः प्रा॒णेन॒ द्यावा॑पृथि॒वी त॒र्पय॑त्यपा॒नेन॑ समु॒द्रस्य॑ ज॒ठर॑ं यः॒ पिप॑र्ति।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदा॑गो॒ य एवं॑ वि॒द्वांस॑ं ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्मज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ४॥

Who gratifies heaven-and-earth with breath; who fills the belly of the ocean with respiration–against that god etc. etc.

The meter is correctly enough described by the Anukr. The omission of either *apānena* or *samudrasya* would rectify the meter of **b**.

३७१४. यस्मि॑न् विरा॒ट् परमे॒ष्ठी प्र॒जाप॑तिर॒ग्निर्वै॑श्वान॒रः सह॑ पङ्क्त्या॒ श्रितः।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

यः परस्य प्राणं परमस्य तेज आददे।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥५॥

In whom is set (*śrita*) Virāj, the most exalted one, Prajāpati, Agni Vaiśvānara with the series (*paṅkti*); who took to himself the breath of the lofty one, the brilliancy of the loftiest one–against that god etc. etc.

We had nearly the same combination of divine personages above in viii. 5. 10 **c**, **d**; and the *paṅkti* here perhaps corresponds to the 'all the seers' there. The verse, of very irregular meter (12 + 12: 15: 44 = 83), is very nearly a *prakṛti* (84 syll.).

३७१५. यस्मिन् षड्वीः पञ्च दिशो अधिं श्रिताश्चतस्र आपो यज्ञस्य त्रयोऽक्षराः।
यो अन्तरा रोदसी क्रुद्धश्चक्षुषेक्षत।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥६॥

Upon whom are set (*śrita*) the six wide [spaces], the five quarters, the four waters, the three syllables (? *akṣara*) of the sacrifice; who, angered, looked with his eye between the two firmaments (*rodasī*)–against that god etc. etc.

All our mss. read at end of **b** *akṣarā* (not *-rāḥ*), doubtless under th influence of the ordinary use of *akṣara* as neuter. The omission in **c** of *cakṣuṣā* would better both sense and meter. The vese as best read (12 + 12: 14: 44 = 82) lacks two syllables of a full *prakṛti*, but could easily be filled up by resolution. [For the transition *-t* after *yasmin*, cf. Prāt. ii. 9 note.] [Caland, p. 173, understands this vs. and the following to be intended at Kauś. 49. 24, 25, for use in the ceremony of the ``water-thunderbolts.`` cf. introd. to x. 5.]

३७१६. यो अन्नादो अन्नपतिर्बभूव ब्रह्मणस्पतिरुत यः।
भूतो भविष्यद् भुवनस्य यस्पतिः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥७॥

Who became food-eater, lord of food, and also Brahmaṇaspati

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(lord of worship); who is and shall be lord of existence–against that god etc. etc.

The translation implies *bhaviṣyan* instead of *-yat* in c; either this emendation or that of *bhūtas* to *bhūtam* (which Ludwig and Henry assume in their versions) seems unavoidable. Our *saṁhitā*-mss. are divided between *-do annopatir* and *-do `nna-* in **a.** The verse (11 + 8: 12: 44 = 75) is very near a regular *atidhṛti* (76 syll.). [Cf. note to vs. 6 for use by Kauś.]

३७१७. अहोरात्रैर्विमितं त्रिंशदङ्गं त्रयोदशं मासं यो निर्मिमीते।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥८॥

He who measures out the thirteenth month, fabricated (*vi-mā*) of days-and-nights, having thirty members–against that god etc. etc.

The verse (6 x 11 = 66) lacks two syllables of a full *atyaṣṭi* (68 syll.).

३११८. कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति।
त आववृत्रन्त्सदनादृतस्य।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥९॥

Black the descent, the yellow eagles, clothing themselves in waters, fly up-to the sky; they have come hither from the seat of righteousness–against that god etc. etc.

The first three pādas are RV. i. 164. 47 a-c, found also twice above, as vi. 22. 1; ix. 10. 22. The verse (7 x 11 = 77) is accurately described by the Anukr. It, with a good part of those that follow (11-16, 18-21, 23, 25), appears to have nothing to do with the refrain.

३७१९. यत् ते चन्द्रं कश्यप रोचनावद् यत् संहितं पुष्कलं चित्रभानु।
यस्मिन्त्सूर्या आर्पिताः सप्त साकम्।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥१०॥

What of you, O Kaśyapa, is bright (*candra*), full of shining (*rocanavant*), what that is combined (*saṁhita*), splendid (*puṣkala*), of wondrous light, in which seven suns are set (*arpita*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

together–against that god etc. etc.

One of our mss. (T.:[and perhaps also M.]) [and one of SPP`s] accent *puṣkalam* (like *puṣkara*) in **b.** All [of W`s and of SPP`s] agree in the anomalous and probably incorrect accent *saṁhitam.* [Cf., however, *Gram.* § 1085 **b.** Perhaps the case of *saṁskṛtam* at xi. 1. 35 is not parallel.] Ppp. has (as noticed above) this verse, reading in a *kaśyapo ro-,* combining in **c** *sūryā ``rpitās sapta,* and [without *avasāna* after *sākam* having, as was to be expected, a wholly different apodosis: *tasmin rājānam adhi vi śraye `mam* (cf. our ix. 5. 4 **d**), for which the refrain of this hymn is a senseless substitute. The verse is found also in K. xxxvii. 9. Our Bp. omits, by accident, the division-sign of *rocana+vat* in **a.**

३७२०. बृ॒हदे॑न॒मनु॑ वस्ते पु॒रस्ता॑द् रथन्त॒रं प्रति॑ गृह्णाति प॒श्चात्।
ज्योति॒र्वसा॑ने॒ सद॒मप्र॑मादम्।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ ११॥

The *bṛhat* dresses itself in him in front; the *rathaṁtara* accepts [him] behind: [both] clothing themselves always in light unremittingly–against that god etc. etc.

३७२१. बृ॒हद॒न्यतः॑ प॒क्ष आसी॑द् रथन्त॒रम॒न्यतः॒ सब॑ले स॒ध्रीची॑।
यद् रोहि॑त॒मज॑नयन्त दे॒वाः।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १२॥

The *bṛhat* was his wing on the one side, *rathaṁtara* on the other, [both] of like strength, of like motion (? *sadhryañc*), when the gods generated the ruddy one–against that god etc. etc.

This verse counts 77 syllables, as required, but is irregular (9 + 13: 11: 44).

३७२२. स वरु॑णः सा॒यम॒ग्निर्भ॑वति॒ स मि॒त्रो भ॑वति प्रा॒तरु॒द्यन्।
स स॑वि॒ता भू॒त्वान्तरि॑क्षेण याति॒ स इन्द्रो॑ भू॒त्वा तप॑ति मध्य॒तो दिव॒म्।
तस्य॑ दे॒वस्य॑ क्रु॒द्धस्यै॒तदागो॒ य ए॒वं वि॒द्वांसं॑ ब्राह्म॒णं जि॒नाति॑।
उद् वे॑पय रोहित॒ प्र क्षि॑णीहि ब्रह्म॒ज्यस्य॒ प्रति॑ मुञ्च॒ पाशा॑न्॥ १३॥

This Agni becomes Varuṇa in the evening; in the morning, rising, he becomes Mitra; he, having become Savitā, goes through

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the atmosphere; he, having become Indra, burns (*tap*) through the midst of the sky.–Against that god etc. etc.

Or (a) `he becomes Varuṇa at evening [and] Agni` (so Henry: cf. Ludwig). The verse is very irregular, but can be made to count a *vikṛti* (92 syll.).

३७२३. सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पतत: स्वर्गम्।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति भुवनानि विश्वा।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ १४॥

A thousand days` journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences.–Against that god etc. etc.

The verse proper here is a repetition of x. 8. 18 and xiii. 2. 38; it is written in full in all the mss., because they have no other way of indicating the attachment here of the refrain. It is properly an *ākṛti* (8 x 11 = 88 syl.).

३७२४. अयं स देवो अप्स्वं१न्त: सहस्रमूल: पुरुशाको अत्रि:।
य इदं विश्वं भुवनं जजान।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ १५॥

This is that god within the waters, the thousand-rooted, many powered (?) Atri; he who generated all this existence–against that god etc. etc.

Henry makes in b the naturally-suggested emendation to *puruśākhas*, `many-branched`; [cf. Bloomfield, AJP. xii. 436, and *per contra*, Deussen, p. 228, note]. The verse is most naturally read as (9 + 11: 11: 44 = 75) a *nicṛd atidhṛti*, in accordance with the description of the Anukr.

३७२५. शुक्रं वहन्ति हरयो रघुष्यदो देवं दिवि वर्चसा भ्राजमानम्।
यस्योर्ध्वा दिवं तन्व१स्तपन्त्यवाङ् सुवर्णै: पटरैर्वि भाति।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ १६॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Swift-running yellow [horses] draw the bright one (*śukra*), the god shining with splendor in the sky, whose lofty bodies heat the sky; hitherward with well-colored gleams (? *paṭara*) he shines forth.–Against that god etc. etc.

Our edition ought to give in **c** *tanvas,* since that is the *pada*-reading, and it is only by accident that nearly all the *saṁhitā*-mss. (all save R.K.) unite in protracting the *a* to *ā*. The verse reads most naturally as a *bhurig ākṛti* (12 + 11: 11 + 11: 44 = 89).

३७२६. येनादित्यान् हरितः संवहन्ति येनं यज्ञेनं बहवो यन्ति प्रजानन्तः।
यदेकं ज्योतिर्बहुधा विभाति।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ १७॥

By whom the yellow steeds draw the Ādityas together; by what sacrifice go many foreknowing; which, sole light, shines forth variously–against that god etc. etc.

Yajñena `sacrifice` in **b** looks as if it needed emendation, and the irregularity of the pāda suggests corruption. Our mss. read at the end *vi bhāti* and the *pada*-text has *viobhāti**; our text makes a change of accent to *vibhati*. The verse (11 + 14: 11: 44 = 80) counts up a precise *kṛti*.

*[A similar *pada*-reading, impossible with the accentless verb-form, we met at vi. 74. 2 (see the note thereto) and at vi. 114. 2 (see note). And here, as at vi. 74. 2, a suspicion arises that an error has come in from confusion with a similar form near by, here with the ending of vs. 16 proper, where *vi bhāti* is called for. All SPP's authorities have *vi bhāti,* except his P^2, which has *viobhāti*. This reading he also adopts.–The rationale of the blunder atā xiv. 2. 59 (see note) appears to be similar. Cf. also the accent of *sarve* at xiii. 4. 21, and note.]

३७२७. सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा।
त्रिनाभिं चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः।
तस्यं देवस्यं क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ १८॥

Seven harness a one-wheeled chariot; one horse, having seven names, draws [it]; of three naves [is] the wheel, unwasting, unassailed, whereon stand all these existences.–Against that god etc. etc.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

We had the verse (which is RV. i. 164. 2) above as ix. 9. 2. The mss. all give it in full here (as in the case of vs. 14 above).

३७२८. अष्टधा युक्तो वहति वह्निरुग्रः पिता देवानां जनिता मतीनाम्।
ऋतस्य तन्तुं मनसा मिमानः सर्वा दिशः पवते मातरिश्वा।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ १९॥

Harnessed eight-fold draws the formidable draft-horse (*vahni*), father of gods, generator of prayers (*mati*); measuring with the mind the line of righteousness, Mātariśvan goes cleansing (*pū*) to all the quarters.–Against that god etc. etc.

Or perhaps `he goes as Mātariśvan,` identifying the action of sun and of wind. *Mimānas* in **c** should be emended to *mimānas,* which is read only by D. The Anukr. notices this time the redundant syllable in **a.**

३७२९. सम्यञ्चं तन्तुं प्रदिशोऽनु सर्वा अन्तर्गायत्र्याममृतस्य गर्भे।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २०॥

A united (*samyañc*) line along all the directions, within the *gāyatrī,* the womb (embryo?) of the immortal.–Against that god etc. etc.

`Line` here is accus., as taking up and carrying on the idea of 19 **c.** The verse lacks two syllables of being a full *atyaṣṭi* (68 syll.).

३७३०. निम्रुचस्तिस्रो व्युषो ह तिस्रस्त्रीणि रजांसि दिवो अङ्ग तिस्रः।
विद्मा ते अग्ने त्रेधा जनित्रं त्रेधा देवानां जनिमानि विद्म।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २१॥

Three settings, dawnings also three; three welkins, skies verily three: we know, O Agni, the birth-place of you threefold; threefold the births of the gods we know.–Against that god etc. etc.

The verse is regular if *tredhā* in **c** (not in **d**) is made, as often elsewhere, trisyllabic.

३७३१. वि य और्णोत् पृथिवीं जायमान आ समुद्रमदधादुन्तरिक्षे।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रति मुञ्च पाशान्॥ २२॥

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

He who in birth (*jāyamāna*) opened out the earth, [who] set the ocean in the atmosphere–against that god etc. etc.

The meter is the same as that of vs. 20.

३७३२. त्वमग्ने क्रतुभिः केतुभिर्हितो३र्कः समिद्ध उदरोचथा दिवि।
किमभ्यार्चन्मरुतः पृश्निमातरो यद् रोहितमजनयन्त देवाः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ २३॥

You, O Agni, impelled by powers (*kratu*), by lights (*ketu*), did shine up, a kindled song (? *arka*) in the sky; to what did the Maruts, having the spotted one for mother, sing, when the gods generated the ruddy one?–Against that god etc. etc.

Pischel (*Ved. Stud.* i. 26) takes *arka* as 'sun'; the connection with *abhy ārcan* in **c** is strongly opposed to this. The last pāda is the same with 12 **c** above. The verse (12 + 12: 12 + 11: 44) counts properly 91 syllables, one short of a full *vikṛti*.

३७३३. य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः।
यो३स्येशे द्विपदो यश्चतुष्पदः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ २४॥

He who is self-giving, strength-giving, of whom all, of whom [even] the gods wait upon the direction, who is master of these bipeds, who of quadrupeds–against that god etc. etc.

The verse proper is identical with the first three pādas of iv. 2. 1 (found also in other texts: see the notes to that hymn). Bp. here reads (doubtless by accident) *asya* in **c**. Two more syllables are needed to make a full *kṛti* (80 syll.).

३७३४. एकपाद् द्विपदो भूयो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात्।
चतुष्पाच्चक्रे द्विपदामभिस्वरे संपश्यन् पङ्क्तिमुपतिष्ठमानः।
तस्य देवस्य क्रुद्धस्यैतदागो य एवं विद्वांसं ब्राह्मणं जिनाति।
उद् वेपय रोहित प्र क्षिणीहि ब्रह्मज्यस्य प्रतिं मुञ्च पाशान्॥ २५॥

The one-footed strode out more than the two-footed; the two-footed falls upon the three-footed from behind; the four-footed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

acted within the call of the two-footed ones, beholding the series (*pañti*), drawing near (*upa-sthā*).–Against that god etc. etc.

The first two pādas are identical with 2. 27 **a, b,** and the whole verse corresponds to RV. x. 117. 8. RV. reads in a *bhūyo dvidado,* in b *dvipāt tripādam,* in **c** *eti* (for *cakre) dvipadām,* in **d** *paṅktir up-*. The accentuation *dvipāt* and *tripāt* (only in these verses) was noticed under 2. 27. Here we lack two syllables of a full *vikṛti.*

३७३५. कृ॒ष्णाया॑: पु॒त्रो अर्जु॑नो॒ रात्र्या॑ व॒त्सोऽजायत।
स ह॒ द्यामधि॑ रोहति॒ रुहो॑ रुरोह॒ रोहि॑त:॥ २६॥

The white son of the black [mother], the young of night, was born; he ascends upon the sky; the ruddy one ascended the ascents.

[Here ends the third *anuvāka,* with 1 hymn and 26 verses. The quoted Anukr. says *ṣaḍvinśat* (*ṣaḍvinśa*?).]

4. Extolling the sun

[४ - अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- प्राजापत्या अनुष्टुप्, १२ विराट् गायत्री, १३ आसुरी उष्णिक्।]

३७३६. स ए॑ति सवि॒ता स्व॒र्दिव॒स्पृष्ठे॑ऽव॒चाक॑शत्॥ १॥

He goes [as] impeller (Savitā) to the heaven (*svar*), looking down upon the back of the sky.

३७३७. र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑त:॥ २॥

To the cloud-mass (*nabhas*) brought by rays he goes [as] great Indra, covered.

३७३८. स धा॒ता स वि॑ध॒र्ता स वा॒युर्नभ॒ उच्छ्रि॑तम्।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑त:॥ ३॥

He [is] the Creator (*dhātṛ*), he the disposer, he Vāyu, the upraised (*ut-śri*) cloud-mss.

A syllable is lacking, unless we make harsh resolution, in **a.**

३७३९. सो॑ऽर्य॒मा स वरु॑ण॒: स रु॒द्र: स म॑हादे॒व:।
र॒श्मिभि॒र्नभ॒ आभृ॑तं महे॒न्द्र ए॒त्यावृ॑त:॥ ४॥

He [is] Aryaman, he Varuna, he Rudra, he that great god.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३७४०. सो अग्निः स उ सूर्यः स उ एव महायमः।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः॥५॥

He [is] Agni, he also the Sun, he indeed great Yama.

Parts of this verse are quoted as examples under Prāt. ii. 21, 24; iii. 35, 36; iv. 116.

३७४१. तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः॥६॥

On him wait (*upa-sthā*) young ones (*vatsa*), ten, united, having one head.

Henry acutely suggests emendation in b to *-ṇo `yutā daśa* `ten myriads`–i.e. of rays, all heading in the sun itself. It seems probably that the original text had *ekaśīrṣās:* cf. *daśaśīrṣas,* iv. 6. 1; the verse as it stands is redundant.

३७४२. पश्चात् प्राञ्च आ तन्वन्ति यदुदेति वि भासति।
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः॥७॥

From behind they stretch on forward; when he rises, he shines forth. *Vibhāsati* would seem a better reading at the end.

३७४३. तस्यैष मारुतो गणः स एति शिक्याकृतः॥८॥

His is this troop of Maruts; he goes sling-made.

That is (?), `as if hung in slings` [OB. `an Schnüre gehängt`]. Henry makes a venturesome and unacceptable emendation, and regards the adjective as referring to the `troop`–which is not impossible.

३७४४. रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः॥९॥

To the cloud-mss brought by rays he goes [as] great Indra, covered.

This is a repetition of vs. 2; all the mss. give it in full.

३७४५. तस्येमे नव कोशा विष्टम्भा नवधा हिताः॥१०॥

His are these nine vessels (*kośa*), the props set nine-fold.

The *pada*-text reads *viṣṭambhāḥ,* undivided.

३७४६. स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न॥११॥

He looks abroad for living creatures (*prajā*), both what breathes and what does not.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Cf. vs. 19, below: `for,` apparently `for the advantage of.`

३७४७. तमि॒दं निग॑तं॒ सहः॒ स ए॒ष एक॑ एकवृ॒देक॑ ए॒व॥ १२॥

Into him is entered (*ni-gam*) this power; he himself is one, single (*ekavṛt*), one only.

The verse lacks four syllables of the *gāyatrī* number, instead of two, as the Anukr. counts.

३७४८. ए॒ते अ॑स्मिन् दे॒वा ए॑कवृ॒तो॑ भवन्ति॥ १३॥

These gods in him become single.

The Anukr. counts fourteen syllables in the verse; one does not see where it finds more than thirteen.

[५ अध्यात्म - सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- भुरिक् साम्नी त्रिष्टुप्, २ आसुरी पंक्ति, ३, ६ प्राजापत्या अनुष्टुप्, ४-५ आसुरी गायत्री, ७ द्विपदा विराट् गायत्री, ८ आसुर्यनुष्टुप्।]

३७४९. की॒र्तिश्च॒ यश॑श्चाम्भ॑श्च॒ नभ॑श्च ब्राह्मणवर्च॒सं चान्नं॑ चा॒न्नाद्यं॑ च॥ १॥

Both fame and glory and water (? *ambhas*) and cloud-mass and Brāhmaṇa-splendor and food and food-eating.

The Pet. Lex. regards *nabhaś ca* as intruded here, and *ambhas* as having the sense of `might.`

३७५०. य ए॒तं दे॒वमे॑कवृ॒तं॒ वेद॑॥ २॥

He who knows this single god–

३७५१. न द्वि॒तीयो॒ न तृ॒तीय॑श्चतु॒र्थो॑ नाप्यु॑च्यते।
य ए॒तं दे॒वमे॑कवृ॒तं॒ वेद॑॥ ३॥

Not second, not third, also not fourth is he called.

३७५२. न पं॑च॒मो न ष॒ष्ठः स॑प्त॒मो नाप्यु॑च्यते।
य ए॒तं दे॒वमे॑कवृ॒तं॒ वेद॑॥ ४॥

Not fifth, not sixth, also not seventh is he called.

३७५३. नाष्ट॒मो न न॑व॒मो द॑श॒मो नाप्यु॑च्यते।
य ए॒तं दे॒वमे॑कवृ॒तं॒ वेद॑॥ ५॥

Not eighth, not ninth, also not tenth is he called.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३७५४. स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न।
य एतं देवमेकवृतं वेद॥६॥

He looks abroad for everything, both what breathes and what does not.

३७५५. तस्मिदं निगतं सहः स एष एक एकवृदेक एव।
य एतं देवमेकवृतं वेद॥७॥

Into him is entered this power; he himself is one, single, one only.

३७५६. सर्वे अस्मिन् देवा एकवृतो भवन्ति।
य एतं देवमेकवृतं वेद॥८॥

All the gods in him become single.

The last three verses are nearly identical with 11-13 above. Of the last two the Anukr. does not define the meter, perhaps by an omission in the ms. (or else because they were defined just above). All our mss. save one (D.) [and all SPP's authorities, except P^2] accent *sarve* in 21, as if because of *ete* in 13. [Both editions emend to *sārve*.]

[६ - अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- भुरिक् प्राजापत्या त्रिष्टुप्, २ आर्ची गायत्री, ३ आसुरी पंक्ति, ४ एकपदासुरी गायत्री, ५ आर्ची अनुष्टुप्, ६-७ प्राजापत्या अनुष्टुप्।]

३७५७. ब्रह्म च तपश्च कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च। य एतं देवमेकवृतं वेद॥१॥

Both worship (*Brahman*) and penance and fame and glory and water and cloud-mss and Brāhmaṇa-splendor and food and food-eating–

This is vs. 14 over again, with two more items prefixed.

३७५८. भूतं च भव्यं च श्रद्धा च रुचिश्च स्वर्गश्च स्वधा च॥२॥

And what is and what shall be and faith and sheen and heaven (*svarga*) and *svadhā*.

The mss. vary between *bhavyām* (Bp.), *bhāvyam* (Bs.p.m.D.), and *bhavyām* (Bs.s.m., and all the rest). [SPP's authorities show a similar disagreement. He reads *bhāvyam;* and the same reading] in our text is evidently called for.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३७५९. य एतं देवमेकवृतं वेद॥ ३॥

He who knows this single god–

This verse is identical with vs. 15 above, and is accordingly not separately described by the Anukr.

३७६०. स एव मृत्युः सो३मृतं सो३भ्वं१ स रक्षः॥ ४॥

He verily [is] death, he immortality (*amṛta*), he the monster (*abhva*), he the demon.

The verse is probably quoted under Prāt. iii. 65 (see the note there). In order to make out the fifteen syllables of the Anukr., we have to read *so amṛtaṁ so abhvam*.

३७६१. स रुद्रो वसुवनिर्वसुदेयं नमोवाके वषट्कारोऽनु संहितः॥ ५॥

He [is] Rudra, winner of good, in the giving of good; in the expression of homage, [he is] the utterance *vaśāṭ*, put together after.

The connection here is very doubtful. Henry understands it as above; Muir (iv. 338) quite differently. The verse is very peculiarly treated by the Anukr.; first it is quoted in its proper place thus: *sa rudra ity ārṣī* (so the Berlin ms., but the London ms. has *āsurī*) *gāyatrī;* and then, after the definition of vss. 27, 28, the London ms. says again *sa rudro vasuvanir ārcy anuṣṭup*. The descriptions *ārṣī gāyatrī* and *ārcy anuṣṭubh* (each implying 24 syllables) both apply equally well, if we restore *-kāro anu*.

३७६२. तस्येमे सर्वे यातव उप प्रशिषमासते॥ ६॥

All these familiar demons (*yātu*) wait upon his direction (*praśis*).

३७६३. तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह॥ ७॥

In his control are all yon asterisms, together with the moon.

[७- अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- आसुरी गायत्री, २, ४, ७-८, १४ प्राजापत्या अनुष्टुप्, ३ विराट् गायत्री, ६, ९-१० साम्नी उष्णिक्, १३ साम्नी बृहती, १५ आर्षी गायत्री, १६ साम्नी अनुष्टुप्।]

३७६४. स वा अह्नोऽजायत तस्मादहरजायत॥ १॥

He verily was born of the day; of him the day was born.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Anukr. unaccountably ratifies the elision *ahno 'j-*, instead of restoring *aj-* and recognizing the pāda for what it is, eight syllables.

३७६५. स वै रात्र्या अजायत तस्माद् रात्रिरजायत॥ २॥

He verily was born of the night; of him the night was born.

३७६६. स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत॥ ३॥

He verily was born of the atmosphere; of him the atmosphere was born.

The verse lacks four syllables, instead of two, of the twenty-four that make a *gāyatrī*.

३७६७. स वै वायोरजायत तस्माद् वायुरजायत॥ ४॥

He verily was born of Vāyu (wind); of him Vāyu was born.

३७६८. स वै दिवोऽजायत तस्माद् द्यौरध्यजायत॥ ५॥

He verily was born of the sky; out of him the sky was born.

Here again the Anukr. requires us to read *divo 'j-*.

३७६९. स वै दिग्भ्योऽजायत तस्माद् दिशोऽजायन्त॥ ६॥

He verily was born of the quarters; of him the quarters were born.

Here we are to make both elisions, in **a** and **b**.

३७७०. स वै भूमेरजायत तस्माद् भूमिरजायत॥ ७॥

He verily was born of the earth; of him the earth was born.

Nearly all our mss. (all save Bp.D.R.) accent *bhūmes* and *bhūmis*.

३७७१. स वा अग्नेरजायत तस्मादग्निरजायत॥ ८॥

He verily was born of fire; of him fire was born.

३७७२. स वा अभ्योऽजायत तस्मादापोऽजायन्त॥ ९॥

He verily was born of the waters; of him the waters were born.

The metrical description is the same as that of vs. 34, and with the same lack of good reason (the mss. read *sa vā adbhya ṛgbhyaḥ sāmnyuṣ ṇiganuṣṭubhau*, which is senseless, and should doubtless be emended to *-usnihau*).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३७७३. स वा ऋ॒ग्भ्यो॒ ऽजायत॒ तस्मा॒दृचो॑ऽजायन्त॥ १०॥

He verily was born of verses (*ṛc*); of him the verses were born.

As to the meter, see the note to the preceding verse.

३७७४. स वै य॒ज्ञाद॑जायत॒ तस्मा॑द् य॒ज्ञो॑ऽजायत॥ ११॥

He verily was born of the sacrifice; of him the sacrifice was born.

The Anukr., as above, forces the elision *yajño 'j-*.

३७७५. स य॒ज्ञस्तस्य॑ य॒ज्ञः स य॒ज्ञस्य॒ शिर॑स्कृ॒तम्॥ १२॥

He is the sacrifice; his is the sacrifice; he [is] made the head of the sacrifice.

३७७६. स स्त॑नयति॒ स वि द्यो॑तते॒ स उ॒ अश्मा॑नमस्यति॥ १३॥

He thunders; he lightens; he indeed hurls the stone.

That is, the thunderbolt. The second pāda is one of the examples under Prāt. iii. 36.

३७७७. पा॒पाय॑ वा भ॒द्राय॑ वा॒ पुरु॑षा॒यासु॑राय वा॥ १४॥

Either for the evil [man] or for the excellent; for man or for Asura.

'For,' i.e. 'at,' [taking the verse as a continuation of 41].

३७७८ यद्वा॑ कृ॒णोष्योष॑धीर्यद्वा॒ वर्ष॑सि भ॒द्रया॒ यद्वा॑ ज॒न्यमवी॑वृधः॥ १५॥

Either when you make the herbs, or when you shower with rain excellently, or when you have increased him of the people (? *janya*).

This appears to be the only example known of the accent *janyā́* instead of *jānya*, and how little authoritative it is may be inferred from the fact that all our mss. leave *avīvṛdhas* unaccented after it. Our text makes the necessary emendation to *av-*. [All SPP's authorities, however, agree in reading not only *janyam* but also *avīvṛdhas*. The latter he also emends to *av-*.]

३७७९. तावा॑स्ते मघवन् महि॒मोपो॑ ते त॒न्वः॑ शत॒म्॥ १६॥

Such, O bountiful one, is your greatness; and yours, too (*upa*), are a hundred bodies.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

There is no difficulty in counting the verse into 16 syllables, as required by the Anukr. [It reads naturally as 9 + 8.]

३७८०. उपो॑ ते॒ वध्वे॒ बद्धा॑नि॒ यदि॒ वासि॒ न्य॒र्बुदम्॥ १७॥

Yours, too, are two billions, [many] billions (?); or else you are a hundred million.

The translation implies the readings *badve badvāni,* which, on account of the accent, seem probably meant by the mss., which vary between *badhv-, baddh-, baddhv-;* K. reads *baddhve vadvāni,* D. *baddhe baddhāni.* [SPP's authorities also exhibit very wide disagreements, which reflect a corresponding uncertainty of the tradition.] The word is just such a one as the mss. might be expected to boggle and blunder over, both they and we being left without help from the sense. Henry, who accepts the same emendation, understands *badve* as locative, which is perhaps better, and at any rate favoured by the fact the *pada*-text does not read *badve iti.*

[८- अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- आसुरी गायत्री, २ यवमध्या गायत्री, ३ साम्नी उष्णिक्, ४ निचृत् साम्नी बृहती, ५ प्राजापत्या अनुष्टुप्, ६ विराट् गायत्री।]

३७८१. भूया॒निन्द्रो॑ नमु॒राद् भूया॑निन्द्रासि मृ॒त्युभ्यः॥ १॥

More is Indra then non-dying (??); more are you, O Indra, than the deaths.

`Non-dying` is the conjecture of the Pet. Lexx. for *namura,* which occurs nowhere else; it is adopted here, simply for lack of anything better, although in itself of a high degree of implausibility. [Henry also adopts it; but see his note, p. 54.] It is surprising to find Indra brought in here at the end for address, instead of the sun; there is nothing to show that the two remaining *paryāyas* are not for him. [Note, however, the praise of the sun under the names of Indra and Viṣṇu, so prominent in book xvii., below: see Book XVII. Perhaps we have here a similar identification.]

३७८२. भूया॒नरा॑त्या॒ः शच्या॒ः पति॒स्त्वमि॑न्द्रासि वि॒भूः प्र॒भूरि॑ति॒ त्वोपा॑स्महे व॒यम्॥ २॥

More than the niggard, lord of strength (*śacī*) are you, O Indra; as called mighty, prevailing, do we worship (*upa-ās*) you.

Prāt. ii. 71 expressly forbids the combination *śacyās p-,* which we should have expected here. The verse (9 + 8: 8 = 25) is strangely defined by the Anukr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

३७८३. नमस्ते अस्तु पश्यत पश्यं मा पश्यत॥ ३॥

Homage be to you, O conspicuous one (*paśyata*); see [*paśya*] me, O conspicuous one.

Paśyata is an anomalous and forced substitute for *darśata,* made in this passage only, for assonance with *paśya.* The Anukr. ratifies the combination *te astu.*

३७८४. अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन॥ ४॥

With food-eating, with glory, with brilliancy (*tejas*), with Brāhmaṇa-splendor;

३७८५. अम्भो अमो महः सह इति त्वोपास्महे वयम्।
नमस्ते अस्तु पश्यत पश्यं मा पश्यत।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन॥ ५॥

As called water (? *ambhas*), force (*ama*), greatnes, power, do we worship you.

The Anukr. ratifies the combination *ambho amo.* By a usage that is rare, all the mss. omit in this verse [what follows] after *iti,* although the repetition is not of the end of the next preceding verse, but of vs. 47. Then, of course, the following verses are written in the same curtailed way until vs. 54, which is filled out to the end.

३७८६. अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम्।
नमस्ते अस्तु पश्यत पश्यं मा पश्यत।
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन॥ ६॥

As called water (*ambhas*), red, silvery (*rajata*), welkin (*rajas*), power, do we worship you.

Again [as at vs. 31] we have a verse called *virāḍ gāyatrī* which lacks four syllables of being 24.

[९ - अध्यात्म सूक्त]

[ऋषि- ब्रह्मा। देवता- मन्त्रोक्त। छन्द- प्राजापत्या अनुष्टुप्, ३ द्विपदार्षी गायत्री, ४ साम्नी उष्णिक्, ५ निचृत साम्नी बृहती]

३७८७. उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम्।
नमस्ते अस्तु पश्यत पश्यं मा पश्यत।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

अन्नाद्येन॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ १॥

As called wide, broad, happy (*subhū*), earths (? *bhuvas*), do we worship you.

Bhuvas is here rendered literally, in the only sense which the word has elsewhere in AV. If it is a first appearance of the *vyāhṛti* common later, its meaning is wholly obscure in this connection. [Aufrecht, KZ. xxxiv. 458, makes some observations about the relations of the noun-forms and adjective-forms in vss. 52-53.]

३७८८. प्रथो॒ वरी॒ व्यचो॑ लो॒क इ॒ति॒ त्वोपा॑स्महे व॒यम्।
नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत।
अन्नाद्येन॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ २॥

As called breadth, width, expanse, world, do we worship you.

३७८९. भव॑द्वसुरि॒दद्व॑सुः सं॒यद्व॑सुरा॒यद्व॑सुरिति॒ त्वोपा॑स्महे व॒यम्॥ ३॥

As called one of arising good, of increasing (??) good, of gathering good, of coming good, do we worship you.

The translation implies the heroic substitution of *vṛdhadvasu* for the wholly senseless *idadvasu*. The Pet. Lexx., to be sure, conjecture for the latter the meaning `rich in this and that` (which Henry follows); but, besides the fact that *idat* = *idam* is not less heroic than *idat* = *vṛdhat*, the signification given does not belong rightly to the compound, nor has it any application here. Our rendering has at least concinnity–unless, indeed, in a text of this character, that be an argument against its acceptance. All the compounds are evidently possessive.

३७९०. नम॑स्ते अस्तु पश्यत॒ पश्य॑ मा पश्यत॥ ४॥

Homage be to you, O conspicuous one; see me, O conspicuous one.

३७९१. अन्नाद्येन॒ यश॑सा॒ तेज॑सा ब्राह्मणवर्च॒सेन॑॥ ५॥

With food-eating, with glory, with brilliancy, with Brāhmaṇa-splendor.

These two verses are identical with vss. 48, 49, above [and are therefore not defined by the Anukr.].

[The quotations from the Old Anukr., given piecemeal for this *paryāya-sūkta* at the end of each *paryāya*, may here be given together: I. *trayodaña;* II. *aṣṭau ca;* III. *tataḥ paraḥ sapta;* IV. *saptadaśa;* V. *ṣaṭ ca*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bodhyāḥ; VI. *ṣaṣṭhaḥ pañcaka ucyate.*–They are given by SPP. in his ``Critical Notice,`` vol. i., p. 21, with the introductory words, *caturthasyā `vasānāni vakṣyamāṇāni tāni śṛṇu.*]

[In *paryāya* V., vss. 47, 50, and 51 have the refrain; and in VI., vss. 52, 53, and 54 have it: these verses are styled *gaṇāvasānarcaḥ,* and the rest *avasānarcaḥ* (as was already noted above, p. 472). But since none of the former is divided in two by an *avasāna*-mark, the distinction does not affect the sums of the ``*ṛcaḥ* of both kinds,`` which are (as just stated) 3 + 3 for V. and 3 + 2 for VI.]

[Here ends the fourth *anuvāka,* consisting, of 1 *paryāya-sūkta* with 6 pary*āyas* and 56 verses.]

[Some mss. reckon up the hymns as 20 (that is 14 of the decad-divisions of our hymns 1-3, plus 6 *paryāyas* of our hymn 4) and the verses as 188.]

॥इति त्रयोदशं काण्डं समाप्तम्॥

[Here ends the twenty-eighth *prapāṭhaka.*]

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY
Acc. No. 18-2-08
Class.
Cat.
Tag
Binding
Checked

ARCHIVES DATABASE
2011-12

Recommended By.....

STOCK VERIFY
2020
G.K.V. Library

Entered in Database
Signature with Date
19/12/08

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

The Vedas are the most important records of the religion and the institutions of the Aryans. The last and the latest Veda is the Atharvaveda, which is addressed with many other names such as- Amṛtaveda, Ātmaveda, Aṅgiro Veda, Atharvāṅgirasa, Bhṛgvaṅgirasa, Kṣatra, Bhaiṣajya and Chandoveda, etc.

Atharvaveda describes the application of both type of ceremonies viz., peaceful affirmation and the witchcraft (Abhicārikā) ceremonies.

The most cryptic mysteries of universe, the divine prays, applications of offerings, cure for the ailments, marriage, reproduction, family, administration, social pattern and self-protection, education, harmony-sense of unity, pharmaceutical, witchcraft applications, women welfare, etc. all aspects of the universe and the human life are embedded within it.

The oldest Bhāṣya of Sāyaṇa too is available in this Saṁhitā. Many translations on Atharva are available, but entire subject-matter on Atharvaveda was translated with critical and exegetical commentary by W.D. Whitney in English and it was edited by Charles Rockwell Lanman during 1905. The translation of the present edition is based on that edition, and Sanskrit text is also included in the current edition.

In the present edition, old usage of English has been supplanted with corresponding usage of modern English. Whitney's translation is not available on 20th Kāṇḍa, but has been completed in this edition. In the last, an index of mantras in Devanāgarī is given for the ready reference of the readers.

Price : Rs. 1350.00 (For set of 3 Vols.)
ISBN : 81-7110-172-0 (Set)

PARIMAL PUBLICATIONS
27/28, SHAKTI NAGAR
DELHI - 110 007 (INDIA)
Ph. : +91-11-27445456
E-mail : parimal@ndf.vsnl.net.in
URL : www.parimalpublication.com

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar